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NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME ELEVENTH.

JANUARY—JUNE, 1855.

LONDON:

GEORGE BELL, 186. FLEET STREET.

1855.

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VOL. XI. — No. 271.] SATURDAY, JANUARY 6. 1855. { Price Fourpence. Stamped Edition, 5d.

CONTENTS.

Page

Our Eleventh Volume - - - - 1

NOTES: —

Unpublished Letters of John Locke, by John Bruce - - - - 1

Thomas Goffe the Dramatist, by Bolton Corney - - - - 3

Antiquity of Swimming-belts - - 4

An early Society of Antiquaries - 5

PORIANA: — The Rev. Alexander Pope, Caithness — James Moore Smyth — Satirical Print of Pope - - - 6

Libraries in Constantinople: the Lost Works of the Ancients - - - 7

FOLK LORE: — Death-bed Superstition — "As big as a parson's barn" — Charm for a Wart — Rhymes on Winter Tempest — A muffled Peal on Innocents' Day - - - - - - 7

School and College Fees in Scotland Eighty Years since, by R. Carruthers 8

MINOR NOTES: — A Russian and an English Regiment — Epitaph on Richard Adlam — Earthenware Vessels found at St. Mary's Collegiate Church, Youghal, Ireland — Schedone and Poussin — A Family of Six Children at a Birth — China, Conquest of - - 8

QUERIES: —

Addison's Letters, by Henry G. Bohn - 9

Jennens or Jennings of Acton Place - 10

"Ultimo," "Instant," and "Proximo" 10

MINOR QUERIES: — Canons of York — "L'Œil de Bœuf" — Cummin — The Episcopal Wig — King John's Charter granted to Youghal — Le Moine's "Praises of Modesty" — Sea Spiders — Ribands of Recruiting Sergeants — Skilful Sergeant Corderoy — A Note for Junius — Anecdote of Canning — Comedy at the Coronation of Edw. VI. — Work on the Reality of the Devil — Death of Sir Thomas Prendergast — True Cross, Relic of, in the Tower — Prussic Acid from Blood — Thirteen - 11

MINOR QUERIES WITH ANSWERS: — Hangman's Wages — Ancient Carving — Jubilee of 1809 — Coat Armour - 13

REPLIES: —

Quakers executed in North America - 13

Longevity - - - - - - 14

PHOTOGRAPHIC CORRESPONDENCE: — Bromo-iodide of Silver — "La Lumière" and Photography in England — Photography and Law — Exhibition of the Photographic Society - - - - 15

REPLIES TO MINOR QUERIES: — "After me the deluge" — Remedy for Jaundice — Age of Oaks — White Slavery — "Talented" — "He that fights and runs away," &c. — Hengrave Church — Parish Registers, &c. - - - 16

MISCELLANEOUS: —

Notes on Books, &c. - - - - 19

Books and Odd Volumes Wanted.

Notices to Correspondents.

VOL. XI. — No. 271.

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LONDON, SATURDAY, JANUARY 6, 1855.

OUR ELEVENTH VOLUME.

On the commencement of our ELEVENTH VOLUME our thanks are particularly due to our kind Friends, Contributors, and Readers. Their continued and increasing support excites our warmest gratitude. May 1855 be a happy and prosperous New Year to them — one and all!

The Volumes of "NOTES AND QUERIES" published during the past year have contributed in many ways, and in no unimportant manner, to the illustration of our Language, Literature, and History. No effort shall be wanting to make the volume now commenced equally interesting to the Reader of the present day, and not less likely to be profitable to those who may hereafter refer to it.

Need WE promise more? And does not the Number to which WE now invite the Reader's attention, justify our saying thus much?

Notes.

UNPUBLISHED LETTERS OF JOHN LOCKE.

The three letters I now send you seem to deserve attention on several grounds. All of them are, I believe, unpublished, and two are letters of our great metaphysician John Locke. They all illustrate, although slightly, an important subject not yet properly treated in our literature, the history of the origin and progress of true principles in reference to commerce; and, finally, those of Locke tend to strengthen and render clear our notions of the real character of that great and good man.

Of Locke's correspondent Cary, it will be sufficient to say, that he was a well-known merchant of Bristol; and published, besides other works, a valuable *Essay on the State of Trade in England* (1695, 8vo. Bristol). At that time the important question of a new coinage was under consideration, and the propriety of preserving the old standard was in contest between Locke and Mr. Lowndes. On the publication of Locke's reply to Lowndes's *Essay for the Amendment of the Silver Coin*, Cary sent Locke a copy of his *Essay on Trade*, with the following letter, in which he pointed out some mistakes in Locke's answer to Lowndes:

Bristoll, Janu. 11th '95.

Worthy Sir,

I have read yo^r^ answer to Mr. Lowndes his Essay for the amendm^t^ of the silver coins, and I think the nation obliged by the service you have done in handling a subject of that weight so fully. I know my private opinion will not add a mite to its value; however, I must give it this character, that you have done it (as all other things you write) w^th^ such clearness and strength of argum^t^, as if it had been the only thing whereto you had bent yo^r^ studys. When men undertake subjects whereof they have no clear notions, their books rather perplex the reader then guide him to a right understanding of what they would seem to unriddle. He that designs to propose methods to keep our money at home, must first consider what it is that causes it to be carried abroad. In this I think you have hit y^e^ mark. 'Tis the balance of our trade w^th^ foreign countrys, not altering the standard of our coine, w^ch^ encreases or lessens our bullion at home; and then the next thing is, to consider how this ballance may be brought to our side. When other nations are brought into our debt, no room is left for fetching away our bullion; but, on the contrary, they must send us theirs; and this I judge cannot better be done then by incouradging our manufacturers, w^ch^ will imploy our people. The wealth of England arises chiefly from the labour of its inhabitants, w^ch^ being added to our own product, and also to the foreign materialls we import, encreases their value in those markets whither we export them; and by how much we lessen the emportation of things already manufactured, and encrease that of the primums whereof they are made, soe much will the ballance of our trade alter everywhere in our favour.

When the publick good of a nation is the design of a writer, it arms him with some assurance, w^ch^ hath emboldened me to present you w^th^ this little Tract or Essay on Trade, — the work of some leisure hours. All I say concerning it is, that 'twas wrote without p'tiall respect to any one trade more then another; if you shall think it worth your reading, 'twill oblige me.

Please to give me leave to offer at something in yo^r^ book, w^ch^ I suppose to be an oversight; pa. 86., you propose the half-crowns, half-scepters, or half-unites, should go for two shillings and sevenpence half-penny each. I apprehend 'twas entended three shillings one penny half-penny, else 'twill not agree with the exact half of the crown, scepter, or unite; whether I take this right, I am uncertaine, but the following table, pa. 86, must be erroneous, where you put the

half-crown	-	-	2*s.*	0½*d.*
3 ditto	-	-	8	10½
5 ditto	-	-	15	1½
7 ditto	-	-	21	4½

This table seems to be perplext: for if you design the half-crown (w^ch^ is imperfectly printed) at

	2*s.*	7½*d.*
then 3 ditto must be	7	10½
5 ditto	13	1½
7 ditto	18	4½

Nor will it agree with 3*s.* 1½*d.* for the half-crown, w^ch^ is according to 6*s.* 3*d.* the crown. I have no

designe in mentioning this, save that if you find it an error it may be corrected in the next edition. I shall be obliged to you for the like favour, if you please to give yourselfe the trouble to read my book, w^ch^ was seen by no man but myself till it past y^e^ press, y^r^fore I cannot think it without oversights. I am,

Sir, yo^r^ m^st^ hu. serv^t^,

JNO. CARY.

To John Locke, Esq.

This letter, and the accompanying book, did not reach Locke until the 11th of the following April. How the delay arose does not appear. Locke immediately replied as follows:

Oates, 12 Apr., '96.

Worthy S^r^,

Y^r^ obleigeing letter of Jan. 11, with the most acceptable present of y^r^ booke w^ch^ accompanied it, came not to my hands till late last night. The lingering of it soe long by the way has upon many accounts been a misfortune to me. It has deprived me of the pleasure and instructions I might have had from the perusall of y^r^ Essay. It has made me loose the oportunity of correcting a great fault, w^ch^ having passed the presse in the first edition of my answer to Mr. Lowndes, I wish y^r^ timely and very kinde admonition had come early enough to have made me set right in the second. But most of all I am troubld, that it has soe long delayd my thanks to one, who by his undeserved civility has soe just a right to them. And I might reasonably apprehend what thoughts of me soe long a silence might raise in y^u^, did I not perswade myself that the good opinion y^u^ are pleased to expresse of me in y^r^ letter, would not let y^u^ impute my silence to the worst of causes, ill breeding and ingratitude, till y^u^ were satisfied that the slowness of my acknowledgm^t^ was owing to noe thing but pure neglect in me. This stop soe unluckily put to the beginning of my acquaintance with y^u^ I hope y^u^ will permitt me to repaire by my faster growth in it. Thinke not this a complem^t^ in returne to y^r^ civility, w^ch^ has made the overture. This request has more weighty motives than what I have received from y^u^, though I acknowledge y^r^ book and y^r^ letter have very much obleiged me. A worthy rational man and a disinteressed lover of his country is soc valuable a thing, y^t^ I thinke I may be allowed to be very ambitious of such acquaintance wherever I can meet with it. Give me leave then, now y^t^ y^u^ have opened the way to it, to own an impatience to be admitted into the freedom of familiarity and communication. For though I have not yet the happynesse to know y^r^ face, yet I am not wholy a stranger to y^r^ character.

I shall say nothing now of y^r^ booke: the few hours I have had it, have permitted me barely to cast my eye in hast on the three or fower first pages. I shall imploy the first leisure I have to read it over with attention, and to shew that I think my self already past the terms of complem^t^ with y^u^ I shall very frankly doe what in the close of y^r^ letter y^u^ desire of me; and whereof y^u^ have set me so friendly an example in the error y^u^ have shew^d^ me in mine.

I am, worthy S^r^,

Y^r^ most humble and most obleiged servant,

JOHN LOCKE.

Rec^d^ Aprill 15^th^ } '96.
Answ. y^e^ 17^th^ }

Cary answered this letter on the 17th April, immediately after its receipt. A copy of his answer is preserved in the MS. whence the other letters are derived:—Additional MS. Brit. Mus. 5,540. In the course of Cary's reply, he remarked, "The freedome I took in laying before you the Printer's Errors in yo^r^ answer to Mr. Lowndes you are pleased to excuse, and to take it with the same candor I intended it." On the 2nd May Locke returned the following excellent reply:

Oates, 2 May, '96.

Worthy S^r^,

I have read over your Essay of Trade y^u^ did me the favour to send me, and have found the satisfaction I expected. It answers the character I had of y^u^, and is the best discourse I ever read on that subject, not only for the clearnesse of all that y^u^ deliver and the undoubted evidence of most of it, but for a reason that weighs with me more than both these, and that is, that sincere aime at the publick good and that disinteressed reasoning that appears to me in all y^r^ proposals; a thing that I have not been able to finde in those authors on the same argument w^ch^ I have looked into. This makes me dare to owne to y^u^ that there are some few things in it wherein my opinion differs from y^rs^, but yet I like not y^r^ booke one jot the worse, since I can promise myselfe from a man of y^r^ ingenuity, and one who covers not by-interest of his owne under the pretence of serving the publick, that when I have the oportunity to debate them with y^u^, either I shall be brought to righter thoughts by y^r^ stronger reason, or else that y^u^ will not reject anything I shall offer because y^u^ have been of an other minde. In all debates with any one, all that I desire is, that between us the truth may be found, but whether I brought it thither, or carry it away, instead of an error that tooke its place before, I am little concerned; only in the latter case I am sure I am the greater gainer.

One thing I have to complain of y^r^ booke, but it is the complaint of a greedy man, and that is, that it is too little; but a second edition will give y^u^ an oportunity to enlarge it, and I hope you will doe soc. He y^t^ could say soe much can say a great deale more if he will, and y^u^ doe as good as

confesse it in several parts of y^r Essay. Y^u cannot employ y^r thoughts on a more necessary or usefull subject. The country gent., who is most concerned in a right ordering of trade, both in duty and interest, is of all others the most remote from any true notions of it, or sense of his stake in it. 'Tis high time somebody should awaken and informe him, that he may, in his place, looke a little after it. I know noebody so able to doe it as y^u. I see noe party or interest y^u contend for but that of truth and y^r country. Such a man carrys authority and evidence in what he says, and those that will not take the pains to understand him thoroughly, cannot refuse to believe him, and therefor I hope the same reasons that first set y^u on worke will have force to make y^u goe on.

Y^u make apologies in y^rs of the 17 Apr. for the freedom y^u tooke in shewing me a mistake in my booke, and take it as a kinde of obligation that I excuse it. But I tell y^u I doe not excuse it: that were to suppose that it needed an excuse. Now, I assure y^u, I thanke y^u for it, and whether it were mine or the printer's slip, I take it for a great marke of y^r good will and friendship to me, y^t y^u advised me of it, and I have given order to have it mended. Will y^u give me leave with the same candor to offer two places to y^u to be alterd in the next edition of y^r booke; the one is in the last page of y^r dedication to the king, where I thinke it is more for the advantage of y^r argument that y^u should say *all his dominions* rather than Judæa. For he and his father David had extended their conquests as far as the Great River, *i. e.* Euphrates, and the Scripture tells us that Solomon built Tadmor, w^ch was a great town in a pleasant and fruitfull plain a great way in Arabia deserta. The other I guesse is a slip of the printer, and is of noe consequence to y^r argum^t, and that is *Inter Hades*, p. 56., w^ch I conceive should rather be *In Hades* or *Hadou*, w^ch signifies the state of the dead, and possibly y^u will think may be as well expressed by *amongst the shades*, or some such other English words. I take this liberty only to shew y^u that I in earnest covet a familiar acquaintance with y^u, and am, without a complem^t,

S^r,

Your most humble servant,

JOHN LOCKE.

Rec^d May 5^th
Answ. y^e 9^th } '96.

For Mr. John Cary, Merchant, in Bristol.

Cary replied with a promise to call on Locke the first time he came to London; but the acquaintance made no progress. Other letters of Cary's may be seen in Mr. Rix's excellent volume of the *Diary of Edmund Bohun*. Locke's last letter speaks for itself. The kindness, conscientiousness, and precision, which were such marked characteristics of our eminent philosopher, are here written distinctly; nor is there wanting that tinge of formality which was equally conspicuous in the man himself.

JOHN BRUCE.

THOMAS GOFFE THE DRAMATIST.

"C'est la bibliographie qui fournit à l'histoire littéraire les élémens les plus positifs, et qui peut lui donner une exactitude rigoureuse."—Pierre-Claude-François DAUNOU, 1831.

No one can travel far in the walks of English history without discovering some new facts, or rectifications of current statements; some particulars which, if rejected as *discoveries* by the Bruces, the Colliers, the Dyces, the Singers, would certainly be hailed as such by those who are accustomed to confide in the ordinary sources of information on the respective subjects.

As an exemplification of this remark I shall give the result of an inquiry into the dramatic history of Thomas Goffe, M.A., student of Christ-church, Oxford; afterwards B.D. and rector of East Clandon, Surrey. Of the various reports of his proceedings, I shall transcribe and comment on two of the earliest and two of the latest:

"Thomas Goff, the author of the *Courageous Turk*, *Selimus*, *Orestes*, tragedies; *The careless sheapherdess*, a tragi-comedy; and *Cupid's whirligig*, a comedy."—Edward PHILIPS, 1675.

"Thomas Goff.—He writ several pieces on several subjects, amongst which are reckon'd five plays, viz. *The careless shepherdess*, 1656, 4°. — *The courageous Turk*, 1656, 8°.— *Orestes*, 1656, 8°.— *The raging Turk*, 1656, 8°. *Selimus*, 1638, 4°."—Gerard LANGBAINE, 1691.

"Thomas Goff.—He wrote several tragedies; but these do no honour to his memory, being full of the most ridiculous bombast; and one comedy, which is not without merit."—William GIFFORD, 1813.

"Thomas Gouffe.—He wrote five tragedies, but none of them printed in his life-time. In the latter part of his life he wrote some comedies, published in the year in which he died."—Owen MANNING and William BRAY, 1814.

Thomas Goffe wrote *three* tragedies while a student of Christ-church. We may consider them as his college exercises, and they were not published in his life-time. *The raging Tvrke* was dedicated to sir Richard Tichbourne by Richard Meighen, one of the proprietors of the second folio Shakspere, in 1631; *The covragiovs Tvrke* was dedicated to sir Walter Tichbourne by the same person in 1632; and *The tragedy of Orestes* was published by Mr. Meighen, without any dedication, in 1633. This was the utmost extent of his dramatic writings.

Philips was an ingenious critic, but a very careless bibliographer. If he had examined *The raging Tvrke* he could have had no doubt as to its authorship. If he had examined the *Selimus* of 1594, he could not have ascribed it to Goffe, who did not leave Westminster-school till 1609.

If he had examined *Cvpids whirligig* as printed in 1607, 1611, or 1616, he must have observed that it was addressed to *maister Robert Hayman by E. S.!* If he had examined *The careless shepherdes* he must have seen that it was written for the theatre in Salisbury-court: now that theatre, as my friend Mr. Peter Cunningham has proved by documentary evidence, was not even built in the life-time of Goffe!

Langbaine deserves about the same character as Philips. Of the five plays which he ascribes to Goffe, two are mis-ascribed, and he cites no one of the authoritative editions. Gifford condemns our author for making a raging Turk speak in character, and praises him for what he never wrote. I spare Manning and Bray, as dramatic history was rather out of their line.

I do not mean to insinuate that all the corrective facts now produced are *discoveries.* Langbaine asserted that Goffe was not the author of *Cvpids whirligig*, and Mr. Isaac Reed proved that he could not be the author of *Selimus;* but all the authorities whom I have consulted ascribe to him *The careless shepherdes* — and all of them betray a deficiency of bibliographic research.

I have now justified the epigraph prefixed to this note, which cannot be too often repeated. It was written by its estimable author after a literary career of more than half a century.

The discovery of errors suggests the query, How did they arise? And an attempt to solve such a query is far from useless curiosity. It leads us to consider the nature of evidence; it helps to sharpen the *detective* faculty; and to preserve those who write from the censures of future critics.

How then did the errors arise in this particular instance? Here are my humble conjectures.

Philips omits *The raging Tvrke.* Now, as that tragedy is ascribed to Goffe in the dramatic catalogues which were printed in 1661, 1671, and 1675, it may either have been omitted through oversight, or because it was assumed to be the same piece as *The covragiovs Tvrke.*

He may have ascribed *Selimus* to Goffe either on the authority of the aforesaid catalogues, or of the edition of 1638, in which the piece is said to be *written by T. G.* It is, however, the edition of 1594 with a falsified title!

He may have ascribed *The careless shepherdes* to Goffe, though not published till five-and-twenty years after his death, either on the authority of the aforesaid catalogues, or because it is said to be *written by T. G. Mr. of arts.*

He may have ascribed *Cvpids whirligig* to Goffe because it follows, in the aforesaid catalogues, *The careless shepherdes;* and he may have seen only the edition of 1630, in which the dedication by E. S. is omitted.

After so many conjectures, I must return to facts. Langbaine says Goffe "was buried at his own parish-church at Clandon, the 27th of July, 1627." This is an error. By the kind permission of the rev. Edward John Ward, M. A., the rector, I copied, some time since, the subjoined entry from the original register:

"1629 July 27° Sepultus Thomas Goffe SS Theolog. Baccalaureus et Ecclesiæ hujus Paroch Rector."

BOLTON CORNEY.

ANTIQUITY OF SWIMMING-BELTS.

Those who hold that, literally, "there is nothing new under the sun," will see more than a fanciful parallel between a well-known passage in the *Odyssey*, and the following incident in the late wreck of the mail steamer "Forerunner." Captain Kennedy, one of the passengers in that ship, thus modestly related to the Court of Inquiry an heroic act of his own, which is well worthy of record:

"Remembering that there was a sick gentleman, a merchant captain, Mr. Gregory, who was below, I went to inform him of our danger. This gentleman had previously informed me that if any accident ever occurred he would certainly be drowned, as he could not swim. I remembered this at the moment, and as I had a swimming-belt in my cabin, I immediately rushed down to my cabin for the purpose of getting it. I gave it to Mr. Gregory. I inflated it for him, and put it round him, for he did not understand how to use it. I then left Mr. Gregory to shift for himself," &c. — *The Times*, Nov. 21, 1854.

In the fifth book of the *Odyssey* we read the beautiful passage, which forms the subject of one of Flaxman's graceful illustrations, of the sea-nymph Leucothoe bringing to Ulysses, tempest-tost upon his raft, a magic zone, which, bound around his breast, enables him to swim to land. I will not trouble unlearned readers with the Greek; Cowper's translation is, —

"Take this: this ribband bind beneath thy breast,
Celestial texture: thenceforth every fear of death dismiss," &c.

The Greek word is κρήδεμνον, variously rendered in English zone, girdle, ribband, cincture.

Without going so far as to believe that all new arts and inventions are but lost ones revived, I think it not improbable that the swimming-belt, inflated with air, may have been known in ante-Homeric times, and the tradition of it thus preserved. F.

AN EARLY SOCIETY OF ANTIQUARIES.

It is not, perhaps, generally known that a Society of Antiquaries existed in the seventeenth century.*

The following minute of its first "chapter," at which its rules and bye-laws were instituted, will not, I hope, be unacceptable to your readers. It is, throughout, in the handwriting of Sir Edward Dering, except the signatures, which are autograph. There are verbal corrections in it, made evidently on the suggestion of the moment, and Sir Edward's signature is the first appended. The style and language are decidedly his; and I think we may, with a fair presumption of truth, assign to him the honour of originating this Society. That it enjoyed but a brief existence is easily accounted for by the parliamentary troubles which arose almost within two years of its birth, and in which more than one of its members bore part.

The conventional marks by which the MSS., &c. of the members were to be distinguished, is a fact of no small importance to collectors in this day. I have frequently met with one or other of these marks on MSS., and, till the discovery of this document, have always been at a loss to account for them. I hope, therefore, by the publication of this interesting minute in "N. & Q.," to furnish collectors with a satisfactory means of identifying many of their MSS. L. B. L.

ANTIQUITAS REDIVIVA.

Att a chapter held y^e^ first of May, A^o^ D^ni^ 1638, by the [Schollers] Students of Antiquity whose names are underwritten, itt was agreed, and concluded upon, to hold, keepe, and with best credite to preserve these articles following, viz.:

1° Imprimis. That every one do helpe and further each others studyes and endeavours, by imparting and communicating (as time and other circumstances may permitt) all such bookes, notes, deedes, rolles, &c. as he hath, for y^e^ expediting whereof, and that each may knowe what to borowe of other, for his best use and behoofe, itt is first concluded and promised, eache to send other a pfect inventory and catalogue of all such notes, bookes, collections, &c. as they now have.

2° Item. That no pson of this society do shewe or otherwise make knowen this, or any y^e^ like future agreement, nor call in, nor promise to call in any other person to this society, w^t^hout a particular consent first had of all this present society.

3° Item. That every one do severally gather all observable collections which he can, concerning y^e^ foundations of any religious house, or castle, or publicke worke, and all memorable notes for historicall illustration of this kingdome: or y^e^ geneologicall honour of any family therein, especially concerning y^e^ countyes of Kent, Huntingdon, Northampton, and Warwick; and y^e^ same to communicate unto such of this society who is most interessed therein.

4° Item. That every one doe carefully and faythfully observe and recorde all persons which haue beene dignifyed with y^e^ title of knighthood, with a breife of y^e^ time, place, county, &c.; y^e^ same to be disposed into such methode as att y^e^ next consultation shall be agreed upon.

5° Item. That every one do endeavour to borrowe of other strangers, with whom he hath interest, all such bookes, notes, rolles, deedes, &c. as he can obteyne, as well for any of his parteners as for himself.

6° Item. Whereas, itt is entended, with care, cost, and industry, to pfect up certeine select, choise, and compleate treatises of armory and antiquityes, which cannot well be done without some preceding, rough, unpolished, and fowle originall coppyes: Itt is now agreed, concluded, and mutually promised, that y^e^ s^d^ principall bookes so compleated, shall not, upon forfeite of credite, be lent out from among this society to any other person whatsoever.

7° Item. That y^e^ afores^d^ roughe coppyes be not imparted to any stranger, without y^e^ gnll consent of this society.

8° Item. That care be providently had, not to lend, much lesse to parte with, any other peece, treatise, booke, roll, deed, &c. unto any stranger; but to such psons, from whom some reasonable exchange probably be had or borrowed.

9° Item. That euery of the rest do send unto S^r^ Christopher Hatton, a pfect [note] transcript of all such heires femall of note as he can find — with y^e^ probates of euery of them — to be methodized by him.

10° Item. For y^e^ better expediting of these studyes, by dividing y^e^ greate burden which through such infinite variety of particulars would arise, to the discouragement and oppressing of any one man's industry, itt is concluded and agreed to part and divide these labours as followeth, viz. That S^r^ Christopher Hatton shall take care to collect and register all old rolles of armes, and old parchment bookes of armes, being of equall valew, antiquity, and forme with y^e^ rolles.

11° Item. For y^e^ same reasons, that S^r^ Thomas Shirley shall collect together and enter (att large or in breife, according to such coppyes as can be had), all patentes and coppyes of new grantes or confirmacons of armes or creastes.

[* This it would appear followed, although, perhaps, not in consequence of the failure of Bolton's scheme for "an Academ Royal;" of which scheme Mr. Hunter has given so interesting an account. (See *Archæologia*, vol. xxxii. pp. 132—149.) — ED. "N. & Q."]

12° Item. For y^e same reasons, that S^r Edward Dering do gather and compose a full compleate booke of armes by way of ordinary.

13° Item. For y^e same reasons, that M^r Dugdall do collect and coppy all armoriall seales with a breuiate of y^e deedes, and y^e true dimensions of y^e seales.

14° Item. For y^e same reasons, that S^r Edward Dering do sometime this somr beginne a new system or body of armory, with such brevity, pspicuity, and proper examples, as may best be chosen; to which purpose y^e other associates haue promised to send unto him such helpe, by way of originalls or coppyes of all extraordinary formes of sheildes, charges, supporters, augmentations, diminutions, differences, &c. as they can furnish forth; the same to be reveiwed att y^e next chapter.

15° Item. For y^e same reasons, that S^r Thomas Shirley do gather y^e names and armes of all (or as many as can be had) mayors, sheriffes, and aldermen of London and Yorke, and of all other cittyes and townes throughout all ages.

16° Item. For y^e same reasons, that S^r Christopher Hatton do collect together all y^e names and armes of knightes, to which purpose, all y^e rest of y^e society are to send unto him such supply as they haue, except itt be for y^e knightes of King James and King Charles, which are by y^e paynes of Mr. Anthony Dering allready putt into good order, for which S^r Edward Dering undertaketh.

17° Item. Whereas many usefull and pleasurable notes are passed and comunicated betweene y^e fores^d [schollers] students of antiquity. Now to y^e intent that continuall recourse may euer (as occasion shall arise) be had to y^e study, bookes, and collections of him that shall so send or impart y^e same, for y^e iustifying of any transcript so received, and for y^e more quicke finding and reveiwe of y^e same. Itt is further concluded and agreed, that every one shall forthwith fayrely marke every severall booke, roll, treatise, deede, &c., in his library: First, with one gnll note or marke of appropriation, whereby att first veiwe to know y^e owner thereof: and then with such other additionall marke as shall be thought fitt, that is to say,—

S^r Edward Dering to marke all such as belong unto him in this forme [on a shield, a saltire]. S^r Christopher Hatton [a garb]. S^r Thomas Shirley [on a shield paly, a canton ermine]. And M^r Dugdall thus [a cross moline]. And for petty small marks, these, in order as above, X—H—S—D.

18° Item. When any pson receiueth any transcript or note from another of this society, which he is to keepe as his owne, and thereof to make use, he shall imediately marke y^e same note, and all future transcripts thereof, with y^e cheife character or marke of y^e sender as aboue, — and y^e sender of euery note shall take care that all notes by him sent, shall be written (as neare as may be) in y^e same paper for size of bignesse as he shall first use, whether y^e note sent do fill y^e whole sheete, or but a line therein.

19° Item. Least that too much care of sending one to another may begett some mistake in lending one thing twice, itt is resolved and agreed that he who sendeth or lendeth any booke, note, or roll, &c., to any other of this society, shall att y^e sending or returne of the same, marke the same with y^e principall character or marke of the person to whom he shall so lend itt, — and, if itt be coppyed out of any of his bookes, then to sett a little marke of y^e same forme in y^e margent of y^e s^d booke.

20° Lastly. To preuent y^e hazard of loosing time, by y^e trouble of seuerall mens taking coppyes of one and y^e same thing: itt is concluded and agreed that whosoeuer peruse any booke, treatise, or deed, &c., and do transcribe y^e same, he shall, att y^e very last line, if itt be booke or treatise, &c. — or on y^e dorse or y^e labell, if itt be a deede, sett one of these two markes D or *d*, — that is to say, if y^e coppy be taken verbatim, then y^e capitall letter D, but if breviated, then *d*.

EDWARD DERING, CHRISTOPHER HATTON, THOMAS SHIRLEY, WM. DUGDALE.

Notes.

Sir Edward Dering was the first baronet of his house; his mark, the saltire, was his coat armour, or rather the coat of Morini adopted by him.

Sir Christopher Hatton was probably the first Lord Hatton, so created 1643, and great-great-grandson of John Hatton, brother of the Lord Keeper, temp. Eliz. The garb, his mark, was from his coat of arms.

Sir Thomas Shirley. His mark is the coat of Shirley Paley, a canton ermine.

Dugdale, *the* Dugdale, his mark was from his coat of arms, a cross moline.

POPIANA.

The Rev. Alexander Pope, Caithness. — In the *Life of Pope* I have mentioned a namesake and acquaintance of the poet who was minister of the parish of Reay, in Caithness. A snuff-box is in existence which Pope is said to have presented to his clerical friend in the north. It is a handsome gilt box with an allegorical scene in relief on the lid. This interesting relic is believed to have been sent to the Rev. A. Pope by the poet, accompanied by a note, in which he claimed a distant relationship to the minister. The box is in the possession of the grandson (by the mother's side) of the Rev. W. Pope, namely, James Campbell, Esq., Assistant Commissary-General, Edinburgh. The poet's autograph has been lost (to Mr. Campbell's great regret), but an elder brother of this

gentleman distinctly recollected to have often seen and read it during his grandfather's life. May not the family of the poet have been originally from the north of Scotland, where a number of Popes, clergymen, resided in the sixteenth and seventeenth centuries? The grandfather of Pope is said to have been a clergyman in Hampshire, but no trace of him can be found in the registers of incumbents. The above particulars I owe to the courtesy of my friend, Mr. Robert Chambers, and trust the subject will be taken up by some of the able correspondents of "N. & Q.," who enjoy facilities for prosecuting literary and antiquarian researches. R. CARRUTHERS.

Inverness.

James Moore Smyth.—To the Query of S. J. M. in Vol. x., p. 459. of "N. & Q." it may be answered that the fact of James Moore Smyth, the object of Pope's hatred and satire, being the son of Arthur Moore, M.P., the distinguished Commissioner for Trades and Plantations, &c., seems established by the *Gentleman's Magazine*, and by Manning and Bray's *History of Surrey*. The former announces his death (October 18, 1734) as "son of the late Arthur Moore, of Fetcham, Esq.," &c. The local history describes the estate of Fetcham as having been purchased by Arthur Moore, Esq.; and an account is given of Arthur Moore and his family, including his third son James, who, according to the *Gentleman's Magazine*, took the name of Smyth "to enjoy an estate left him by Mr. Smyth of Gloucester Street." N. B.

Satirical Print of Pope (Vol. x., p. 458.).—GRIFFIN will find all he inquires after in *A Pop upon Pope*; or more readily perhaps by turning to Carruthers' *Life of Pope*, p. 200. S. P. P.

LIBRARIES IN CONSTANTINOPLE.—THE LOST WORKS OF THE ANCIENTS.

In the midst of the din of war, and the horrors that are its inevitable attendants, it can scarcely be demanded that much, if any, attention can be given to the exploration of antiquities, or to the research after lost manuscripts — the boast and glory of ancient letters. Still, even when surrounded by circumstances so unfavourable, enthusiastic scholars and antiquaries have been found, in camps and battle-fields, profiting by the events which led them into foreign countries, and seeking to enrich their native land and the world at large with spoils dearer than all the material conquests of the victor. Would not, therefore, the present campaign in the Crimea, and the friendly relations subsisting between England and Turkey, seem to present the long-desired opportunity for Englishmen to obtain access to places that have long been shut up from them, and that are likely to contain manuscripts and other spoils inherited by the conquerors of the Byzantine empire? The present Sultan of Turkey is not a man likely to refuse a request of this nature addressed to him on the part of the British government. A firman might be issued to all pachas and governors of cities and provinces requiring them to grant every facility to properly authorised individuals of the British nation for exploring and examining all old buildings and institutions likely to afford scope for research and discovery. In this way, the evils of war may be made eventually productive of good to mankind, by the bringing to light again of some of the long lost treasures of Greece or Rome; or, more precious still, of some works of Christian antiquity. The present Prime Minister, Lord Aberdeen, early distinguished himself as an enlightened cultivator of the fine arts, and more particularly of Grecian art. His countenance would no doubt be given to measures calculated to save from destruction before it is too late any remains of antiquity in the classic lands of the East. ANTIQUARY.

FOLK LORE.

Death-bed Superstition. — Whilst residing at the village of Charlcombe, near Bath, in the year 1852, a village well known to the ecclesiologists for its diminutive church, said to be the smallest in England, a curious circumstance came to my knowledge. The parish clerk made application to the clergyman for the loan of the paten belonging to the church. Being asked for what purpose, he said he wanted it to put salt on, and to place it on the breast of a dying person to make him "die easier."

Is not this a trace of some old use of "blessed salt" in the mediæval Church? W. N. T.

Caius College, Cambridge.

"*As big as a parson's barn*" is a Dorsetshire measure of magnitude, which happily begins to savour of antiquity, and ought, I think, to be recorded. C. W. B.

Charm for a Wart. — Some fifty years ago, a near relation of mine, then a little girl, was much troubled with warts, of which she had thirty-two on one hand, and two on the other. Accidentally hearing one day from a visitor, of an acquaintance who had been cured by cutting a nick or notch in an elder stick for each wart, touching the wart with the notch, and burying the stick *without telling any one of it*, she tried the plan, and utterly forgot the circumstance till some weeks after, when an intimate friend of the family asked her how the warts were going on. On looking at

her hand the thirty-two were gone, but the other two, which had not been charmed, were still there. She subsequently tried to get rid of these two in the same manner; but the charm would seem to have been broken by her telling of it, and they remained where they were.

As this circumstance happened in the family of a highly respectable London tradesman, at his country-house in one of the neighbouring villages, it seems to indicate that fifty years ago charms were in use in a class of society in which we should not now expect to find them.

The Devonshire charm for a wart is to *steal* a piece of meat from a butcher's shop, rub it over the wart in secret, and throw it over a wall over your left shoulder. N. J. A.

Rhymes on Winter Tempest. —

1. "Winter's thunder,
Poor man's death, rich man's hunger."
2. "Winter's thunder,
Summer's wonder."

What others exist? R. C. Warde.

A muffled Peal on Innocents' Day. — On Innocents' Day, hearing the bells of Maisemore Church, in this neighbourhood, ringing a muffled peal, I inquired the reason, and was told by a parishioner that they always ring a muffled peal here on Innocents' Day. Is this peculiar to Maisemore? C. Y. C.

Gloucester.

SCHOOL AND COLLEGE FEES IN SCOTLAND EIGHTY YEARS SINCE.

Sir James Mackintosh, in his autobiographical sketch published by his son, has affectionately recorded his early education at Fortrose, where a popular academy then flourished. The following copy of one of his school-bills, which lately fell into my hands, is curious:

"*Capt. Angus Mackintosh, of the 71st, for his nephew, James Mackintosh, Dr.*

	£	s.	d.
1775, July 15. To school fees from this to July 15, 1777, at 5*s.* per qr. - -	2	0	0
1776–7. To cock's fight dues for 2 years, 2*s.* 6*d.* each - - - - -	0	5	0
To cash for a Mair's Introduction, 2*s.* 0*d.*; Cæsar's Com., 1*s.* 6*d.* - - -	0	3	6
To ditto for 3 months' fees at the dancing school, minuet, country-dances, and hornpipe, &c. - - - - -	0	18	0
To ditto for practisings at ditto - -	0	9	6
To ditto at a public [ball] for himself and partner - - - - -	0	2	0
To ditto at going to Connage and Inverness [to visit his relations] for 2 years - -	0	4	0
July 15. For answering the school fees, and other accidental demands, for the year commencing of this date - - -	1	0	0
	£5	2	0"

It is impossible to forbear a smile at the association of the cock-fights and minuets with the future amiable and somewhat ponderous philosopher! The scholar's board with a decent householder in Fortrose at this time was twelve pounds per annum. Here is one of the receipts:

"Fortrose, 30th May, 1780.

"Recd. of Ba. [Bailie] John M'Intosh, on account of board wages for Ja. M'Intosh, son to Capt. John Mackintosh, of the 73rd regiment, from Nov. 15th, 1779, to May 15th, 1780, day and date as above, the sum of 6*l.* st. Pr. Alex. Man."

In the autumn of 1780 James Mackintosh left the academy at Fortrose, and proceeded to Aberdeen College, the sum of twenty shillings being paid for his proportion of the chaise hire from Inverness to Aberdeen. At college his expenses were, of course, greatly increased, and some of his relatives hinted at "prodigality," a charge which he strenuously denied. The following affords some data for forming a conclusion on this point:

"*Note of Expenses laid out on Jamie Mackintosh, from 30th May,* 1780.

	£	s.	d.
Cash at different times from that date to 5th July, 1781 - - - -	34	3	0
Cash from 31st October, 1781, to 16th April, 1782 - - - - -	29	14	0
Cash from 10th June, 1782, to June, 1783 -	37	1	0
Cash for clothes and other advances, from 15th September, 1780, to July, 1782 -	26	0	0
Cash for clothes and other advances for James from July, 1782, to October, 1783 - -	27	10	0
	£154	8	0"

Many of the students at Aberdeen College lived, and many still live, at less cost; but James Mackintosh was of the higher class of the youth attending the university. He was the son of an officer in the army, the heir to a small Highland estate (then valued at about 160*l.* per annum, and which he afterwards sold), and he was of social tastes and habits, as well as a great reader and collector. His future career is well known, — a career honourable alike to his great talents, his genuine benevolence, and simple dignity of character. R. Carruthers.

Minor Notes.

A Russian and an English Regiment. — The courage of an English army is the sum total of the courage which the individual soldiers bring with them to it, rather than of that which they derive from it. When I was at Naples, a Russian and an English regiment were drawn up together in the same square: — "See," said a Neapolitan to me, who had mistaken me for one of his countrymen, "there is but one face in that whole regiment; while in *that* (pointing to the English), every soldier has a face of his own."

Coleridge's Friend (J. M. O.)

Epitaph on Richard Adlam. — In the romantic village church of Kings Teignton, Devon, there is a tomb to the memory of Richard Adlam, whose epitaph, besides being a singular specimen of the style of the period, is so remarkable for the coincidence of the first line with Dr. Young's celebrated apostrophe to Death (Night Third) —

"Insatiate archer! could not one suffice?"—

that we might almost think he must have seen and had it in his mind when he wrote it. It is as follows:

"Richardus Adlam hujus ecclesiæ Vicarius, obit Feb. 10, 1670, Apostrophe ad Mortem:

"*Damn'd tyrant!* can't profaner blood suffice?
Must priests that offer be the sacrifice?
Go tell the genii that in *Hades* lye,
Thy triumphs o'er this *sacred Calvary*,
Till some just *Nemesis* avenge our cause
And force this *kill-priest* to revere good laws!"

GULIELMUS.

Dalston.

Earthenware Vessels found at St. Mary's Collegiate Church, Youghal, Ireland. — In the progress of the restoration of the choir of this church during the autumn of this year, 1854, vases similar to those found at Fountains Abbey (Vol. x., p. 386.), and at St. Peter's Mancroft, Norwich (Vol. x., p. 434.), were discovered. They are ten in number, laid on their sides, the orifices not reaching to the surface of the walls in which they are imbedded, but communicating with the outside through circular perforations in a piece of limestone laid up to each. Five of these vases are in the north wall, and five directly opposite in the south, high up above the arches of the windows contiguous to the nave. They are all of brown earthenware, glazed within, but differ in shapes and dimensions. Some have narrow mouths, whence they gradually expand to the base. Some swell out, like Roman *amphoræ*, and like them are symmetrically tapered to the bottom. Some have wide mouths, narrow necks, and broad bases to stand on. Measurements of the largest four were as follows respectively, viz. $15\frac{1}{2}$ inches × $11\frac{1}{2}$; 15 × 11; 11 × 7; $9\frac{3}{4}$ × $9\frac{1}{2}$. May they not have been intended for acoustic purposes, according to Priestley's experiments? SAMUEL HAYMAN, Clk.

South Abbey, Youghal.

Schedone and Poussin. — Great praise has been bestowed on Poussin for the pathetic episode introduced into one of his pastoral paintings; in which, amid the fleeting pleasures of the shepherd's life, a stone, the memorial of some departed shepherd, is seen bearing the well-known inscription, "Et ego in Arcadiâ fui." It is questionable whether Poussin did not borrow this idea. In the Sciarra Palace at Rome, there is a picture of Schedone, in which shepherds are introduced contemplating a skull. On a stone below appear the words "Et in Arcadiâ ego." I apprehend that Schedone's painting was produced the first, and that the pathetic and justly admired idea was originally his. Poussin, during his long residence at Rome, would be familiar with Schedone's painting. W. EWART.

A Family of Six Children at a Birth. — The *Dayton Gazette*, published in Ohio, states on the authority of "a lady of character, who saw and counted the children, and had the mother's word that they were all hers at a single birth," that a German woman lately passed through Dayton with six children born at a birth. The woman was on her way to see her husband, who was sick at another place where he was at work. The children were carried in a basket, and were all of a size except the youngest, which was smaller than the others.

It is said that Ambrose Paré, the French physician, gives an account of a similar family.

UNEDA.

Philadelphia.

China, Conquest of. — In the year 1758, Lord Clive, then Governor-General of India, proposed to conquer China, if parliament would supply him with a force of fifteen thousand men. I have no doubt so great a man knew well that he was able, humanly speaking, to accomplish what he proposed; and if his proposal had been accepted, what a mass of misery might have been prevented, by China and India being united under one great Christian government! The fanatical spirit of the present rebels against the Imperial government would now be turned, with fatal effect, against any foreign interference of a hostile nature; and nothing now remains for England, in her intercourse with China, but the most cautious, pacific, and prudent policy. Δ.

Queries.

ADDISON'S LETTERS.

I am engaged in an edition of Addison's *Works*, which I at first intended should be a mere reprint of Bishop Hurd's, and form four volumes of my *British Classics;* but I have found occasion to alter my plan. Some autograph-collecting friends having placed at my disposal several unpublished letters of Addison, and called my attention to the existence of many others in both private and public collections, I commenced a diligent, and I am happy to say successful search. I have, in consequence, discovered more than fifty letters quite unknown to the literary world; all of which, together with a considerable number which have

appeared in various printed collections, will come in a fifth volume of my edition.

My object in addressing you is, to query whether any of your readers can and will help to increase my store, either by sale, loan, or transcript, or by promotive indications? To such, a debt of gratitude will be due from the public, and

HENRY G. BOHN.

JENNENS OR JENNINGS OF ACTON PLACE.

In the *Gent. Mag.* for July, 1798, will be found an account of a very remarkable man, Wm. Jennens or Jennings of Acton Place, in the county of Suffolk, and of Grosvenor Square, London, who died on the 19th of June preceding, at the age of ninety-seven. He is there stated to have been the richest subject of the crown, and having died intestate and without issue, that his almost incalculable wealth would merge into three individuals previously possessing immense fortunes. An opinion afterwards very generally prevailed that his heirs could not be traced, and that the crown had interfered to protect the property for whomsoever should establish the claim; and it is believed that litigation took place on the subject even to a comparatively recent period. It was rumoured that a claimant had taken possession of Acton Place, and the notice of it in Shoberl's *Beauties of England and Wales*, published in 1813, vol. xiv., tit. Suffolk, would seem to sustain that statement:

"On his decease the fine tapestry was torn from the walls, and sold with the furniture and other movables. This noble mansion having since that time been inhabited only by an old man and woman, now presents a deplorable spectacle of dilapidation, and the approach cannot be traced but by the colour and height of the grass which has grown over the gravel. The interior still exhibits some vestiges of its former splendour. The garden has fared even worse than the building, for it has been ploughed up, and has been now cultivated as a field."—P. 159.

Some mystery unquestionably hangs over this singular individual, and the vast property which he left behind him undisposed of, and which it is believed has never yet been the subject of final adjudication or distribution. In "N. & Q.," Vol. iv., p. 424., date Nov. 29, 1851, an inquiry appears, whether the late Mr. Jenings of Acton Hall, Suffolk, was descended from a Yorkshire branch of the family, and where information as to pedigree could be obtained. In two subsequent Volumes, namely, Vol. vi., under October, 1852, and Vol. vii. for 1853, Queries also occur respecting the Jennings family; but I have not been able to trace any very accurate details respecting the rich Mr. Jenings.

As the subject is to some extent one of historical interest, perhaps some of your numerous correspondents may be able to afford some information as to his pedigree and connexions, and also as to the disposition of his money and estates, in whom they vested, and whether any portion yet remains for distribution.

W. B.

[It appears that William Jennens was a descendant of the family of Jennens of Gopsal Hall, co. Leicester, whose pedigree, and some account of the family, is given in Nichols's *Leicestershire*, vol. iv. p. 859. In Acton Church, Suffolk, is a monument with the following inscription: "To the memory of Robert Jennens of Acton Place, in the county of Suffolk, Esq., fourth son of Humphrey Jennens, of Warwickshire, Esq., who died the 25th of February, 1725-6, in the fifty-fourth year of his age, leaving one only son, William Jennens, by Anne his wife, only daughter and heir of Carew Guidott, of Hampshire, Esq. He purchased the estate, and began the house. This monument was erected by his wife, who also built this chapel. She died the 24th of December, 1761, aged eighty-five, and is deposited in the family vault, under the chancel adjoining to this chapel, with the remains of her said husband. The above-named William Jennens died the 19th of June, 1798, in the ninety-eighth year of his age: is buried in the same vault with his father and mother, and his memory thus perpetuated by his particular direction." From a statement in the *Gent. Mag.* for March, 1803, p. 287., it appears that a considerable part of the personal property of Mary, dowager Viscountess Andover, came to her as one of the heirs-at-law of William Jennens, whose death is noticed in the same work, vol. lxviii. pp. 627. 755. See also the *Gent. Mag.* for July 1852, p. 85., and August 1852, p. 114., for an account of a falsely rumoured settlement of this long litigated case. The noble structure of Acton Hall, containing fifty-four apartments, was demolished in 1825 by order of Earl Howe, heir-at-law of the late parsimonious proprietor: see the advertisements for its sale in the *Ipswich Journal*, March 5, 1825, and April 30, 1825.]

"ULTIMO," "INSTANT," AND "PROXIMO."

I should be glad to receive a critical notice of the common phrases *ultimo*, *instant*, and *proximo*. From what source have these terms flowed into our language, and why is it that they refer to months only and not to days? The received meaning seems to be as follows. If I, writing on the 20th of November, speak of the 10th ultimo, it means *decimo die*, *ultimo mense*, or the 10th of October. If I speak of the 10th instant, it means *decimo die*, *instanti mense*, or the 10th of November. If of the 10th proximo, it means by a similar construction the 10th December. Now as I cannot find in books of reference, such as dictionaries, any explanation except that subjoined of these phrases, it is very easy to fall into error concerning them, especially as Dr. Johnson, our great authority in questions of philology, attributes in his dictionary a substantive meaning to the word *instant*, used in this sense, which he says is used "in low and commercial language for *a day* of the present or current month." This definition seems to be incorrect and imperfect when we analyse the

phrase, because I have shown that "instant" hath an *adjective* signification referring to the month itself, and not to the day. I am not ashamed to confess that until very lately I attributed a wrong meaning to these three words, conceiving that each and all of them applied to the day itself whose date stands prefixed, in which case the 10th *ultimo* would mean the 10th of November, and the 10th *instant* would mean the 10th of December—*decimo die instanti*, or the tenth day next at hand. It appears, however, that this construction is undoubtedly erroneous, and upon consideration it is evident that where days are numbered, they are numbered solely with reference to the months in which they occur. Still, in the use of common terms the mind is seldom applied critically to the consideration of their meaning, and therefore it might be desirable that all these words, although two of them be not actually English, should find a place in our English dictionaries and books of reference, since perhaps not one person out of a hundred may take the trouble to inform himself of the accurate meaning of words which he is in the daily habit of writing.

A BORDERER.

Minor Queries.

Canons of York.—There is, in Nichols's *Literary Anecdotes*, an account of Mason the poet in a note in the second vol. p. 241., which ends thus:

"The appointment of the four canon residentiaries of York cathedral is in the gift of the dean, who is obliged, by statute, to give the vacant canonry to the first man he sees, after the vacancy, capable of taking it. Mr. Markham was his first sight on the death of Mr. Mason."

I should be glad to know if this statement is correct; and if so, what is the date of the statute which thus compels the dean so to dispose of the canonry? C. DE D.

"*L'Œil de Bœuf.*" — Are the French memoirs published under this title an authentic work? What is known of the author or authors?

UNEDA.

Philadelphia.

Cummin. — In *The whole Art and Trade of Husbandrie*, translated from the German by Barnaby Googe, is this sentence, when speaking of the above herb:

"It is sowed best (as they thinke) with curses and execrations, that it may prosper the better."

Is there any old superstition respecting this herb? Some seed was found a few years since, I think, in the coffin of William D'Albini, or in that of his wife, at Wymondham in Norfolk. Was it often placed in coffins? Why? The seed thus found germinated, I believe; but Barnaby Googe does not mention it among those which "are the older the better." Has cummin seed ever been found in an Egyptian tomb? F. C. B.

Diss.

The Episcopal Wig — Life of Bishop Porteus. — In the *Life of Bishop Porteus*, by a Lay Member of Merton College, Oxford (London, 8vo., 1810), is the following passage (p. 90.):

"It is a short time since all Oxford was thrown into a ferment by the refusal of their newly appointed bishop, Dr. Randolph, to abandon a comfortable head of hair for an episcopal wig."

Dr. Randolph was appointed Bishop of Oxford, 1799, translated to Bangor, 1806, and to London, 1809. I believe he ultimately conformed to the established usage as regards the episcopal wig. Who was the first modern bishop who abandoned the wig? I should also be glad to know the name of the lay member of Merton College who wrote the above-mentioned *Life of Bishop Porteus?*

C. H. COOPER.

Cambridge.

King John's Charter granted to Youghal. — The *Report of the Commissioners on the Municipal Corporations of Ireland*, 1835, alludes to a charter of incorporation granted to the above town by King John, a copy of which, the commissioners proceed to say, is believed to be in the British Museum. Will any contributor to "N. & Q." kindly set the question at rest by informing me whether such a document is in the Museum or not? SAMUEL HAYMAN, Clk.

South Abbey, Youghal.

Le Moine's "Praises of Modesty."—Where can I find (in some accessible work) a copy of the Père Le Moine's poem, entitled *Praises of Modesty*, from the seventh book of his *Moral Portraits?* Pascal alludes to it in his eleventh *Provincial Letter*. Perhaps some correspondent would kindly supply me with a copy of the verses, if there are not many of them. A. CHALLSTETH.

Sea Spiders. — I should be much obliged if any of your correspondents conversant with Natural History would inform me whether the insects popularly called "Sea Spiders" are commonly met with in the waters of this country. They belong, I believe, in scientific phrase, to the family of the *Pycnogonidæ*. A friend of mine, who resides in Scotland, found them adhering to the small shells and sea-weeds on his yacht mooring-barrel, in fifteen fathoms of sea-water. P. S.

Ribands of Recruiting Sergeants. — Why are they worn? RUSSELL GOLE.

Skilful Sergeant Corderoy. — Can MR. FOSS or any of your legal antiquarian correspondents inform me who this gentleman was, mentioned in the note at the foot of p. 133. of *Athenæ Oxo-*

nienses, vol. i., by Bliss, 1848 (edit. Eccles. Hist. Society)? Was he a member of Sergeant's Inn, Chancery Lane? and if so, are the arms of the sergeant emblazoned anywhere there? and what were they? Any information respecting him or his family will be acceptable. SHORROLDS.

A Note for Junius. —

"Before I went to bed read some of Francis' *Indian Minutes*; quite able enough to back him as the author of *Junius*." — *Moore's Diary*, vol. iii. p. 188.

Query, Have any of the inquirers after the author consulted these Minutes? J. M.

Woburn Abbey.

Anecdote of Canning. — During the time when the Right Hon. George Canning was in the administration, and on the breaking up of a meeting of the council, he the Right Hon. George Canning, I think it was, who undertook to tell any of those present that he would guess their thoughts in less than twenty-one questions. One of the party thought of the *wand* of office.

The first question was: Was it celestial or terrestrial? *Ans.* Terrestrial.

Second, Was it animal or vegetable? *Ans.* Vegetable, &c. &c.

I have read the above in some work, and do not know where I can procure a copy. I thought you would be enabled to let me know what work it was in, and where I might obtain a copy. E. P. S.

Comedy at the Coronation of Edward VI. — In the Rev. Joseph Mendham's *Memoirs of the Council of Trent* (8vo., London, 1834), he quotes, from a MS. collection in his possession, an extract from a letter, dated March 8, 1547, addressed to Monsignore Verallo by Cardinal Farnese, in which it is stated that, at the coronation of Edward VI., plays were performed in dishonour and vituperation of the Pope and the cardinals. The passage is as follows (p. 113. note). The cardinal is speaking *delle cose d'Inghilterra*, and proceeds thus:

"E quanto alla dispositione di quelle *anime perdute*, ditornar all' union' della Chiesa, et ubedienza della Sede Apostolica, fin qui non si comprende cosa buona, ma si vede tutto l' opposito per *alcune commedie*, che sono state recitate nella coronatione del nuovo Tirannetto, in disonor e vituperio del Papa, e delli Cardinali."

Is this statement of Cardinal Farnese's a historical fact? if so, what are the plays referred to? J. M. B.

Work on the Reality of the Devil. — In the *Hamburgische Zeitschrift*, Aug. 1778, a work by Professor Link, of Giessen, *Uber die Besessener*, is reviewed; and called "one of the many works about which the public is so curious as to the personal reality of the Devil." Another is mentioned under the title, *Man muss auch den Teufel nicht zu viel aufbürden*. The controversy is treated as one of great interest, and Dr. Johan Semler is frequently referred to. Can any of your readers give me the title of Semler's book, or any others, on the controversy carried on in Germany at that time? N. E. B.

Death of Sir Thomas Prendergast. — The following extract is from an obituary notice which appears in *The Illustrated London News* of Saturday, Dec. 23, 1854:

"Few of the Anglo-Norman families in Ireland have held a more honourable and enduring position than that of Prendergast, seated for centuries at Newcastle, in the county of Tipperary. One of the descendants (Sir Thos. Prendergast, Bart.) was an eminent soldier of the reign of Queen Anne, and a participator in the victories of Marlborough. The mysterious warning that foretold his death, forms a most curious and well-authenticated anecdote in family romance."

I have no doubt that many of your readers can testify to the annoyance of a reference to "the well-known anecdote" which one does *not* know, and as I happen to stand in that predicament in the present case, I shall be thankful to anybody who will give me the particulars of the "well-authenticated anecdote" here referred to.

G. TAYLOR.

Reading.

True Cross, Relic of, in the Tower. — From certain original letters in the possession of a relative of mine, I am led to believe that, as late as the reigns of James I. and Charles I., there was preserved in the Tower of London, among the crown jewels, a relic, supposed to be a portion of the true Cross. Can any of your correspondents enlighten me upon this subject, and give any information as to the previous history of this relic, and what became of it? J. A. D.

Prussic Acid from Blood. — In Niebuhr's *Lectures on Ancient History*, translated by Dr. Schmitz (3 vols. 8vo., London, 1852), the following passage occurs with reference to the story current in antiquity, that Themistocles poisoned himself with bull's blood (see Grote's *Hist. of Greece*, vol. v. p. 386.):

"It is generally acknowledged that the statement of his having killed himself by drinking ox-blood is a mere fiction; for no quadruped has poisonous blood. There are, however, several cases in which men are said by the ancients to have killed themselves with the blood of oxen. We know indeed that this is impossible; but the prussic acid of modern times was at first (about ninety or one hundred years ago) prepared from blood; and is it not possible that the ancients (of whose chemical knowledge we form much too low an estimate) knew how to prepare it, though perhaps in an impure and imperfect state, and thus extracted the deadliest of all poisons from blood? Such an explanation seems to me by no means forced; and how should such a tradition have become established in Greece, had there not been an occasion for

it? If such a preparation had no specific name, it might very well be called ox-blood; and the story may have been understood at Athens in the same manner in which it has been understood down to our days; namely, that Themistocles killed himself with actual ox-blood."—Vol. i. p. 361.

With respect to this conjecture, perhaps some of your correspondents will be able to state whether prussic acid was known to chemists ninety or one hundred years ago; and whether it has ever been extracted from blood? Moreover, does any other example occur in antiquity (as stated by Niebuhr) of a supposed suicide by drinking bull's blood? L.

Thirteen. —Fosbrooke, in the second volume of his *Antiquities*, p. 797., under the head of "Popular Superstitions," states, that "thirteen in company was considered an unlucky number by the *ancient* Romans." What classical authority has he for this statement? G. M.

Edenhall, Penrith.

Minor Queries with Answers.

Hangman's Wages. — I have often heard this term applied to the sum of thirteen pence halfpenny. What is the reason of its being so called?

In the *London Review*, No. 1. (April, 1835) p. 39., hanging is spoken of as a cheaper punishment than transportation; "for the fee of the executioner," says the reviewer, "with rope included, seldom exceeds thirteen shillings and sixpence." Is this correct? Is it possible that a man could be induced to play the part of Jack Ketch for so trifling sum as 13*s.* 6*d.*? H. MARTIN.

Halifax.

[Dr. Samuel Pegge addressed a paper to the Society of Antiquaries on the vulgar notion, though it does not appear to be a vulgar error, that thirteen-pence halfpenny was the fee of the executioner at Tyburn, and hence it is called *hangman's wages*. The Doctor says, "As to the fee itself — thirteen-pence halfpenny — it appears to be of Scottish extraction. The Scottish mark (merk), not ideal or nominal money like our mark, was a silver coin, in value thirteen-pence halfpenny and two plachs, or two-thirds of a penny. This Scottish mark was, upon the union of the two crowns in the person of James I., made current in England at the value of thirteen-pence halfpenny (without regarding the fraction), by proclamation, in the first year of that king; where it is said, that 'the coin of silver called the mark piece, shall be from henceforth current within the said kingdom of England, at the value of thirteen-pence halfpenny.' This, probably, was a revolution in the current money in favour of the hangman, whose fee before was perhaps no more than a shilling. There is, however, very good reason to conclude, from the singularity of the sum, that the odious title of *hangman's wages* became at this time, or soon after, applicable to the sum of thirteen-pence halfpenny. Though it was contingent, yet it was then very considerable pay; when one shilling per day was a standing annual stipend to many respectable officers of various kinds." Dr. Pegge's article will be found in his *Curialia Miscellanea*, which has been copied into Hone's *Table Book*, vol. ii. p. 696. Consult also the *Gent. Mag.* for Feb. 1821, p. 104.; and Dr. Grey's note in *Hudibras*, part III. canto ii. line 751.]

Ancient Carving. — Some eight years since a gentleman residing in Ipswich purchased, at a carpenter's shop in Harkstead, Suffolk, the remains of a carved oak mantlepiece, consisting of two semicircular pilasters, four grotesque supporters, and two similar coats of arms. Crest, the head and neck of a pard, on an esquire's helmet, shield, and chevron between three pellets. The colours are wanting. The outer pair of grotesques bear the initials I. G., and the date 1638. Can any one lead to the discovery of the family to whom this work of art belonged? J. D. G.

[The arms of Golding of Postlingford, and of Fornham, both in co. Suffolk, are — Gules, a chevron or between three bezants. Richard Turner, of Great Thurlow, married Susan, daughter of John Golding of Postlingford, circa 1600—1612.]

Jubilee of 1809. — Was there any detailed account published of the celebration of the Jubilee of George III., which took place in 1809? E. S. W.

[Excepting Dr. Joseph Kemp's pamphlet, entitled *The Patriotic Entertainment, called the Jubilee*, London, 1809, we know of no other detailed account than what will be found in the newspapers and periodicals of the time: see especially Ackermann's *Repository*.]

Coat Armour. — To what names do the following bearings belong? Purpure (?), a chevron between three rabbits sejant argent. Argent, a fess between three falcons rising sable. Quarterly, or and gules, four lions passant guardant, counterchanged. PATONCE.

[The last coat is probably that of North Wales, the colours being quarterly gules and or, the lions counterchanged. (*Archæologia*, xxix. 407.) We cannot trace the others.]

Replies.

QUAKERS EXECUTED IN NORTH AMERICA.

(Vol. ix., pp. 305. 603.)

"In 1657 an order was passed 'that if any one brought a Quaker, ranter, or other notorious heretic within the jurisdiction of Plymouth colony, and should be ordered by the magistrate to return him whence he came, they should obey, or pay a fine of twenty shillings for every week that such obnoxious person should remain in the colony after such warning.

"In despite of the twenty-shilling law, Quakers did come within their precincts, and proclaim their hated tenets. This gave occasion to a severer law, to the effect that whoever should harbour or entertain any Quaker in the colony would subject himself to a penalty of five pounds for every offence, or a public whipping.

"In October, 1657, Humphrey Norton was examined by the court, who found him guilty of divers errors, and banished him from the colony. He returned, however, in

company with another Quaker of similar spirit. They were arrested and imprisoned. A prominent feature in the conduct of the Quakers, which greatly exasperated the court, was, their contempt of the legal authorities. They gave their tongues great licence, and seemed to have imagined that they were honouring God by their insolent defiance of the civil tribunals. Thus, at their examination, Norton said to the governor a number of times, 'Thou liest, Thomas; thou art a malicious man.' To provoke greater severity, he said to the governor, 'Thy clamorous tongue I regard no more than the dust under my feet, and thou art like a scolding woman, and thou pratest and deridest me.' As they professed to be English subjects, the court ordered them to take the oath of fidelity to their country. On their refusing, declaring they would take no kind of oath, they were sentenced to be whipped. After the sentence was executed, and whilst they were smarting under the stripes they had received, the marshal ordered them to pay a fee for the whipping! Thatcher says, in our times we should think public whipping to be a sufficient punishment, without obliging the culprit to pay the whipper's fee. The Quakers not assenting to pay the required amount, were imprisoned until the marshal was satisfied.

In 1658, the court framed a bill with this explanatory preamble: Whereas sundry Quakers and others wander up and down in this jurisdiction, and follow no lawful calling to earn their own bread, and also use all endeavours to subvert civil state, and pull down all churches and ordinances of God, to thrust us out of the ways of God, notwithstanding all former laws provided for the contrary; it is decreed, that a house of correction be built, in which all such individuals, with all idle persons, or rebellious children, or servants that are stubborn and will not work, should be obliged to earn their living by labour, under the direction of an overseer.

"On the 11th of May, 1659, six persons, among whom were Lawrence Southwicke and wife, were sentenced to depart out of the jurisdiction of the colony by the 8th of June, *on pain of death*. We have no evidence, however, that this extreme penalty was inflicted upon any Quaker in the Plymouth colony. For what was done in the Massachusetts settlement at Boston they are not responsible. The tragedies which were enacted there during this period will be described in another volume on the history of that colony."—Banvard's *Plymouth and the Pilgrims*, Boston, 1851.

History proves that the leading men of Massachusetts, in law and divinity, firmly believed in witchcraft, and without any qualms of conscience readily condemned those unfortunate beings who were accused of it to suffer death. "Witchcraft," shouted Cotton Mather from the pulpit, "is the most nefandous high treason;" and fourteen persons, men and women included, are too certainly known to have perished. But how did this persecution result? It was not long after these executions had terminated, that we find the "General Court of the Province asking pardon of God for all the errors of his servants and people in the late tragedy." Judge Sewall, who presided at the trials, rose in his pew at church, "and implored the prayers of the people that the errors he had committed might not be visited by the judgments of an avenging God on his country, his family, or himself." And now, in a MS. diary of this departed judge, may be read, on the margin against the description of these trials, in his own handwriting, these words of Latin interjection and sorrow: "Voe! voe! voe! Woe! woe! woe!"

W. W.

Malta.

LONGEVITY.

(Vol. x., pp. 489, 490.)

In this one column we have, from three sources, collected by three different correspondents, evidence of which neither three nor three hundred such statements can prove to the satisfaction of those incredulous matter-of-fact people, who will be satisfied with nothing short of baptismal registers, and which they call legal proof. In the hope therefore of saving time and your space, allow me to remind your correspondents, that more than half a century since, as known to every bookseller, and testified by every book-stall in the kingdom, there was published, by an ingenious gentleman of the name of Easton, a substantial octavo volume of three hundred pages, containing "the name, age, place of residence, and year of the decease of 1712 persons who attained a century or upwards." Surely here is proof as good as any that can be found in "the waste leaf of an old magazine" (*antè*, p. 499.); proofs which, "name and place of residence" being given, your sceptics are bound personally to inquire into before they presume to hint a doubt. Mr. Easton, as he himself tells us, was over-scrupulous; and yet it appears from his preface (p. xvi.), that more than one-sixth of the 1712 were between 110 and 120 when they died; and three were between 170 and 185! Mr. Easton refused admittance to every account of the authenticity of which he had the smallest doubt. And therefore, though the fact was vouched for by "two respectable authors," and confirmed by a third, who was "historiographer royal," he did not include in his list one man who died at the age of "370 years;" but recorded the fact in his preface, that "the reader might form his own opinion respecting it."

L. G. Y.

"N. & Q." sometimes take an interest in cases relating to longevity. I may mention an instance attended by more than one remarkable circumstance. Near Springburn, about three miles distant from Glasgow, on the old north road leading to Stirling, are to be found residing in a humble cottage, a venerable Scotch couple, viz. George Robertson, ninety-two years of age, and his wife eighty-seven, who have been sixty-seven years married. They have outlived all their children; with only, so far as they are aware, some remote descendants abroad. The old man has become of late considerably paralytic, but retains the powers

of his memory and judgment better than could have been expected. His partner in life is yet healthy and active for her years.

A better example of a shrewd intelligent couple could not easily be seen; who, while they were able to follow their ordinary occupation, were independent and hard-working. It would trespass too much on space to give any history of "Old George," as he is familiarly called. In the prime of life he was many years engaged as a man-of-war's man; served with Sir Sidney Smith at St. Jean d'Acre, where he was wounded in the arm; and was concerned in most of the exploits of Nelson, and at the battle of the Nile. Afterwards he voluntarily left the service; and for having done this, he says he was not entitled to any pension or other government assistance.

The thatched cottage in which he resides is also a relic of by-gone times, it having been a way-side *hostelrie* in 1745, kept by Janet Stobo; at which Prince Charles halted and refreshed, on his march with the rebel troops from Glasgow to Stirling on the morning of Jan. 3, 1746. In the *tout ensemble* of this scene, truth appeals more powerfully than any kind of fiction. You enter the cottage, and see the aged couple by the fire-side reading the Bible and instructive books, their almost constant employment; and hoping, with Christian resignation, that their "time will not be long now." With all the vivacity of a young hero, his dim eyes glistening full of tears, George will describe to the young listeners around, Nelson and the fleet, and fight his battles over again. He has always been a little thin man, endowed with a highly nervous active temperament.

If there was any fund in London applicable to such cases, a very small allowance would be extremely beneficial in smoothing the few remaining days of this interesting couple, and would be judiciously bestowed. G. N.

PHOTOGRAPHIC CORRESPONDENCE.

Bromo-iodide of Silver.—I see by a letter published in "N. & Q." of last week, that MR. READE states that a real bromo-iodide of silver is formed by the solution of bromide of silver in iodide of potassium, and that he finds fault with a former letter of MR. LEACHMAN'S on this subject. Now there may be, as I allow, a difference in the molecular arrangement of iodide of silver deposited on the paper, and thus a more perfect impression produced of greens, or even yellows; but that there exists even the least trace of bromide of silver in the deposit, I entirely deny. To prove this let me only ask that MR. READE will do me the favour of trying the following experiments. Take three grains of nitrate of silver, and three grains of iodide of potassium; dissolve separately; then add them together, and wash the precipitate thus produced with distilled water; drain as dry as possible, and add half an ounce of liquid ammonia fort.; let them digest together for several hours, shaking occasionally, and filter the solution repeatedly till quite clear; next repeat the same experiment with only the substitution of bromide of potassium for the iodide above mentioned; place the two solutions apart in separate test tubes. Next take the solution as recommended by DR. DIAMOND and MR. READE, and adding water to precipitate the so-called bromo-iodide of silver, collect the precipitate on a filter; wash it well, and digest it with ammonia as before; filter the liquid, and place it in another test tube. Now to each of these add an excess of dilute nitric acid; the result will be that the first will become only in the smallest possible degree opalescent, if at all so. The second will become quite white with the precipitate produced, while the third will show exactly the same comportment as the first. This establishes that we have a method of detecting bromine and iodine separately; and also that in the case of MR. READE'S bromo-iodide of silver, it comports itself with ammonia as iodide of silver does. But, he will say, does that prove that this is not bromo-iodide of silver? Yes, it does, by the following experiment: first, mix in solution three grains of iodide of potassium, and two of bromide of potassium; add nitrate of silver in slight excess, and then well wash the precipitate in a dark room; digest this, as before, in ammonia, and on the addition of an acid the same result is obtained as in the case of pure bromide of silver, that is to say, complete milkiness of the liquid. The reason for using the above proportions is, that this is the proportion, or nearly so, in which iodine and bromine combine separately; and so we may expect, from similar examples occurring in chemistry, that this is their proper proportion of combination with bases; but should this not satisfy MR. READE, let him add the least possible amount, instead of the above-named quantity of bromide, and he will always find that it at once produces extra milkiness in direct proportion to the quantity of bromide added, when compared with the almost complete transparence of the solution produced by what he chooses to call bromo-iodide of silver. Now I am far from saying that there does not exist such a compound as bromo-iodide of silver, but only that this is not the way to make it; nor would I for the world detract from the value of DR. DIAMOND'S discovery, by which these troublesome green tints may be impressed; all I say is, that this is not the way to get bromo-iodide of silver, as all the bromine remains in solution. But now for the method to get the substance required. The only means I know of is a modification of a process which appeared some time since in "N. & Q." Take fifty grains of iodide of potassium, and fifty grains of nitrate of silver; mix in separate portions of distilled water; pour them together, and collect and well wash the precipitate. Next take fifteen grains of bromide of potassium, and fifteen grains of nitrate of silver, and treat them in a similar manner. Mix the two precipitates thus produced in a measure glass, and fill the latter to mark six ounces with distilled water. Now add very carefully, in very minute portions at a time, and in fine powder, some cyanide of potassium, till the liquid *only just* clears up, and then filter it. The best cyanide for the purpose is that purified by crystallisation from alcohol, as the ordinary cyanide contains much free alkali, and acts injuriously on the paper; it will, however, do in default of better. The paper is to be laid as usual on this liquid, and when it has thoroughly imbibed, to be taken off; when nearly dried, throw it into a bath of a quart of distilled water, to which has been added one or two ounces of glacial acetic acid. By this means the cyanide is decomposed, and the iodide and bromide of silver precipitated together. I prefer not using more bromide than above indicated, as it makes the colour of the negative rather too red when finished; but it may be increased at the pleasure of the operator, or the whole quantity of the

iodide and bromide of silver may be increased, if a thicker coating of these substances be required. The paper, after being washed in several waters, may be dried and used as the ordinary iodized paper. After a certain time the acetic acid will require to be renewed. If the operator prefers using the ordinary pyroligneous acid, as a cheaper reagent, he can do so, only employing double the quantity. This paper, I find, is rather injuriously affected by exposure to light before sensitising, and should be kept in a dark portfolio; but if only exposed for a very short time, and not to very bright light, appears to spontaneously recover its former condition. F. MAXWELL LYTE.

Argelès, Hautes Pyrénées, Dec. 15, 1854.

"La Lumière" and Photography in England.—Our able French cotemporary LA LUMIÈRE, of the 23rd ultimo, contains two articles which show that the *entente cordiale* between the French and English photographers is complete. The first is a critical notice of some copies of DR. DIAMOND's *Portraits of the Insane*, in which full justice is done to our excellent correspondent's abilities as a photographer, and to the value to the medical world of this ingenious application of his art. The second has reference to the subscriptions to support M. Laroche in his lawsuit with Mr. Talbot, and to the testimonial to DR. DIAMOND; and after complimenting English photographers for the manner in which they have come forward on both these grounds, and in the latter case how they appreciate the services of one "who seeks not his own benefit, but the progress of his art," the writer expresses his hopes to see the day when similar services will be everywhere recognised in a similar manner.

Photography and Law.—The litigation in the photographic world has not been put a stop to by the recent verdict in the case of *Talbot* v. *Laroche*. It is understood that the plaintiff means to move for a new trial, and that on the 9th he will make his application to the Privy Council for a renewal of his patent; and to which application no opposition has, we hear, been entered. On the other hand, a meeting has been held, "of those who are interested in the art," to adopt measures for the purpose of supporting the verdict.

Exhibition of the Photographic Society.—This exhibition, which is to take place early in the present month, will, we believe, show the vast progress made by the art during the past year.

Many complaints have reached us of the shortness of the notice given by the committee, and *La Lumière* of Saturday last gives expression to the same feeling on behalf of foreign exhibitors. Why should this be?

Replies to Minor Queries.

"*After me the deluge*" (Vol. iii., pp. 299. 397.; Vol. v., p. 619.).—Milton says, that Tiberius was one who used the infamous proverb alluded to by Cicero:

"They practise that when they fall, they may fall in a general ruin; just as cruel Tiberius would wish:

"'When I die, let the earth be rolled in flames.'"

Reason of Church Government, book i. ch. v. p. 34.

MACKENZIE WALCOTT, M.A.

P.S.—A correspondent asks what is the origin of the "bean feast" among the servants at Lincoln's Inn? I believe several trades adopt the same name for the journeymen's merry-making.

Remedy for Jaundice (Vol. x., p. 321.); *Venom of Toads* (Vol. vi., p. 517.).—The remedy for jaundice, recorded by C. W. B., is not peculiar to Dorsetshire. The learned Fred. Hoffmann (of Halle) made a note of it in 1675, in his *Clavis Pharmaceutica Schröderiana*, p. 705.:

"PEDICULUS. Contrà *icterum* devorantur à rusticis nō ix, et in atrophiâ à nonnullis probantur."

The same volume supplies an older version of the story in Thomas Lupton's *A Thousand Notable Things* (1630), which was noted by MR. PEACOCK in Vol. vi., p. 517.; and replies to the Query which the story suggested, "Has the toad an antipathy to rue?"

"SALVIA . . . Transplantatur Martio, *cum rutâ intermixta, quâ serpentes et bufones* salviæ viciniam *arceantur.*"

Thus far Hoffman quotes from Jo. Schroeder; he then adds:

"*Salviæ* virtutes ad permultos affectus corporis humani commendari infrà videbimus; nihilominus tamen et illa suas habet qualitates noxias et virulenta censetur esse ea, quæ foliorum pinnas quasi carbunculatas habet, et penitus retorrida est, emaciata et sicca, ad cujus radices ut plurimum bufones et alia virosa insecta nidulantur. *Paræus, de Venenis*, cap. 24., refert, se à fide digno accepisse, duos mercatores, non longe ab urbe Tolosanâ illotis salviæ foliis in vinum conjectis illicò atque illud bibissent, neci fuisse datos; sub cujus radicibus ingens bufonum acervus stabulari deinde repertus est, quos spurcitie suâ salviam spurcasse. Medicus istius loci confirmavit."—P. 538.

The works of Paræus (Ambrose Parè) were, I believe, first published in 1561. VERTAUR.

Hartford, Conn.

Age of Oaks (Vol. x., p. 146.).—I find the following in the *London Chronicle*, Jan. 24, 1758:

"We hear from Durham that last week Thomas Taylor, Esq., of Cornsaw Raw, in the parish of Lanchester, had a considerable fall of trees, amongst which was one oak of extraordinary size; the length of the trunk from the root to the branches 46 yards 18 inches, the circumference 7 yards 19 inches: the extreme distance of the branches as it lay along the ground measured across the trunk 60 yards. It is valued at 50*l.* Near the root was found, in a small iron box, a grant of that extensive manor to the family from King John, supposed to have been buried there, about the time of the invasion by David, King of Scots, in the year 1347."

C. R.

Paternoster Row.

White Slavery (Vol. x., p. 306.).—The laws of Pennsylvania, and of several other of the United States, formerly authorised the sale of the services of insolvent debtors, and of foreign immigrants, for a term of time, to pay their passage-money and other debts. In some States, laws of this kind continued in force until a very recent period. Persons who thus sold themselves to service, for

the payment of passage-money, were called "Redemptioners." See the *Quarterly Review*, vol. x. p. 501. (note), and pp. 519-20.; Pickering's *Vocabulary* (Boston, 1816), *s. v.* REDEMPTIONER.

VERTAUR.

"*Talented*" (Vol. x., p. 323.).—Dr. Webster's authority has not given currency to this new-coined adjective, except with careless writers and speakers. It is occasionally heard in conversation, or met with in a hastily-written newspaper article; but I am not aware that its use is sanctioned by any writer of approved style, English or American. VERTAUR.

"*He that fights and runs away*," *&c.* (Vol. x., p. 333.). — The passage of Tertullian, quoted by H. P. from Newman's *Church of the Fathers*, is to be found in the *De Fuga in Persecutione*, sec. 10. In the copy I use (Gersdorf's ed.) the Greek proverb is given in a note:

"'Ανὴρ ὁ φεύγων καὶ πάλιν μαχήσεται."

B. H. C.

This was already looked upon as an old saying in the days of Tertullian, who, in his book *De Fuga in Persecutione*, writes of it thus:

"Sed omissis quidam divinis exhortationibus, illum magis Græcum versiculum secularis sententiæ sibi adhibent—

'Qui fugiebat, rursus prœliabitur,'—

ut et rursus forsitan fugiat."—Cap. x.

The "Greek verse" here spoken of by Tertullian is deemed by one of his annotators, Rhenan, to have been the following:

"'Ανὴρ ὁ φεύγων καὶ πάλιν μαχήσεται."

and made either by or for Demosthenes as his best answer for having left his shield behind him, and run away at the battle of Chæronea.

D. ROCK.

Newick, Sussex.

Hengrave Church (Vol. x., p. 405.). — If such an act as referred to ever received the royal assent, it would doubtless be found amongst the private acts in the Parliament Office. G.

Parish Registers (Vol. x., p. 337.). — MR. BLENCOWE's communication under this title has rather astonished me, as he appears to have completely confounded parish registers and churchwardens' accounts. One only of his extracts appears to be from a parish register, strictly so called.

The extracts at the beginning of his note appear to be from books belonging to the parish of Braintree, but this is not distinctly stated. Assuming that I am correct in this supposition, may I ask why chronological order was not observed, instead of placing 1580 before 23 Hen. VIII., and 1574 after both?

The "almanvyvets," which he conjectures may mean German music-books, should no doubt be *almanryvets*, a name given to a light kind of armour, because it was rivetted after the old Almayne fashion. (Minshew; *Test. Vet.*, 622.; Sharp's *Coventry Mysteries*, 195.; Hollinshed, *Hist. Ireland*, 56.; Fairholt on *Costume*.)

The notion that the parish paid for discharging a "Popish priest" out of the ecclesiastical court in 1585, nearly thirteen years after the accession of Queen Elizabeth, is rather amusing; but what can be said respecting the supposition that ninety-four quarts of wine were consumed in one year for the communion in a town with a population of about 2000? As MR. BLENCOWE is evidently aware that Whitsun ales, and similar drinkings, were customary at the period, is it not highly probable that a large portion of this wine was so used?

The extracts from the corporation accounts of Saffron Walden do not appear to me very *apropos* of the subject-matter of MR. BLENCOWE's Note.

THOMPSON COOPER.

Cambridge.

Salutation after Sneezing (Vol. x., p. 421.). — While proceeding in a public vehicle from Bologna to Milan in the year 1847, I happened to sneeze, when a lady who sat near me called aloud "*felicita*," which attracted the notice of the other passengers. Having been aware of the importance attached to the omen, nothing farther occurred than the whole passing over among us with a good-natured smile. In Scotland some attention is yet paid to it. As I have long understood, to sneeze once is considered lucky; twice in succession unlucky. G. N.

Dictionary of Living Authors (Vol. x., p. 451.). — *Catalogue of five hundred celebrated Authors, &c.* 8vo., 1788. In the copy now before me is this note:

"A meagre and incorrect work, which we mention here as chart-makers notice shoals to be avoided." — H. Horne, *Int. to Bibliography*, vol. ii. p. 422.

W. A.

My apology is due to the readers of "N. & Q." if, as appears probable, I have committed an error in attributing the compilation of this useful work to the late William Upcott. My authority for doing so, which might have been given at the time to temper the assertion, was, simply, that in the fly-leaf of my copy was written by a former possessor, "By the late William Upcott," and that I had more than once seen the same statement made in booksellers' catalogues; for instance, in that I believe of Mr. John Gray Bell.

The opinion of MR. CORNEY, that this work is the joint compilation of John Watkins and Frederic Shoberl, has every appearance of being the

more correct; and perhaps that gentleman may *now*, in accordance with his promise, favour us with the "authority" upon which he expressed it.

WILLIAM BATES.

Birmingham.

King James Brass Money (Vol. x., p. 385.).—I subjoin a list of the gun-money coinage, compiled partly from books, but mostly from my own and such other collections as I have had access to. The authorities are very conflicting, and I should be glad of any corrections, if there are any required, as I had a design (not entirely laid aside) of publishing the complete series of the copper coinage of England, with all the varieties, colonial types, &c., including the leaden mixed metal specimens, &c., *temp.* Charles II., James II., and William and Mary:

1689. *Sixpence.* June, July, August, September, 7ber, November, December; none of October.

1689. *Shilling.* June, July, August, September, October, 8ber, November, 9ber; ditto, with a castle under king's head; December, 10r.

1689. *Halfcrown.* July, August; ditto, with date under the crown; September, October, 8ber, November, December; none of June.

1690. *Sixpence.* January, February, and a unique one of May in the Dean of Lismore's collection.

1690. *Shilling.* January, February, March, ditto smaller size; April, ditto smaller size; May, June, August, September; none of July or October known.

1690. *Halfcrown.* January, February; March, ditto smaller size; April, ditto smaller size; May, ditto smaller size; June, July, August, October; none of September.

1690. *Crown.* Only one type.

E. S. TAYLOR.

Ormesby St. Margaret, Norfolk.

This extraordinary monthly coinage appears to be little known in England, though there is a tolerable account of it in Simon's *Essay on Irish Coins*, and in Ruding's *Annals of the Coinage*. Simon says, "some of these coins, for every month from June, 1689, to April, 1690, inclusive, are in the hands of the curious." For the information of your correspondent J. R. G., I have in my possession King James brass money from January, 1689, to May, 1690, inclusive; and if this last of this infamous monthly issue would assist or satisfy J. R. G., I will inclose it to a friend in Dublin for his inspection.

F. J. W.

Greenwich.

Of these pieces the British Museum possesses eight varieties of the twelve dated May 1690, three of June, one of July, one of August, and one of September; of the six 1690, it possesses two of May, and one of June.

EDWARD HAWKINS.

English Proverbs (Vol. x., p. 389.).—In your list of the collections of English proverbs, with parallels from other European languages, you have omitted one which ought not to be passed over. The following is the title: *National Proverbs in the principal Languages of Europe*, by Caroline Ward: London, J. W. Parker, 1842.

Ἁλιεύς.

Dublin.

Genoa Register (Vol. x., p. 393.).—Your correspondent has somewhat misunderstood my Query. I wish to know how a Genoa register (of 1790) may be procured.

D.

Pulpit Hour-glasses (Vol. ix., p. 252.).—The earliest reference to the pulpit glass known to me occurs in the churchwardens' accounts of St. Helen's, Abingdon; where, under date MDXCI, is the following: "Payde for an houre-glasse for the pulpitt, 4*d.*"

CHARLES REED.

Paternoster Row.

Brasses of Notaries (Vol. x., pp. 165. 474.).—I think that Mr. Manning must have been mistaken in supposing the brass of the notary, c. 1475, in the church of St. Mary Tower, Ipswich, to have been stolen, as it has no appearance of ever having been removed from its matrix; it may possibly, however, have been for a time concealed under a pew, as has been the case with another brass in that church, described in Manning's List as "A man and his wife," but which should have been "A man and his two wives, c. 1510." This was discovered in March, 1853, on the removal of the pews in the chancel.

W. T. T.

Ipswich.

Milton's Widow (Vol. viii., pp. 12. 134., &c.).—In Nichols's *Literary Anecdotes*, vol. ii. p. 534., art. No. 6. on Dr. Zachary Grey, it is stated:

"He (Dr. Grey) had one brother George, born in 1610, a Chamber-counsellor at Newcastle."

To this is appended a note:

"I have a number of this gentleman's MS. letters to Dr. Grey, &c. The following little circumstance, in a letter dated July 30, 1731, may be worth preserving:

"'I had a letter lately from aunt Milton, who is very well, and lives at Namptwich. There were three widow Miltons there, viz. the poet's widow, my aunt, and another. The poet's widow died last summer.'"

This note may be of use to some of your correspondents.

C. DE D.

Tallies (Vol. x., p. 485.).—The use of tallies in this locality is now, I think, confined to the dyers, who regularly furnish their small tally of

wood to each customer having articles to be dyed; and without the reproduction of which, the goods in question are on no account given up. The practice exists too, to some extent, among the small bakers of Plymouth, more particularly among those who have a large dinner-baking trade. This system prevails in consequence of the numerous frauds practised upon the bakers by parties applying for dinners who had never sent them to be baked, and who thus enjoyed a cheap "tuck-in," to the mortification and loss of the rightful owners.

T. HUGHES.

Chester.

Tallies are still used by small shopkeepers in some of the villages in Warwickshire. They are occasionally produced in the small debt courts. D.

Leamington.

The Divining Rod, Table-turning, &c. (Vol. x., p. 467.).—As MR. BATES appears to be unacquainted with the communications of Professor Chevreul (author of the remarkable work on the harmony of colours, lately translated into English) to the *Journal des Savants* on the "Divining Rod" (*la Baguette Divinatoire*), will you permit me to refer him to that journal, in which he will find a series of eight articles by Professor Chevreul. The concluding communication is in the number for July of the present year. JOHN MACRAY.

Oxford.

Miscellaneous.

NOTES ON BOOKS, ETC.

In the *Biographical Catalogue of the principal Italian Painters, with a Table of the Cotemporary Schools of Italy, designed as a Hand-book to the Picture Gallery*, by a Lady, edited by R. N. Worrum, we are furnished with a short but comprehensive sketch of the life and works of each artist; embracing the leading characteristics which distinguish them, and an enumeration of their principal works. The accompanying *Synchronous Table of the principal Masters of the Italian Schools of Painting from the Thirteenth to the Eighteenth Centuries inclusive*, adds to the great utility of this unpretending little volume, and will make the lover of Art rejoice in the writer's hope of proceeding with similar Catalogues of the artists of other countries.

The favour with which the volumes of the late Henry Gunning's *Reminiscences of the University, Town, and County of Cambridge*, were received, not only by University men, but also by the general public and the press, speedily exhausted the first edition. A second, somewhat enlarged, and yet cheaper edition, has now appeared; and will no doubt soon find its way into the hands of all who like to hear an old man gossip of the old times in which he lived, and the well-known men with whom he associated.

The interest we take in every endeavour to make more popular, and more generally known, the writings of the Father of English Poetry, would alone dispose us to speak well of Mr. Bell's edition of *The Poetical Works of Geoffrey Chaucer*, of which the First and Second Volumes are now before us. But Mr. Bell, who has adopted as his text the Harleian MS. of the Canterbury Tales, from which Mr. Wright printed his version, has the merit of illustrating his author by a mass of Notes which will go far to make him as popular and well understood as he deserves to be. Why, however, does he omit that useful, though slight addition—numbering the lines of the poem?

Whilst on the subject of old poetry, let us mention that we have received from Messrs. Williams & Norgate the First Part of a collection of the pseudo-Shakspearian Dramas, edited by Dr. Delius, whose familiarity with our language and Elizabethan literature is remarkable—especially in one not to the manner born. His edition of *Edward the Third, an Historical Play*, has but one defect; being intended for readers of English, its Introduction should have been in the English language.

We have before us two or three books of amusement, which we must perforce dismiss in a few words. First let us mention as of deep interest, and, we may add, of much instruction as a picture of the times, *Florine, a Tale of the First Crusade*, by B. W. MacCabe. As we have no doubt every incident it contains, however startling, has its counterpart in some cotemporary chronicle, we wish the learned and able writer had added to the value and use of his book by a few references to his authority.—*The Mouse and her Friends* is a fresh contribution to our nursery literature from German sources, for which the "spelling" public are indebted to an old friend, John Edward Taylor.—*Mother and Son*, the first of a new series of *Tales for the Young Men and Women of England*, will make all who read it look out anxiously for the remainder of the series.

We have good news for all our friends who have libraries; Messrs. Letts, whose calendars and diaries are in everybody's hands and everybody's pockets, have published a form of *Catalogue of the Library of* ———, which must before long be on everybody's library table. It is so constructed that one may see at a glance the *shelf or mark, author, editor or translator, title, edition, vols., size, date, place and publisher, cost, remarks*; and what to the good-natured is a column of no small moment, *when and to whom lent, &c.*

It may be useful to such of our readers as have authority to consult the Documents in the State Paper Office, to be informed that, by a recent regulation, that office is now open every day in the week between the hours of ten and three o'clock.

Mr. Lilly announces for early publication, in two volumes octavo, *The Life of Bishop Fisher*, by the Rev. J. Lewis, author of the *Life of Wickliff*, with an *Appendix of Illustrative Documents*, and an Introduction by the late Mr. Hudson Turner.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

MISS STRICKLAND'S LIVES OF THE QUEENS OF ENGLAND. Vol. II. of 12 Vol. Edition.
INGOLDSBY LEGENDS. Vol. I. First Edition.
SOCIETY OF ARTS' JOURNAL. No. 39. Vol. I., and Nos. 52. 54. & 55. Vol. II.
THE EVERY MAN'S MAGAZINE for 1770 and 1771.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

WEALE'S QUARTERLY PAPERS ON ARCHITECTURE. Part I.
CAVELIER'S GOTHIC ARCHITECTURE. Part 3.
PUGIN'S EXAMPLES OF GOTHIC ARCHITECTURE. Parts 3 & 4 of Vol. I. Weale.

Wanted by *John Hebb*, 9. Laurence-Pountney Lane.

HERRING'S PRESERVATIVES AGAINST THE PLAGUE. 4to. 1665.
STRUTT'S CHRONICLE OF ENGLAND. Vol. II. 4to. 1778.
SHAKSPEARE'S PLAYS. Vol. II. 8vo. Printed by Bensley, 1803.

Wanted by *R. Thorburn*, 2. Carthusian Street.

PEPYS'S DIARY. Vol. IV.
ROUSSEAU'S WORKS. Vols. I. VI. VII. VIII. 12mo. London, 1705.
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J. W. A. B. *will find a very interesting Note on*

"The Modest Water saw its God and blush'd"

in Vol. vi., p. 358. *See also* Vol. viii., p. 242.

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CONTENTS.

NOTES:— Page

Capital Punishments in Henry VIII.'s Reign, by Rev. H. Walter - - 21
The English Turcopolier of the Order of St. John of Jerusalem, by William Winthrop - - - - - 21
Letter from Joanna Baillie, by H. Martin - - - - - 23
Scraps from an old Common-place Book 23
Rare Tracts, by R. C. Warde - - - 24
English Lawyers and English Dictionaries - - - - - 24

MINOR NOTES:—"Traverse"—Milton's Description of Rome—Custom observed in drinking at public Feasts—Female Rank—The first Dublin Newspaper - - - - - 24

QUERIES:—

Calendar of Saints' Days - - - 26
Lecch Queries - - - - - 26

MINOR QUERIES:—Foreign Collections of Floral Poetry—A Ryder—"Crakys of War"—Sestertium—Epigram in a Bible—Eminent Men born in the same Year—Published Lists of the Users of Hair Powder—Legal Query—Burial by Torch-light—"Proverbes Gascons:" Translation wanted—Nitrous Oxide and Poetry—"Whychcote of St. John's"—Latinizing Proper Names: Index Geographicus—Reply to Leslie's "Case stated" - - - 26

MINOR QUERIES WITH ANSWERS:—"Bridgewater Treatises"—"Caucus," its Derivation—Ballad quoted by Burton—Family Arms—Menenius—Hanwell, Oxon - - - - - 28

REPLIES:—

Golden Table of Luneburg: Ancient Punishment of the Jews - - 29
Military Titles - - - - 30
The Palæologi, by William Bates, &c. - 31
Lord Clarendon's Riding-school at Oxford - - - - - 32
Works on Bells, by Rev. H. T. Ellacombe, &c. - - - - 32

PHOTOGRAPHIC CORRESPONDENCE:—On developing long-excited Collodion Plates—Collodionized Glass Plates, &c. - - - - - - 33

REPLIES TO MINOR QUERIES:—The Biographical Dictionary of living Authors—"Political Register"—Irish Newspapers—Flemings in England—Saint Tellant—Colonel Macroni—Origin of the Terms "Whig" and "Tory"—Bell-childe—Seals, Books relating to—The Schoolmen—Sandbanks—Brasses restored—Clay Tobacco-pipes—Churches dedicated to St. Pancras—Oxford Jeu d'Esprit—Song of the Cuckoo—"Nag" and "Knagg"—Sir Henry Johnes, &c. - 34

MISCELLANEOUS:—

Notes on Books, &c. - - - 40
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Notices to Correspondents.

VOL. XI.—No. 272.

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JOHN LAURENCE, Secretary.

LONDON, SATURDAY, JANUARY 13, 1855.

Notes.

CAPITAL PUNISHMENTS IN HENRY VIII.'S REIGN.

Reading Macaulay's *Critical Essays*, I perceive that in 1830, when reviewing Southey's *Colloquies on Society*, he has said:

"Let them add to all this the *fact*, that 72,000 persons suffered death by the hands of the executioner during the reign of Henry VIII., and judge between the nineteenth and the sixteenth century."

Whether Mr. Macaulay's subsequent more extensive historical researches would let him still call that a *fact*, I cannot presume to say. But it is notoriously referred to as a fact, by popular speakers or writers, from time to time; and your useful publication is favourable to having the question so ventilated as either to put an end to the assumption of this imaginary proof of the ferocity of English tribunals temp. Hen. VIII., or to elicit some trustworthy evidence of its being a fact.

To unreflecting readers of English history it may be enough that Hume has said at the close of his account of Henry VIII., ch. 33.:

"The prisoners in the kingdom for debts and crimes are asserted in an act of parliament to be 60,000 persons and above; which is scarcely credible. Harrison asserts that 72,000 criminals were executed during this reign for theft and robbery, which would amount nearly to 2,000 a year."

The credit due to such an assertion as the first, from its having been introduced into an act of parliament, can differ very little from the credit due to its independent probability. For so gross was the ignorance of national statistics prevalent in that age, that an observant and conscientious member of the inns of court, Mr. Simon Fish, could gravely tell the public, in his noted address to Henry VIII., styled *The Supplication of Beggars*, that there were 52,000 parish churches within the realms of England, and could found upon this statement a methodical calculation of considerable importance, whilst modern returns reduce the number of parishes below 11,000.

As to Harrison's assertion in the Historical Treatise appended to Holinshed's *Chronicles*, I have not seen it for some years, and have not access to it at present; but unless my memory deceives me, he made the assertion on no better authority than that of the Bishop of Tarbes, whom Francis I. sent to England; that prelate's dislike to Henry's proceedings, and to the anti-papal spirit of our nation, made him but too willing to believe any slander against either. Whilst the tale suits Harrison's object, which was to set forth the advantages enjoyed by Elizabeth's subjects, the progress of wealth and civilisation, as compared with their state under her father's reign.

When we come to the earliest authority for any historical statement, it is always prudent to consider whether the author could have known what he states to be true. There is no probability that Henry's parliament had required such returns from all the gaols in the kingdom as would entitle its assertion respecting the number of prisoners to the weight belonging to any modern official document; neither is there any probability that a French bishop could have made any nearer approximation to the number of executions than a conjecture, even if he had desired to keep within the truth.

The estimate of the population of England at that date must also be acknowledged to rest upon grounds which are far from being indisputable. But it has been made without any motive for arriving at a false conclusion; and it justifies the belief that the population was rather under than above 3,000,000, and consequently the number of males not more than 1,500,000; who must be again reduced to about a half, or 750,000, to obtain the number of males between 21 years and 70. Imprisonment for debt is nearly limited to this last portion of the people; and imprisonment for crimes fell almost as exclusively on the same, when the offences visited by the law were chiefly crimes of violence, or sheep and deer stealing: so that if 60,000 persons were in prison for debt and crimes, at least 55,000 of them would be adult males, that is, about one adult male out of every fifteen; and if 2000 were executed yearly, when so many felonies were but punished with whipping, provided the felon could repeat his neck-verse, one out of every 375 men must be believed to have fallen annually by the executioner's hands. Are we to believe this?

The letters from a justice of the peace to Lord Burleigh, given in the Appendix to vol. iv. of Strype's *Annals*, Nos. 212. and 213., contain some remarkable gaol statistics for the county of Somerset. According to him, forty persons were executed for offences in that county in 1596; and he complains grievously of the hardship inflicted on the county by its being obliged to expend 73*l.* on the relief of the prisoners, to whom they yet allowed but at the rate of 6*d.* a week. The imprisonments must have been therefore generally brief.

HENRY WALTER.

THE ENGLISH TURCOPOLIER OF THE ORDER OF ST. JOHN OF JERUSALEM.

(*Continued from* Vol. x., p. 380.)

At a general council held by the grand master William de Villaret, A. D. 1302, the several dignities which then existed were particularly men-

tioned, and in the following order: first came the reigning prince, and after him the marshal, chief Hospitaller, draper, treasurer, and lastly the Commander of Cyprus. De Villaret was so exact in his government at this period, that he not only established the respective ranks of his officers, but also made known the number of servants and attendants whom they should have in their service, and the animals which they were expected or compelled to own. If it should be observed that in the above list no mention is made of a Turcopolier or admiral, the omission is easily explained. At the period now referred to, the Hospitallers and Templars were guests of the king of Cyprus, a monarch so jealous of his sovereignty, that he would permit no interference in the government of his subjects, or the protection of his island.* Had a Turcopolier been named, there would have been no duties for him to perform; and had the admiral been mentioned, he had no fleet to command. Hence their omission from the list of officers then known in the convent.

The gifted author of *Eothen* thus poetically notices the place which for fourteen years had been the island home of the Knights of St. John after their expulsion from the Holy Land:

"Cyprus is beautiful: from the edge of the rich flowery fields on which I trod, to the midway sides of the snowy Olympus, the ground could only here and there show an abrupt crag, or a high straggling ridge that upshouldered itself from out of the wilderness of myrtles and of the thousand bright-leaved shrubs that twined their arms together in lovesome tangles. The air that came to my lips was warm and fragrant as the ambrosial breath of the goddess infecting me,—not (of course) with a faith of the old religion of the isle, but with a sense and apprehension of its mystic power, a power that still was to be obeyed—obeyed by *me*, for why otherwise did I toil on with sorry horses to where for Her the hundred altars glowed with Arabian incense, and breathed in the fragrance of garlands ever fresh.

'——ubi templum illi, centumque Sabæo
Thure calent aræ, sertisque recentibus halant.'
Æneid, i. 415."

In 1307 Fulk De Villaret became Grand Master on the decease of his brother, and at a time when the Knights of St. John, greatly assisted by the Genoese and Sicilians, were engaged in a desperate struggle for the possession of Rhodes. Early in the following year this beautiful island was captured;† an important conquest, which not only gave to the Hospitallers an agreeable residence for more than two centuries, but also enabled them to raise a bulwark against the encroachments of the Ottoman emperors, which for this long period, with their whole power, they could not overthrow. In 1328, twenty years after the Order of St. John was established at Rhodes, it is clearly shown by the records that a Turcopolier existed in the convent, and that "Giovanni de Buibralk" was the first known English knight who held the dignity. From this date until 1660, the office was uninterruptedly filled by Englishmen; but for what reason it was first granted to one of that language, and ever after remained with it, there is nothing in the manuscript reports of the general chapters which have been carefully referred to, or published histories, that we are aware of, to show. Five hundred years ago the Order of St. John was composed of eight different nations, as they were termed; and each had its own peculiar dignity. Thus, the Grand Commander, who by virtue of his office was perpetual president of the common treasury, comptroller of the accounts, superintendent of stores, governor of the arsenal, and master of the ordnance, was taken from the language of Provence. The Grand Marshal, who had the military command over all the Order, the Grand Master's household only excepted; and when at sea commanded not only the general of the galleys, but the grand admiral himself, came from the language of Auvergne. The Grand Hospitaller, who had the direction of the hospital, was from the language of France. The Admiral, who in the grand marshal's absence had the command of the soldiery equally with the seamen, and could claim the right of being proposed to the council as general of the galleys, whether the Grand Master wished it or not, was an Italian. The Draper, or grand conservator, who was charged with everything relative to the conservatory, as also to the clothing, and purchasing all necessary articles for the troops and hospital, came from the language of Arragon. The Turcopolier, who commanded the light cavalry, as also all the guards who were stationed in the fortresses near the harbours, or in the castles around the coasts, and gave all passwords and countersigns, came from England. Germany furnished the Grand Bailiff to the Order; and, lastly, Castile a Grand Chancellor, who could not fill the office unless he knew how to read and write.*

Having these several dignities now before us, should it be asked why any particular honour had been granted to any particular language, it might be a question as difficult to answer as that why the

* Captain Graves, of the Royal Navy, to whom as its president, and to Mr. Innes, its secretary, the Literary and Scientific Institute of this island is so much indebted, not only for its existence, but also for its present flourishing condition, has a History of Cyprus now quite ready for publication. To this work Captain Graves has given his continued and constant attention for several years, and its appearance may therefore be looked forward to with much interest, as a valuable contribution to the literature of the day.

† Historians differ as to the precise period in which the capture of Rhodes took place. Knolles has stated, in his *Turkish History*, p. 163., that it was in 1308; while Castelli, p. 83., has recorded that the conquest was not actually effected until 1311.

* Vide Boisgelin's *Ancient and Modern Malta*, vol. i. pp. 241. 245., from which work the dignities attached to each language are taken.

Turcopolier had been given to England, which was the third in rank in the convent. It is not improbable that, at the foundation of the Order, the Grand Master selected those grand crosses to fill the different offices according to the ability evinced by them to perform their respective duties, and this without the least reference to the country from which they came. Among Englishmen at the present time, the cavalry is a favourite service; and thus it may have been with their ancestors when the taste could be gratified. In this way perhaps the reason may be explained why the command of the light horse was always conferred on knights of the British tongue.

WILLIAM WINTHROP.

Malta.

LETTER FROM JOANNA BAILLIE.

The following letter, addressed, by Joanna Baillie, "To Mr. Collett, Master of the Academy, Evesham, Worcestershire," may interest some of the readers of "N. & Q." The original is in my possession:

"Hampstead, June 18th, 1801.

"Sir,

"Tho' I am not altogether prepared to answer the questions you have put to me in the letter I have had the honour of receiving from you, there is something in that letter so very flattering to the vanity which authors are not suffered to be without, that it will not permit me to be silent. After the lenity and forbearance I have met with from the public, I should hold myself bound in gratitude, had I no other motive, to continue, in the best manner I am able, the plan I have begun in 'the Series of Plays.' When I shall have it in my power to publish another volume, I am not certain, but I hope it will be some time in the next spring. It has given me great satisfaction to learn that you have received any pleasure in reading the first. Without being vain enough to suppose that a work, with so many faults on its head, has been honoured with your entire approbation; to have a voice of such respectable authority *at all* on my side, is highly gratifying to,

"Sir,

"Your obliged humble servt.

"J. BAILLIE."

Mr. Collett, to whom this letter was addressed, was a schoolmaster at Evesham, and afterwards at Worcester. He published a volume of juvenile poems, and also some *Sacred Dramas*. There is a short notice of him in Chambers's *Biographical Illustrations of Worcestershire*; but I have not the work at hand to give particulars. He died in 1817.

H. MARTIN.

Halifax.

SCRAPS FROM AN OLD COMMON-PLACE BOOK.

I have before me a common-place book of the reigns of James I. and Charles I., containing the gatherings of a most discursive reader. It consists of scraps of history, songs, bon-mots, epigrams, "cabalisticall verses which by transposition of words, letters, and syllables, make excellent sense, otherwise none at all," &c. The greater number of the pieces I am able to identify, but there are others which, as they are new to me, I transcribe, that your more erudite readers may inform me whose they are. If too well known to claim insertion, I shall be obliged by a brief reply as to their authorship.

"*The Cryer.*

"Good folk, for gold or hyer,
Come help mee to a cryer,
For my poore heart is gone astray
After her heart that went this way.
Hoe yes! hoe yes!

"If there bee any man,
In towne or country, can
Help mee my heart againe,
I'll please him for his paine;
And by these marks I will you show,
That only I the heart doe owe.

"It was a true heart, and a deare,
And never us'd to rome;
But having got this harme I feare,
Will hardly stay at home.

"For God-sake, walking by the way,
If you my heart doe see,
Either impound it for a stray,
Or send it back to mee."

That such language as the following should have come from "a great papist," is explained by remembering that, about the time of the presentation of this new year's gift, the negociations relative to the match between Charles and the Infanta of Spain, and the visit of the prince and Buckingham to Madrid, had led to a somewhat sudden relaxation of the harsh statutes against the Catholics, who had great hopes from this alliance.

"*Verses written on a rich cussion which was given to the King by Lady Cannisby (?), a great Papist, for a New Yeeres gift.* 1624.

"The Solomon of peace, life's living bred
X^t only is, and under him our heade,
His faithfull steward, James, Greate Brittain's king,
Preserves and feedes his people, from him spring
Plenty and peace; above all monarks blest;
Of good the greatest, and of great the best."

"*An anagram made upon the Prince upon his assurance with the lady of France.*

"Charles, Prince of Wales,
Will chose France's pearl."

T. Q. C.

Polperro, Cornwall.

RARE TRACTS.

The following notes on a small parcel of scarce and curious tracts lately come into my possession, are at the service of any reader taking delight in such matters. They may serve as the commencement of what is much needed — a descriptive catalogue of the rarer tracts of the period.

1. "The Infancie of the Soule : or the Soule of an Infant. Gathered from the boosome of Trueth, Begunne in Loue, and finished in the desire to profit others. By William Hill. Imprinted at London, by W. W., for C. Knight, and are to be solde at his shop in Paules Churchyard at the Signe of the Holy Lambe. 1605. 4to." No pagination.

Upon a fly-leaf is written, in the hand of the period:

"Nouember y^e^ 29, 1620.

"In the Riuer Seuern was the greatest flood that euer was sinse the flood of Noah; there was drowned at Homtones Loade [Hampton's Lode] 68 persons as they whare going to Bewdly Faire."

2. "Vox Cœli, or Newes from Heaven, or a Consultation there held by the high and mighty Princes, King Hen. 8., King Edw. 6., Prince Henry, Queene Mary, Queene Elizabeth, and Queene Anne; wherein Spaines ambition and treacheries to most Kingdomes and free estates of Evrope, are vnmasked, and truly represented, but more particularly towards England, and now more especially vnder the pretended match of Prince Charles, with the Infanta Dona Maria. Written by S. R. N. J. Printed in Elisium. 1624." 4to. 60 pp.

All the members of which Consultation, except Queene Mary, prognosticate ruin to England, and misery to "Baby Charlie" if the alliance is formed.

3. "His Majesties Declaration, concerning His Proceedings with His Subjects of Scotland, since the Pacification in the Camp neere Berwick. London, 1640." 4to. 63 pp.

Finely engraved portrait (half-length) of Charles as frontispiece.

4. "The Replication of Master Glyn, in the name of all the Commons of England, to the generall answer of Thomas Earle of Strafford, April 13, 1641. London, Printed 1641." 4to. 19 pp.

5. "The last Declarations of the Committee of Estates now assembled in Scotland. Edinburgh, Printed by Evan Tyler, and reprinted at London, 18 Octob. 1648." 4to. 24 pp.

6. "A Revelation of Mr. Brigtman's Revelation. Printed in the yeere of fulfilling it, 1641." 4to. 37 pp.

R. C. WARDE.

Kidderminster.

ENGLISH LAWYERS AND ENGLISH DICTIONARIES.

Sir F. Thesiger asserted the other day, in the Court of Queen's Bench, that the word *swindle* was not to be found in any English dictionary good or bad.

Lawyers are famous for bold assertions, and it is their good luck to escape unharmed, however erroneous those assertions may prove. They all go to the account of zeal for their clients.

Sir Frederick is most singularly unfortunate in this particular instance. Lord Campbell interrupts him, and tells him it is in Richardson's; and adds, "It is not in Johnson's." And this is true; but it is in Todd, who quotes from James's *Military Dictionary*. And for *swindler* he also refers to Ash's *Supplement to his Dictionary*, published in 1775: *Swindle*, *Swindler*, *Swindling*, are all in Smart's *Walker*, remodelled.

Mason, in his *Supplement to Johnson*, published more than fifty years ago, says that *swindler* is a "modern colloquial word." And farther, the learned knight might have found it in a dictionary by a member of his own profession, as a word recognised by the law of the land; in that by Mr. Tomlins, who treats us with the exquisitely refined legal distinction between the word *spoken*, and the word *written*, as actionable or not actionable.

Richardson says, the time and manner of introduction require to be ascertained. His own example "of the scandalous appellation *swindler*" is from the Essays of the Rev. Vicesimus Knox, which were published at least eighty years ago. That author deserves now to be remembered, as one of the earliest advocates for the improvement of academic education. The probability is, that there is not now in use a single English dictionary that does not contain these words.

I remember hearing the late Lord Erskine, when in his zenith at the bar, denounce the word *derange* as not English. It was not in Johnson: nor was it, though now in all our dictionaries. (See Todd's Johnson, and Richardson.) In England men were not formerly *deranged*. The clown, in *Hamlet*, tells us they were *mad*. Q.

Bloomsbury.

Minor Notes.

"*Traverse*." — The omission of a comma in Dr. Johnson's copy of Milton, apparently gave this word the place among prepositions which he and most subsequent lexicographers have conceded to it. Johnson's folio has —

"TRAVERSE, *adverb* (*à travers*, French), crosswise; athwart."

and,

"TRAVERSE, *prep.* through, crosswise."

the latter with a quotation from *Paradise Lost* (i. 569.), pointed thus:

> "He through the armed files
> Darts his experienced eye, and soon *traverse*
> The whole battalion views their order due."

Ash, referring to Milton as authority, borrows Johnson's definition, but inserts a comma between

the two words, "through, crosswise." Sheridan gives the same definition. Webster, as if to make the blunder more apparent, substitutes a semi-colon for the comma, and defines "TRAVERSE, *prep.* through; crosswise," citing Milton's lines, pointed as in Johnson.

The earliest edition of the *Paradise Lost* which I have at hand (1688), has a comma after "views," in the line cited. So has Newton's edition (1749). Bentley, Todd, and nearly all recent editors of Milton, place a semi-colon there:

> "And soon traverse
> The whole battalion views; their order due,
> Their visages and statures as of gods."

This pointing, which is obviously the more correct, restores *traverse* to its proper place among the adverbs, and takes away the only authority on which its occasional use as a preposition rests. Dr. Johnson, it will be observed, made but *one* blunder, where subsequent lexicographers have contrived to make *two*; for "traverse," if a preposition, would be correctly defined by "through crosswise." But Webster, by separating the two words of this definition, has fallen into the absurdity of defining a supposed preposition by an adverb, "crosswise." VERTAUR.

Hartford, Connecticut.

Milton's Description of Rome. — Would it not be well that Mr. Murray, in his *Guide to Central Italy*, on introducing the English traveller into Rome, should open the scene with the general description of an English poet, who himself wrote from recollection of the spot; I mean, of course, Milton:

> "A river of whose banks
> On each side an imperial city stood,
> With tow'rs and temples proudly elevate
> On seven small hills, with palaces adorn'd,
> Porches, and theatres, baths, aqueducts,
> Statues, and trophies, and triumphal arcs:
> . . . . There the Capitol thou see'st
> Above the rest lifting his stately head
> On the Tarpeian rock, her citadel
> Impregnable; and there Mount Palatine,
> The imperial palace, compass huge and high
> The structure, skill of noblest architects,
> With gilded battlements conspicuous far,
> Turrets, and terraces, and glittering spires. . . . .
> Thence to the gates cast round thine eye, and see
> What conflux issuing forth, or entering in;
> Prætors, pro-consuls to their provinces
> Hasting or on return. . . . .
> Or embassies from regions far remote,
> In various habits, on the Appian road,
> Or on the Emilian."
>
> *Paradise Regained*, book iv.

There are few Englishmen of taste who will not have read or repeated these lines, as they gazed on the scene described from the campanile of the Capitol. WM. EWART.

Custom observed in drinking at public Feasts. — In "N. & Q.," Vol. x., p. 307., is mentioned the custom at Queen's College, of placing the thumbs on the table while the superiors drink. The following custom has been observed from time immemorial, and still is, at dinners given by the mayor, or at any public feast of the corporation of Lichfield. The first two toasts given by the mayor are "The Queen," and "Weale and Worship," both which are drunk out of a massive embossed silver cup, which holds three or four quarts, and was presented to the corporation in 1666 by Elias Ashmole, a native of the city. The ceremony is as follows: — The mayor drinks first, and on his rising the persons on his right and left also rise; he then hands the cup to the person on his right side, when the one next to him rises, the one on the left of the mayor still standing; then the cup is passed across the table to him, when *his* left-hand neighbour rises; so that there are always three standing at the same time, one next to the person who drinks, and one *opposite* to him. I presume that though the ceremony is different, the object was the same as that observed at Queen's College, that is, to prevent injury to the person who drinks. T. G. L.

Lichfield.

Female Rank. — Few, save private friends and their friends, know the heroic conduct of Miss Nightingale in the hospital at Scutari, which is certainly beyond all praise. Not only has she, since her arrival, attended all the death-beds of the soldiers under her charge, but she has had the most dangerous cases placed in a room next to her own, that she may be near, and thus enabled to render them greater attention. Certainly this nobleness will be repaid by the praise of this and succeeding generations, but more especially by the blessing of God. Nevertheless, may we not ask, why great women should not be rewarded from henceforth as great men, excepting, as we feel bound to do, great authors? Commissions are given away at present to non-commissioned officers, and Canrobert is made a C.B. What would seem more appropriate, than that this lady, who has willingly given up the luxuries of private life for public good, should be henceforth known as Lady Florence Nightingale? E. W. J.

The first Dublin Newspaper. — The following paragraph from Gilbert's *History of the City of Dublin* (p. 178.), of which the first volume has lately appeared, may deserve a corner in "N. & Q.:"

> "Thornton issued the first newspaper published in Dublin, which was styled *The Dublin News Letter*, printed in 1685, by 'Joseph Ray in College Green, for Robert Thornton, at the Leather Bottle in Skinner Row;' it consisted of a single leaf of small folio size, printed on both sides, and written in the form of a letter; each number being dated, and commencing with the word *Sir*. The existence of this publication was totally unknown to

former writers, who universally alleged that *Pue's Occurrences* was the first Dublin newspaper."

ABHBA.

Queries.

CALENDAR OF SAINTS' DAYS.

In the Additional Notes appended to Nicholls' *Commentary on the Book of Common Prayer* (p. 8. col. 2. l. 13.), the following passage occurs:

"In this kalendar, which preserves the memory of some ancient holy men and women that were famous in the Church (although their days be not now appointed by the new statute to be kept Holy Days, nor were they all of them appointed to be kept so before), there is some difference between this edition and that of Edward VI. to which the Act of Uniformity referreth. In January, Lucian and Prisca are omitted, with Fabian: so Bast is added in the fifth of Edward VI. In February, Dorothy and Mildred are added. In March, Perpetua, St. Gregory, and St. Benedict are omitted; Adrian is added. In April, Richard and Alphage are omitted. In May, John Beverley, Pancrace, Helena, Adelina, are added, and Pernelle. In June are added Edmund, and the Translation of Edw. In July, Martin and Swithin are omitted; Seven Sleepers are added. In August, Name of Jesus, and Beheading of St. John Baptist, are omitted; Assumption of the Virgin Mary, Magnus, Bernard, Felix, and Cuthbert are added. In September, Eunarchus [Enurchus?], Holy Cross, Lambert, and Cyprian are omitted. In November, Brice, Machute, St. Hugh, B. St. Edmund King, and Cecily are omitted; and Theodore is added. In December, O Sapientia and Sylvester are omitted, and Osmond is added."

This is an extract from some MS. notes in Bishop Cosin's handwriting. It would appear as if Bishop Cosin had before him a kalendar attached to a Book of Common Prayer of the fifth year of King Edward VI., commonly called the Second Book of Edward; being that which, with certain specified alterations, was confirmed by the Act of Uniformity of 1 Eliz. The edition which he compares with this, and speaks of as differing from it, was that in use prior to 1662.

Now the difficulty which leads me to apply to "N. & Q." for help, is this: I have not been able to find a calendar in any Common Prayer-Book of the fifth of Edw. VI., or of any other year of his reign, which answers to the description here given. The copies of Edw. VI.'s Common Prayer-Books, which I have met with, contain only our red-letter Saints' Days, with the addition of a very few black-letter days in the editions of 1552. The calendar of the primer of 1553 (as printed in the Liturgies, and other documents of King Edw. VI., by the Parker Society, 1844, p. 365.) contains many more black-letter days than the Prayer-Books, but yet does not correspond to the calendar Bishop Cosin seems to have had before him.

What adds to the interest of the inquiry is, that the Puritans, at the Savoy Conference, desired respecting Saints' Days, "that the names of all others (Saints), now inserted in the calendar, which are not in the first and second books of Edward the Sixth, may be left out." Now Bishop Cosin was an active member of the party opposed to the Puritans; but in the Bishop's Answer nothing is said which implies, that any books of Edw. VI. contained the Saints' Days objected to.

I shall be grateful to any of your readers who may be able to point out any calendar which corresponds, in the List of Saints' Days, with that described by Cosin.

INDAGATOR.

LEECH QUERIES.

I hope that you will furnish me with information respecting what appears to me a curious inquiry. We all know that the word *leech* was commonly used some centuries ago to designate a physician. It was employed in that sense by Spenser, and once (in *Timon of Athens*) by Shakspeare, as well as by many other writers. Sir Bulwer Lytton states, in one of the notes appended to his novel *Harold*, that the derivation of the word has been perplexing to many of the learned, but that *leich* is the old Saxon word for surgeon; and that it has been traced to *lich* or *lese*, a body; a word not signifying, like the present German *Leiche*, a dead body. *Lich-fe* was, in Saxon, a physician's fee, as I have been informed.

The word has been thought by some to be derived from a Saxon verb, signifying, like the French *lécher*, to smooth or assuage. But what I wish to ascertain is, whether the worm, the blood-sucker, the use of which appears fast disappearing from medical practice, was named from the physician, or whether the physician was named from the little animal? It is a curious fact, if it can be known; either way showing how great was the use of phlebotomy in surgical practice. But how great must have been the belief in the benefit of these small blood-suckers, if the healing physician allowed himself to be called by the same name! We know that the first surgeons were also barbers. When did the use of the *leech* come into competition with that of the lancet? Surely some old medical works must contain this information, and would explain if, like many improvements in medical science, the use of *leeches* was derived from the East.

C. (2)

Minor Queries.

Foreign Collections of Floral Poetry. — What works are there similar to our *Poetry of Flowers*, and others with like titles, in the French, Italian, Spanish, and Portuguese? Communications from foreign booksellers will oblige.

A. CHALLSTETH.

A Ryder.—Why is an additional clause added to a resolution, &c. called "a ryder?" I know enough of criticism to be aware of the canon, that the most obvious meaning of a doubtful word or sentence is generally the wrong one. Blackstone, in describing the process of making a law, says:

"The Bill is then ordered to be engrossed, or written in strong gross hand, on one or more long rolls or presses of parchment sewed together. When this is finished, it is read a third time, and amendments are sometimes then made to it; and if a new clause be added, it is done by tacking a separate piece of parchment on the bill, which is called *a ryder* (Noy, 84.)."—Blackstone's *Comm.*, book i. ch. 2.

WM. FRASER, B.C.L.

Tor-Mohun.

"*Crakys of War.*"—John Barbour, Archdeacon of Aberdeen, states that King Edward III. had artillery in his first campaign against the Scots in 1327, and calls the guns "crakys of war." (Vide *Metrical Life of Robert Bruce*, pp. 408, 409.) May we credit John Barbour on this subject? R. A.

Sestertium.—I shall be much obliged to any of your classical correspondents who will kindly give me some rule for determining the sum of the following figures. They occur in *Cicero in Verrem:*

"HS. Iↀ millia - - Act II. l. 2, 25.
HS. CIↃCIↃ - - - „ l. 3, 32.
HS. CIↃ - - - „ l. 4, 17."

F. M. MIDDLETON.

Epigram in a Bible.—Who was the writer of the following satirical epigram, found inscribed in a Bible?—

"Hic liber est, in quo quærit sua dogmata quisque,
Invenit et pariter dogmata quisque sua."

A. C.

Eminent Men born in the same Year.—The year 1769 was singularly productive of great men: Wellington; his military rival Soult; the distinguished minister during their campaigns, Viscount Castlereagh; the Emperor Napoleon I.; Chateaubriand; Cuvier; and Sir Walter Scott! Can any of the readers of "N. & Q." adduce the names of seven persons equally famous of the same age? N. L. T.

Published Lists of the Users of Hair Powder.—Mr. Pitt, in his budget, 23rd Feb. 1795, when laying a tax of 1*l.* 1*s.* per head on hair powder, said the names of all those who wore hair powder would be published. (*Parl. Hist.*, vol. xxxi. 1313.) Have such lists ever been published? If so, where may they be deposited? As mention has been made of Pitt, perhaps some of your readers would tell why the editor (W. S. Hathaway) omitted so many of Pitt's *budgets?* I refer to the edition of 1806. M. M.

Legal Query.—Does 41 George III. c. 73. exclude the ministers of the established Kirk of Scotland from sitting in parliament? Would it exclude those who have holy orders in the Episcopal Church of Scotland? WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

Burial by Torch-light.—It is an idea very generally prevalent that all burials by night are illegal, and that none but the Royal family may be buried by torch-light. A clerical friend informed me that the same statement had been made to him on the occasion of his using a candle to assist him in reading the office at a late funeral. What is the authority for it?

WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

"*Proverbes Gascons:*" *Translation wanted.*—Perhaps some correspondent, acquainted with the Gascon tongue, who has access to a copy of the following work, would kindly supply me with a translation (English or French) of the Proverbs on pp. 10—14.: *Anciens Proverbes Basques et Gascons, recueillis par Voltaire et remis au jour par G.B.:* Paris, 1845. A. CHALLSTETH.

Nitrous Oxide and Poetry.—I have before me a letter written in 1808, and containing a passage to the effect, that a Dr. Stancliffe repeated at the house of the writer's father some "Lines written after inhaling the nitrous oxide," by a living poet. Can any reader of "N. & Q." refer me to the lines and their author? I have heard Southey named; but I find no evidence of the fact in his printed poems. Dr. Stancliffe was, I believe, a popular (Quaker?) lecturer on chemistry at the period alluded to. D.

"*Whychcote of St. John's.*"—Some years since (Vol. iii., p. 302.) I submitted, under the foregoing title, two Queries; neither of which has been yet answered. As I perceive "N. & Q." has now an intelligent correspondent at Newcastle-upon-Tyne, to which place my Queries point, perhaps he could answer one of them, viz. Who is the author of *Whychcote of St. John's?* H. D.

Latinizing Proper Names: Index Geographicus. Some few years ago a work was published, in London, if I mistake not, explaining the manner in which modern proper names, more especially of persons, ought to be Latinized, according to classical usage. Not remembering either the title or the publisher's name, I would feel greatly obliged if any of your able correspondents could favour me, through the medium of your valuable pages, with this information; also with the title of the *most copious Index Geographicus* of the names of countries, cities, towns, &c. in English and Latin. A PLAIN MAN.

Newcastle-upon-Tyne.

Reply to Leslie's "Case stated."—Can any one inform me who is the author of the following work, which is a Roman Catholic reply to Leslie:

"The Case stated between the Church of Rome and the Church of England, in a Second Conversation betwixt a Roman Catholick Lord, and a Gentleman of the Church of England. [s. l.] 1721. 8°."*

'Αλιεύς.

Dublin.

Minor Queries with Answers.

"*Bridgewater Treatises.*"—In what year were the *Bridgewater Treatises* established? with what object, and with what endowment? Were they limited in number? and by whom were the subjects chosen? Who were appointed as the judges of them? C. (1)

[The Right Hon. and Rev. Francis Henry Egerton, Earl of Bridgewater, died in Feb. 1829, and by his will, dated Feb. 25, 1825, he directed certain trustees, therein named, to invest in the public funds the sum of 8000*l.*—this sum, with the accruing dividends thereon, to be held at the disposal of the president for the time being of the Royal Society of London, to be paid to the person or persons nominated by him. The testator farther directed that the person or persons selected by the said president should be appointed to write, print, and publish one thousand copies of a work, "On the Power, Wisdom, and Goodness of God, as manifested in the Creation; illustrating each work by all reasonable arguments; as, for instance, the variety and formation of God's Creatures in the Animal, Vegetable, and Mineral Kingdoms; the effect of Digestion, and thereby of Conversion; the Construction of the Hand of Man, and an infinite variety of other Arguments; as also by Discoveries, ancient and modern, in Arts and Sciences, and the whole extent of Literature." The late president of the Royal Society, Davies Gilbert, Esq., requested the assistance of the Archbishop of Canterbury, and of the Bishop of London, in determining upon the best mode of carrying into effect the intention of the testator. Acting with this advice, and with the concurrence of a nobleman immediately connected with the deceased, Mr. Davies Gilbert appointed the following eight gentlemen to write separate treatises on the different branches of the subject:—Rev. Dr. Chalmers; John Kidd, M.D.; Rev. Wm. Whewell; Sir Chas. Bell; Peter Mark Roget, M.D.; Rev. Dr. Buckland; Rev. Wm. Kirby; and Wm. Prout, M.D. It is to this Earl of Bridgewater that the nation is indebted for the fine collection of manuscripts in the British Museum, called the "Egerton Collection."]

"*Caucus,*" *its Derivation.*—*Unde derivatur* the American electioneering word *caucus?* Can it possibly be from the middle age Latin and Greek word *caucus*, καυκιος, καυκια, a cup or vessel? a vessel for receiving voting papers? The Latin word is used as early as by St. Jerome and by St. Bede. (*Eccles. Hist.*, ii. 16.) I fear this would be refining in their terms to a greater degree than is probable in America. But can any of your correspondents give a better explanation?

John B. Cardale.

Tavistock Square.

[Mr. John Pickering, in his *Vocabulary*, or Collection of Words and Phrases, which have been supposed to be peculiar to the United States (Boston, 1816), calls *caucus* a cant term, used throughout the United States for those meetings which are held by the different political parties, for the purpose of agreeing upon candidates for office, or concerting any measure which they intend to carry at the subsequent public or town-meetings. The earliest account he has seen of this extraordinary word is in Gordon's *History of the American Revolution*, 1788, vol. i. p. 240. Gordon says that more than fifty years previous to the time of his writing, "Samuel Adams's father, and twenty others, in Boston, one or two from the north end of the town, where all ship-business is carried on, used to meet, make a caucus," &c. From the fact that the meetings were first held in a part of Boston "where all the ship-business was carried on," Mr. Pickering infers that *caucus* may be a corruption of *caulkers*, the word *meeting* being understood. Mr. Pickering was afterwards informed that several gentlemen had mentioned this as the origin of the word. He thinks he has sometimes heard the expression a *caucus meeting* (caulkers' meeting). Mr. Pickering says, that this *cant* word and its derivatives are never used in good writing; although occasionally found in the newspapers of the United States.]

Ballad quoted by Burton.—Burton (*Anatomy of Melancholy*, part III. sec. ii. memb. 4.) quotes from a ballad:

"Thou honeysuckle of the hawthorn hedge,
Vouchsafe in Cupid's cup my heart to pledge," &c.

The reference in the notes is "S. R. 1600." What does this mean? A. Challsteth.

[The reference is to one of the satires of Samuel Rowlands, and will be found in *The Letting of Hvmovrs Blood in the Head-Vaine.* With a new Morissco, daunced by Seauen Satyres, vpon the bottome of Diogenes Tubbe. Lond. 18mo. 1600, Satire IV., Sig. E.]

Family Arms.—Can any of your readers give me any information as to the arms of a family "Manzy," and the arms of the family "Prevost." X.

[The arms of Prevost are given in Robson's *British Herald:*—"Prevost, Bart. (Belmont, Hants, 6th Dec. 1805) az. a dexter arm, in fesse, issuing from the sinister fesse point, the hand grasping a sword, erect, ppr. pomel and hilt or; in chief two mullets ar. Crest, a demi-lion ramp. az. charged on the shoulder with a mural crown or, the sinister paw grasping a sword, erect, as in the arms. Supporters (assigned by Royal Sign-manual: vide *Gazette*, 11th Sept. 1816) on each side a grenadier of the sixteenth, or Bedfordshire, regiment of foot, each supporting a banner; that on the dexter side inscribed 'West Indies,' and that on the sinister, 'Canada.' Motto, *Servatum sincere.*" We cannot discover the arms of Manzy.]

[* We are inclined to think this work is by Robert Manning, Professor of Humanity and Philosophy at Douay College. About this time, Dodd states, Manning published several books of controversy much esteemed by the learned: see his *Church History*, vol. iii. p. 488. Dolman, a few years since, republished most of Manning's productions; and it is probable some clue to the authorship of the work noticed by our correspondent will be found in these reprints.]

Menenius. — To whom are we indebted for an 8vo. volume of pamphlets, published a few years ago, and entitled *Ireland: the Political Tracts of Menenius?* On their appearance from the press they attracted a considerable share of public attention. ABHBA.

[These remarkable political tracts are attributed to Digby Pilot Sarkie in the Catalogue of the British Museum.]

Hanwell, Oxon.—Can either of your correspondents supply, or give a reference to any work containing, information respecting a ruin called The Castle in this parish? also a Dr. Gill, who was the rector about fifty years ago? N.

[Some account of Sir Antony Cope's "gallant house at Hanwell," as Leland calls it, will be found in the *Beauties of England and Wales*, vol. xii. part ii. p. 518.]

Replies.

GOLDEN TABLE OF LUNEBURG (Vol. v., p. 256.; Vol. vii., p. 355.; Vol. x., p. 428.): ANCIENT PUNISHMENT OF THE JEWS (Vol. x., p. 126.)

I have never seen the *Vortrefflich Gedächtniss der Göttlicher Regierung*, but have a Dutch translation, the abridged title-page of which is

"Verhael van meede geplegede en nooit gehoorde Diefstallen, als voornamentlyk an de zeer beruchte Goude Tafel, in 't Hooge Autaar van St. Michiels Kerke te Lunenburg. Door M. S. H. uit de Hoogduits vertaald. Amsterdam, 1710, 4to., pp. 425."

The book contains the lives, deaths, and portraits of twelve leading members of a large and well-organised gang of thieves, who operated chiefly on churches and goldsmiths' warehouses. The most important of the many cases proved against them was the plunder of the golden table at Luneburg. Besides the portraits there are — a frontispiece, in four divisions, representing the thief's career, stealing, spending, imprisonment, hanging; an Indian plant called Datura, used to produce temporary unconsciousness in persons intended to be robbed; and three folding plates: 1. The place of execution at Zell, with the bodies of the culprits, showing how each was executed; 2. A plan of the golden table, with the parts which were not stripped distinguished in stipple; and 3. An engraving from a drawing of the pictures on the table. These seem to have been beautiful. The body is divided into eighteen compartments, each illustrating an event of Gospel history; and on each of the two volets twelve saints are painted.

How the table got to St. Michael's Church is not known. The received tradition was, that it was made from the gold and jewels which Otto II., in the year 965, won from the Saracens at a great battle in Italy. So many were killed that it bore the name of "Pallida Mors Sarecenorum," yet there is no satisfactory evidence that any such battle was fought. Another tradition is, that the table was taken from the Greeks when they were defeated at Apulia by Otto I. Upon these points the author refers to H. Bunting's *Brunswyckse en Lunenburgsche Cronyk*, fo. 47.; Meibomius, *Rer. Germ.*, tom. iii. p. 77.; and Wittichindus, *Annal.* i. 3.

The table stood at the back of the high altar of St. Michael's Church. It was safe on Wednesday, March 9, 1698. On the following Sunday the sacristan, going to open the doors, found them forced, and the table stripped of nearly all the gold and jewels. Two lists are given; one of the articles stolen, the other of those left. The first contains 105 items of enormous value; the second only 21, and those mostly relics in silver or ivory boxes.

In the second folding plate a place marked No. 3. is vacant. The explanation is —

"Eenig goud, dat zekere Koningin van England *in steede van dat zy'er wel eer ten Sieraad haarer kroone hadde uitgenoomen*, volgens oude gedenkenisse zou weder vereerd hebben. Want vermids deze Koningin zinneloos wierd, heeft men dit volgens het oude erfgeruchte, aan haare kroon toegeschreven, en haar vervolgens geraaden het goud aan de Tafel weder te schenken; waar van de kruis-beelden, in het tweede vak van vooren te reekenen, en in het tweede van 't laatste staande, die van een tamelyke breete en hoogte waren, en met edel gesteente en paerlen bezet, gemaakt zyn; en in gemelde vakken onder No. 3. stonden." — P. 377.

I think there can be no doubt that the above relates to the crown mentioned by Paul Hentzner. Who was the "certain queen?" At p. 364. the author pauses between two executions, and says:

"Tegenwoordig will ik de oude overlevering van een zekere Koninginne uit Engeland niet gaan ouderzoeken, die, van deze Tafel iets tot sieraad haarer kroone verzogt, en na dat men 'er het zelve uitgenomen hadde, eerlang zinnelos wierd, derhalven zy vervolgens twee goude kruis-beelden van eener groote, nevens het goud wederom zond. Zeker ist, dat er in een bezondere Lyst op veele plaatsen iets ingelast was, dat men uit de bleeke kleur, tegens 't andere goud te rekenen, ligtelyk kon merken. Indien 'er eertyds diergelyks was vorgevallen, zoo hadde men reden te denken, dat zulks ten tyde van Henryke Leo moest gebeurt zyn, die met de Engelsche Prinses Machtild, Dogter van Konig Henrik den Tweede, gehouwd was, en als Bruid, in den Jaare 1168 uit de lande gevoerd met Hartog Henrik Leo, te Minden voor St. Pieters Autaar het Huwelyk sloot, dat ook in 't volgende Jaar 1169, met een plegtige Bylegering zeer pragtig te Bronswyk voltrokken wierd. Als wanner men toen met Engeland in een vertrouwelyk Vrendschap leefde."

A slight foundation for a charge of larceny!

The table, though impoverished, was of importance in 1710. I find no subsequent notice of it in the descriptions of Luneburg to which I have referred. Several things worth seeing there are enumerated in Murray's *Handbook of Northern Germany* for 1854, but none of those in the

second inventory. It is said, however, "In another apartment, under lock and key, is the corporation plate. Many of the vessels are masterpieces of goldsmiths' work of the fifteenth century" (p. 329.) Perhaps some relic of the table may be found among these; and I hope readers likely to visit Luneburg will make a note to look.

The book describes with tedious minuteness the discovery, trials, and executions of the thieves. I shall enter into these no farther than is necessary to answer P. B. E.'s Query. On March 21, 1699, six were executed at Zell. Christian Zwanke and Andrew Zwart were broken on the wheel; Jurjam Kramer and Christopher Pante were beheaded,—the sentence states that the beheading was a favour, because they had confessed without being tortured, and Pante had behaved with credit as a soldier; Gideon Peerman and Jonas Meyer were hanged,—no reason for the distinction is given in the sentences. Perhaps some might be discovered by a careful perusal of the history; perhaps it was only for variety. The Court, in its *post-mortem* treatment of Jonas Meyer, showed folly enough to warrant the suspicion. At the scaffold Andrew Zwart* blasphemed and behaved with great violence, but grew calmer and joined in prayer just before he was broken. The Jew Meyer persisted in repelling the ministers, and blasphemed till he was drawn up. This being told to the Court, on the next day a strange judgment was given:

"That the body of Jonas Meyer be taken from the place of execution and brought before the Court, and that the tongue with which he has blasphemed God be torn from his throat and publicly burned; that the body be dragged back to the place of execution, and there hung up by the feet with a dog by its side."

Absurd and shocking as this was, it was not inflicted on Jonas Meyer as a Jew, but as a blasphemer.

On May 23, 1699, six more of the gang were executed: two were broken on the wheel, the other four hanged. Two of the latter were Jews. It was expected that Christian Müller would speak ill of the authorities as Zwart did, and that the two Jews would blaspheme, after the example of Meyer; so they were told that if they did their tongues should be torn out *before* their execution, and the executioner was ordered to have an assistant ready with the proper instruments. The assistant, fully prepared for action (*met gloijenden tangen*), accompanied them to the scaffold, but his services were not required (p. 361.).

In July, 1700, two more of the gang, one of whom was a Jew, were simply hanged (p. 367.).

The translator, in his preface, states that the original work had gone through two editions, and that the author, a Protestant minister, was dead. He acted as gaol-chaplain, attending the prisoners after sentence, and at their execution. Telling the truth seems to be his only merit. His matter is a mixture of Newgate calendar and condemned sermon—facts, morals, and theology jumbled into almost inextricable confusion, so that it would be as difficult to arrange a connected and continuous story or sets of stories from it as to make a drawing of the back of an engine-turned watch. Even the dates are confused, the year being often separated from the month, and the month from the day, by twenty or more pages about what took place at twenty different times, some before and some after that which is wanted. H. B. C.

U. U. Club.

* "Dezen Misdader, over zyn voorgeleezen Strafvonnis, in hevigen toorm ontsteeken, kon door geene redenen tot bedaaren gebragt worden. Zyn gemoed stond, wegens yver en wraaklust, in vollen vlam, en braakte, in de tegenwoordigheid van alle aanschouwers, gelyk de Berg Vesuvius, somwylen geheele klompen van weerwraak uit."—P. 287.

MILITARY TITLES.

(Vol. x., pp. 433. 511.)

There are three distinct classes of commissioned officers in the army, viz. the company officers, the regimental or field officers, and the general officers. Of these three classes, the captain, the colonel, and the general may be considered respectively the chiefs; each having a *locum tenens* and a second assistant, thus:

1. Captain	Colonel	General.
2. Lieutenant	Lieut.-Colonel	Lieut.-General.
3. Second Lieutenant or Ensign	Major	Major-General.

Here the junior, or No. 3, of each class is only major to the senior of the class immediately below him.

It will thus be observed, that the major belongs to a distinct class from the lieutenant, and cannot be compared with him; as a lieutenant-general may be compared with the major-general, being in the same class. The lieutenant being in each case the second officer of his class, the third being supplemental.

If for an instant we allow the head of each class to be called *magnus* (the great man of his class), the second will of course be *minor* to him; and, to continue the supposition, the junior will be *minimus* (of his class). Starting with these data, and carrying on the comparison into the next higher class, the junior of that class being senior to *magnus* becomes *major*.

Your correspondent Archdeacon Cotton suggests:

"Whenever any of the last three (major, lieutenant-colonel, and colonel), who are called field officers, are

intrusted with higher and more extensive commands, the word *general* is added to their respective ranks, and the titles are shortened in the following manner: *captain*-major-general, lieutenant-*colonel*-general, and *colonel*-general."

Does he mean that the major becomes a major-general, the lieut.-colonel a lieut.-general, and the colonel a general? Surely not.

At the risk of being tedious, I will give an extract from the *Queen's Regulations*, which will show what the colonel does become when intrusted with a higher and more extensive command:

Command and Rank of Officers.

"3. Officers serving on the staff in the capacity of *brigadier-generals*, are to take rank and precedence from their commissions as colonels in the army, and not from the dates of their appointments as brigadiers."—P. 3.

Thus we see the colonel intrusted with a higher command is not a general officer; he is not given a higher commission, he is appointed to a supplemental grade in his own class as a colonel. The army in the Crimea has afforded numerous instances of colonels being appointed to brigades, and subsequently gazetted to commissions as major-generals; that is, to the rank of a general-*major* to the former titles of brigadier-generals, or in reality of colonels. The title may be considered as major-*brigadier*-general:

"5. Captains having the brevet-rank of field officers are to do duty as field officers in camp and garrison; but they are to perform all regimental duties, according to their regimental rank, agreeably to the established rules of the service."—P. 3.

Here again we see the captain jealously kept to his own class as a company officer.

The final inference I would therefore draw is, that a major and a lieutenant being in distinct classes, and having no intimate connexion with each other, cannot be compared as can a lieutenant-general and a major-general. The term *major* implies only two persons under comparison: had three been intended (the lieutenant, the captain, and the major himself), the word would have been *maximus*.

I hope that the foregoing will answer O. S. with regard to the *major-colonel* he refers to.

Page 1. of the *Queen's Regulations* will show ARCHDEACON COTTON that the term "*captain-general* or *field-marshal* commanding the army," is recognised though not used in the British army. It means the general at the head (*caput*) of the generals. R. A.

THE PALÆOLOGI.

(Vol. x., pp. 351. 409. &c.)

Perhaps it may interest SIR J. E. TENNENT and the other contributors to "N. & Q." on the subject of the last of the Palæologi, to know, that a branch of that imperial house settled in Malta, and descendants, in the female line, still exist, and occupy an honourable position in society. It appears by a pedigree, sufficiently proved by bulls and grants of various popes and emperors, and other documentary evidences, the enumeration of which would occupy too much valuable space, that Giorgio Palæologus, sixth in descent from Teodoro, Prince of Thebes and Corinth, third son of the Emperor Manuel, settled in Malta about the beginning of the seventeenth century. Maria Palæologus, daughter and heiress of this Giorgio, married one Filippo Stafragi, and left an only daughter, wife of a Roman patrician, Michaele Wizzini. In the fourth generation this family ended also in a daughter, Maria Wizzini-Palæologo, who carried the imperial name and blood into the family of the Counts Ciantar, a Maltese race of some note and antiquity. The great-granddaughter of this marriage espoused Dr. Francesco Chapelle, one of the judges of her Majesty's superior courts of law, and in her issue, I believe, the representation of this branch of the imperial house remains.

I remember to have met in society, some years ago, in London and Paris, a certain John Palæologus, a Greek, and an oriental scholar of some pretension, who claimed to be a scion of the imperial family. JOHN O' THE FORD.

Having met with a passage respecting this family in looking over *A Survey of the Turkish Empire, &c.*, by C. Eton (8vo. London, 1799), I venture to transcribe it, upon the possibility that it may possess some interest for your correspondents under this head. At p. 373. of this work is preserved a memorial, presented in April 1790 to the Empress of Russia, by three deputies from the Greek nation, in which these words occur:

"Give us for a sovereign your grandson Constantine; it is the wish of our nation (the family of our emperors is extinct), and we shall become what our ancestors were."

To this Mr. Eton adds the following note:

"In Europe we are apt to think that those who bear the names of Comnenos, Paleologos, &c., are descendants of the imperial family; the Greeks however, themselves, have no such notions; they are either christian names given them at their baptism, or that they have taken afterwards, and they only descend to the second generation. A man is called Nicolaos Papudopulo; the former is his name received in baptism, and the latter a surname, because he was the son of a priest; his sons take the surname of Nicolopulo (son of Nicolaos) added to their christian name, and the children the father's christian name as a surname. Those of Fanar have, particularly lately, affected to keep great names in their families, which were only christian names, or names which they have taken of themselves, or were afterwards given them by their parents, relations, or friends. The same may be said of some names in the Archipelago, particularly when the family has preserved for some generations more property than their neighbours; but their names do not add to their respect among the other Greeks, who all know

the origin of them, and have not the least notion that there is any lineal descent to be traced of their ancient imperial or noble families, notwithstanding the pretensions often of some of them, who bear their names when they come to Europe." — P. 373.

WILLIAM BATES.

Birmingham.

LORD CLARENDON'S RIDING-SCHOOL AT OXFORD.

(Vol. x., p. 185.)

In the preface to the original folio edition of the *Life of Edward Earl of Clarendon* (Oxford, 1759), the following passage occurs:

"The reason why this history has lain so long concealed, will appear from the title of it, which shows that his lordship intended it only for the information of his children. But the late Lord Hyde, judging that so faithful and authentic an account of this interesting period of our history, would be an useful and acceptable present to the public, and bearing a grateful remembrance of this place of his education, left by his will this and the other remains of his great-grandfather in the hands of trustees, to be printed at our press, and directed that the profits arising from the sale should be employed towards the establishing a riding-school in the university. But Lord Hyde dying before his father, the then Earl of Clarendon, the property of these papers never became vested in him, and consequently this bequest was void. However, the noble heiresses of the Earl of Clarendon, out of their regard to the public, and to this seat of learning, have been pleased to fulfil the kind intentions of Lord Hyde, and adopt a scheme recommended both by him and his great-grandfather.* To this end they have sent to the university this history, to be printed at our press, on condition that the profits arising from the sale of this work be applied as a beginning for a fund for supporting a manage, or academy for riding, and other useful exercises, in Oxford."

In Gibbon's *Memoirs* of his own life, he thus alludes to the subject:

"According to the will of the donor, the profit of the second part of Lord Clarendon's history has been applied to the establishment of a riding-school, that the polite exercises might be taught, I know not with what success, in the university."

Upon this passage Dean Milman makes the following remark:

"See the advertisement to Lord Clarendon's *Religion and Policy*, published at the Clarendon Press, 1811. It appears that the property is vested in certain trustees, who have probably found it impracticable to carry the intentions of the testator into effect. If, as I am informed, the riding-school depends in the least on the sale of the *Religion and Policy*, the university is not likely soon to obtain instruction in that useful and manly exercise." — Ed. Milman, pp. 83. 86.

In the advertisement prefixed to the *Religion and Policy* (Oxford, 1811), it is stated that the Duchess-Dowager of Queensberry gave the MSS. in question by deed to Dr. Robert Drummond, Archbishop of York, William Earl of Mansfield, and Dr. William Markham, Bishop of Chester, upon trust for the like purposes as those expressed by Lord Hyde in the codicil to his will. It is added that the then present trustees, William Earl of Mansfield; John, Lord Bishop of London; the Rt. Hon. Charles Abbot, Speaker of the House of Commons; and the Rev. Dr. Cyril Jackson, late Dean of Christ Church, Oxford, having found the MS. of *Religion and Policy* among the Clarendon Papers, have proceeded in the execution of their trust to publish it. This advertisement, however, affords no explanation of the reasons which induced the trustees to abstain from taking any steps for performing the condition with respect to the establishment of a riding-school, upon which the manuscript of the *Life of Lord Clarendon*, and his other papers, were accepted by the university.

It is possible that the profits arising from the sale of the *Life* and the other manuscripts, which were at the same time presented to the university, were not sufficient to defray the cost of a riding-school; but it does not appear that any statement of the inadequacy of the trust fund for the prescribed object, or any other explanation of the course which they pursued, was ever published by the trustees.

L.

* See his *Dialogue on Education*.

WORKS ON BELLS.

(Vol. ix., p. 240. — *Additional List.*)

Miller's Church Bells. Words to Ringers. 12mo., 1845.

Beaufoy's (S.) Ringer's true Guide. 12mo., 1804.

Reeve's Representation of an Irish Ecclesiastical Bell of St. Patrick. Fol., Belfast, 1850.

Orders of the Company of Ringers in Cheapside, &c., from Feb. 2, 1603, MS. CXIX. in All Souls' Library.

Lampe de Cymbalis Veterum.

Laurentius, Collectio de Citharedis, Fistulis, et Tintinnabulis.

Barbosa (D. Aug.), Duo Vota consultiva, unum de Campanis, alterum de Cemetariis. 4to., 1640. ("Libellus rarissimus," "N. & Q.," Vol. ix., p. 310.)

Quinones (De Johan., D.D.), Specialis Tractatus de Campana in Villa dicta Vililla in Diocesi Cæsaraugustana in Hispania, 1625.

Pygius (Albert), Hist. Ang.

August de Herrera, De Pulsatione Campanarum pro Defunctis.

Laurentius Beyerlink.

The last four are among those quoted by Barbosa in his very rare little book, which I had not met with when I published the list (Vol. ix., p. 240.), for the loan of which I am since indebted to the courtesy and kindness of its possessor.

R. Hospinianus, in his volume (1672) *De Templis*, has an interesting section "De Campanis et earum Consecratione." This author quotes largely from Johan. Beleth, Thos. Nageorgus, and Thos. Rorarius, 1570.

Forster, in his *Perennial Calendar*, p. 616., refers to a memoir of Reaumur, in *Memoirs of the Paris Academy*, on the shape of bells.

M. Chateaubriand, in vol. iii. of his *Génie de Chrétienisme*, chap. prem. "Des Cloches," has some beautiful remarks on bells.

Dionysius Bar. Salibi, in the twelfth century, wrote on bells. This is on the authority of Mr. Fletcher, in his *Notes on Nineveh*.

Allow me to correct an error in my Note of a bell inscribed "Signis cessandis," &c. (Vol. x., p. 332.). It is at *Clapton*, not *Weston*, in Gordano.

The following Notes on bells and ringing may be acceptable to some of the readers of "N. & Q."

Sermon Bell.—In the injunctions of Edw. VI., quoted from Sparrow's *Coll.* in *Cranmer's Letters*, by Parker Society, p. 498.:

"All ringing and knolling of bells shall be utterly forborne at that time (Litany, Mass, &c.), except one bell in convenient time to be rung or knolled before the sermon."

Bell-ringing on Allhallows Day, at night, with other ceremonies, abolished by a minute of the king's letter to Archbishop Cranmer, 1546. (See the Letter published by Parker Society, p. 414.)

Easter Bells.—Bells were never rung during the last three days of Passion week (Roccha); and on Easter Day no bells could be rung before the bells of the cathedral or mother church were rung. This was settled under Leo X., A.D. 1521, by an order of the Lateran Council. The number of bells in a parish church was limited to *three* by a decision of Char. Boromeo in the sixteenth century.

Before the Reformation no layman was allowed to be a ringer; the office was confined to ecclesiastics, and it is said they were obliged to perform their office in surplice. If so, it is a proof that in those days there could be nothing but *tolling* and chiming; for it would be dangerous and difficult to *ring* in a surplice. And yet, to quote from Fosbroke's *Abridgment of Smith's Lives of the Berkeleys*, p. 166., there were "good rings of bells formerly, because so much employed in funerals." At the ceremonial of Lady Isable, wife of Mauric Berkely, who died 1520, there is the entry, —

"Item. Ryngyng daily with all the bells continually, that is to say, —

At St. Michell's - - -	xxxiij peles.
At Trinitie - - - -	xxxiij peles.
At St. John's - - -	xxxiij peles.
At Babyllake, because it was so nigh	lvii peles.
And in the Mother Church the -	xxx peles.

And every pele xiid."

The peals rung on Christmas Eve or Christmas morning were called "the Virgin chimes."

The "*pardon* bell" was silenced by Shaxton, Bishop of Sarum, in 1538, according to Burnet, in his *Reformation*, book iii. p. 14.:

"That the bell called the Pardon or Ave Bell, which of longe tyme hathe been used to be tolled three tymes after and before divine service, be not hereafter in any part of my diocesse any more tollyd."

Query, What was the pardon bell?

H. T. ELLACOMBE.

Clyst St. George.

I send for insertion a cutting from the old book catalogue of John O'Daly (9. Anglesea Street, Dublin), thinking it may prove an addition to the list of books on the same subject which have already appeared in your pages:

"47. BELLS. Roccha (A. Fr. Angelo, Episcopo Tagastensi), de Campanis Commentarius, plates, 4to. vellum, extremely rare, 5*l*. Romæ, 1612.

"The author of this curious and unique work must be an Irishman; as there is a portion of it devoted to Irish bells, and to the powerful effect produced by the ringing of bells in expelling demons; although there are demons that could not be rooted out, had all the bells that ever were manufactured and consecrated been rung at their heels."

Will some of your readers who may have studied the subject, and have examined this work, give an account of it and its author? ENIVRL.

Cushendall, Antrim.

PHOTOGRAPHIC CORRESPONDENCE.

On developing long-excited Collodion Plates. — To ascertain the limit within which syruped collodion plates will give perfect negatives, I have, during the last three weeks, made a number of experiments with $8\frac{1}{2} \times 6\frac{1}{2}$ plates. The mean temperature during that period was 46°, and the mean degree of humidity ·836. The plates were iodized as usual, immersed in a one-grain nitrate-of-silver bath for a few seconds, drained, and coated with two doses of syrup. It is much better to be a little prodigal of syrup, and make sure work with it; for if it is repeatedly used there is great risk, in long-excited plates, of the reduction of some of the nitrate of silver it contains, and consequent speckling of the negative. I got perfect negatives with plates kept up to 198 hours; but, taking the average of eight experiments, I should say that 150 hours is about the limit, after which there is more or less uncertainty. Beyond this time, owing to the hardening of the syrup, and its almost total insolubility in the one-grain bath, the negatives were very defective, the image being extremely faint, and obscured by a veil of indurated syrup, and the plate mottled over with black patches.

The syrup, after it has been on the plate a short time, consists of two layers; an outer one, which remains soft and hygrometric for a long time, and is soluble in cold water; and an inner film next the collodion, a compound of syrup and nitrate of silver, which is insoluble in cold water. This is easily proved by washing the plate in a vertical glass bath, when this layer is seen separating in bran-like scales, the water mechanically removing it. This inner layer, after about 150 hours, becomes adherent to the collodion, at first round the margins of the plate, then to the whole surface, covering it as with a varnish which no amount of washing in cold water will remove.

Seeing, however, that plates kept long beyond the above periods were still sensitive, yielding images, although extremely imperfect, I felt satisfied that could the indurated syrup be removed, perfect negatives might still be obtained. It occurred to me that steaming the

plate would probably dissolve this indurated syrup, and after a few trials I met with perfect success.

The following is the method I have pursued with plates which had been excited upwards of ten days before exposure in the camera; and you may judge of its success by the positives I send (one being from a negative which had been kept 271 hours), although I am satisfied that the limit to the keeping of plates, with this manipulation, extends much beyond that period.

On removing the plate from the dark slide, immerse it in the one-grain bath for five minutes, to remove the outer syrup; drain it; then hold it, collodion downwards, over the steam of boiling water poured into a flat pan, for about ten minutes, taking care to keep the plate four or five inches from the surface of the water; the indurated syrup will gradually be seen to dissolve, and by inclining the plate the greater part is easily run off any angle you choose. Allow the plate to drain and cool; then remove the remaining syrup by gently pouring over it distilled water. Having drained the plate, pour on pyrogallic acid (no image appears under this); after a minute or two, when the collodion has been well impregnated, pour off the pyro. into a glass containing about twenty-five minims of a ten-grain nitrate-of-silver solution, and immediately pour it over the plate; the image rapidly comes out, and may be developed as usual to any extent. With some kinds of collodion, or in very cold weather, it may be advisable, before using the pyro., either to pour over the plate a weak solution of nitrate of silver, or to mix the nitrate of silver with the pyro. in the first instance. I merely suggest this, having as yet found the method I have given quite sufficient.

Steaming the plates cleans them so perfectly, and gives us such mastery over this method, that it is always better they should be so treated, whenever there is the least fear that the syrup is indurated. THOS. L. MANSELL.

Guernsey.

Collodionized Glass Plates, &c. — It is with some considerable regret that I find myself differing from so experienced a photographer as MR. F. M. LYTE has proved himself. Such however being the case, there is no alternative but to give expression to my opinions, or else to be silent, and thus tacitly admit the correctness of a statement which I can by no means accede to.

In MR. LYTE'S late communication (Vol. x., p. 511.) he states that my *preservative process* seems to differ in no essential point from his *instantaneous* one, *except* that MR. LYTE mixes the nitrate of silver with the syrup, whereas I *wash off all* but a slight trace, and add none to the syrup; and then adds that I am a discoverer quite as independent as himself, thereby seeming to imply that his original object was as much to *preserve* the sensitiveness of the plate as to obtain a more highly exalted condition of impressionability. Now, the exception alluded to appears to me to be the most essential difference that can well be conceived; and MR. LYTE says, "I never leave it (the nitrate of silver) out of the syrup as he does, as that causes *unequal development*."

That the latter allegation is totally unfounded I can most readily prove, having sent eight pictures to the forthcoming exhibition that have been thus taken, not one of which has the fault complained of.

Moreover, I find from experience that the addition of nitrate of silver to the syrup materially interferes with the keeping qualities of the plate thus treated, more especially if the weather be at all warm. In MR. LYTE'S original process, as published in "N. & Q." (Vol. ix., p. 570.), the quantity of nitrate of silver there directed would certainly spoil the plate in less than twelve hours; the quantity recently adopted is very infinitesimal, but the whole process as now given appears to me to be but a variation of mine, directions for making grape sugar being interpolated.

That MR. LYTE was experimenting upon grape sugar, honey, &c. simultaneously with myself does not admit of a doubt, but *his* object in using it and *mine* were totally different, so far as I can judge by his published statements. Most assuredly mine was *not any exaltation in sensibility*, but preservation of what it had, either entirely or partially; and in this research I was *not indebted to any one* for a single hint, beyond what I have already stated as due to Messrs. Spiller and Crooke, viz. that of exciting the plate first and preserving it afterwards.

With regard to the efficacy of the formula I last gave (Vol. x., pp. 372. 452.), I may state that, on the 30th of last November, I excited and preserved six plates for small stereoscopic negatives, and was only able to use four of them on that day, and from press of business had no opportunity of using the remaining two until December 28, exactly *four weeks* from the time of exciting. I did not develope the pictures until twelve hours after exposure, yet the result is most satisfactory, being perfectly dense pictures and most evenly developed.

In conclusion, I cannot but express my regret that I am thus obliged to appear in an antagonistic position with MR. LYTE, possibly in consequence of some misapprehension on my part as to his meaning, or some oversensitiveness to an implied plagiarism.

GEORGE SHADBOLT.

Replies to Minor Queries.

The biographical dictionary of living authors (Vol. xi., p. 17.). — The late Mr. Frederick Shoberl, printer to his royal highness prince Albert, printed three volumes under my inspection — all for private distribution. The last volume was the *Memoirs* of my friend Mr. Raimbach, which was completed in 1843. I continued, however, to call on Mr. Shoberl from time to time till almost the close of his short career.

I there sometimes met his father, Mr. *Frederic* Shoberl, and on one of those occasions the conversation turned on the NATIONAL BENEVOLENT INSTITUTION. "I gave my votes," said I, "in favour of Watkins, the author of the *Biographical dictionary*" — "and of the *Biographical dictionary of living authors*," added Mr. Shoberl senior. "What! was HE the author of that work?" So far I can report our colloquy almost *verbatim*, but must now have recourse to narrative. Mr. Shoberl proceeded to assure me, in presence of his son, that the work was written by Watkins as far as the letter F — that some dispute with the publisher then arose — that the materials were therefore handed over to himself — and that he completed the work as it now appears.

Mr. Upcott may have contributed biographical *cuttings*, as he told me that he had made a collection of such materials, but in the *Catalogue of the library of the London Institution* the work was entered by himself as *anonymous*.

A list of the works written, revised, translated, or edited by Mr. Shoberl would equal in extent

any one to be found in his own volume. The first is dated in 1800; the *last*, I believe, in 1850. As it is in few hands, I subjoin the title of it:

"The patriot father; an historical play, in five acts. Freely translated from the German of Augustus von Kotzebue by Frederic Shoberl. London: printed for private circulation only. [by F. Shoberl junior] 1850." 8vo. pp. 66.

BOLTON CORNEY.

"*Political Register*."—Your correspondent P. R. (Vol. x., p. 492.), after declaring, "the writers in it are not known to me, and to speculate on the subject would occupy too much of your space," concludes by stating "Wilkes was certainly a contributor." How is this apparent inconsistency to be explained? or is this merely a random assertion, resting on no other ground than the attention (not unnatural, looking at the circumstances of the time and the character of the publication) which the *Political Register* paid to Mr. Wilkes' affairs? C. ROSS.

Irish Newspapers (Vol. x., p. 473.).—Your correspondent WILLIAM JOHN FITZPATRICK, Monkstown, Dublin, states that "the *Public Register* or *Freeman's Journal* appeared on Saturday, Sept. 10, 1763. *Saunders* sprang into vitality almost simultaneously with the *Freeman*, but is I believe its junior."

As I know the character of "N. & Q." to be to elicit facts, I have to state that No. 13. of the original of *Saunders's News Letter* is in my possession, styled *Esdaile's News Letter*, bearing date Wednesday, February 5, 1745.

In 1754, Henry Saunders, printer, became proprietor, and changed the name, calling it after himself, as his predecessor had done. At this period it was published three times a week.

In 1777 it became a daily paper, and has continued so ever since; having now attained the greatest amount of circulation ever enjoyed by any daily paper in Ireland. These are facts which cannot be gainsayed, and I authenticate them with my signature. H. B.

Dublin.

The *Belfast News Letter* would appear to be the oldest of the existing Irish newpapers (provincial or other). It was established in the year 1737. For many years it was published twice, it is now published thrice a week.

JOSEPH WARRIN DOBBIN, A.M.

7. Stone Buildings, Lincoln's Inn.

Flemings in England (Vol. x., p. 485.).—M.D. is informed that many Flemings came to England with William the Conqueror, more in Henry I.'s time, and many as mercenaries, to help the Norman barons to hold their grants against the Welsh. That the chief authorities for the above are, William of Malmesbury, book v.; Giraldus Cambrensis, book xi.; Leland, tom. viii.; Holinshed, vol. ii.; Camden, p. 154., and p. 652. folio edition; George Owen and Hoveden, to which one or two others may be added. William the Conqueror's queen was Countess of Flanders.

As to names, if M. D. would favour Welsh archæologists with some of the more ancient Flemish names, could they be communicated by a native of Flanders, it might be of service to them, living as they do among the descendants of the Flemish, who were collected together from the more fertile provinces of England, where they are said to have "swarmed" to the no little discontent of his nobles, and drafted into South Wales by Henry.

Of the names mentioned by M. D., most of them seem to be of Norman origin. Kemp and Vayle are conjectured to be Flemish, and are found still in South Wales. The result of inquiries after names and customs in Flanders would be gratifying. GILBERT DE BOIS.

Saint Tellant (Vol. x., pp. 265. 514.).—DR. ROCK is quite right as to the sex of St. Tellant; the feminine termination given at p. 265. being an error of the press. He is, however, mistaken in supposing that I imagined him to be a Flemish saint. My Query was as to the probability of the tradition, which gives the bell a Spanish origin, containing any shadow of truth. It has been made clear that it does not, the inscription referring to a Welsh saint. SELEUCUS.

Col. Maceroni (Vol. x., p. 153.).—In answer to the Queries of D. W. S., I believe there is not any account excepting the Memoir by himself. I believe him to have been far more Italian than English. I believe the name Maceroni not to be fictitious.

In the summer of 1814, dining at the table of a German friend at Naples, I was startled by something icy cold touching my neck; and found it to be a snake, winding about the back of my chair, which was immediately removed by the party next to me, who put it into his hat, and apologised to me for the annoyance: this gentleman was introduced to me as Signor Maceroni. My inquiries regarding him established to my belief that his mother was English and his father Italian; his own manners gave the impression of Italian suavity, enlivened by French vivacity; he spoke both languages fluently, and without the accent or peculiarities that generally characterise the natives of either country, when speaking the language of the other; his English was perfect, but spoken with a flippancy very unusual in a native Englishman, which he certainly was not. During my stay at Naples, we became rather intimate; I

found him to be a most amusing companion, full of anecdote and varied information; but our careers lay widely separate, and I never saw him afterwards. It is too true that he was very badly off when he wrote his *Memoirs*, and that he died after many years of misery—a disappointed and ruined man—in spite of energy and talent, that ought to have commanded an abundance of this world's goods, and the respect of his cotemporaries. J. R.

Malta.

Origin of the Terms "Whig" and "Tory" (Vol. x., p. 482.).—Rapin the historian's able *Dissertation sur les Whigs et les Torys*, 1717, contains the following passage:

"Les partisans du Roi furent d'abord nommez Cavaliers, nom qui a été changé depuis, en celui de Torys. Ceux du Parlement, qu'on appella d'abord *Têtes Rondes*, ont reçû, ensuite, le nom de *Whigs*. Voici l'origine de ces deux derniers noms de *Torys* et de *Whigs*. On appelloit, en ce tems là, *Torys*, certains brigands ou bandits d'Irlande qui se tenoient sur les montagnes, ou dans les isles que forment les vastes marais de ce pais-là. On les nomme, à présent, *Rapperies*. Comme les ennemis du Roi l'accusoient de favoriser la rebellion d'Irlande, qui éclata dans ce même tems, ils donnèrent à ses partisans le nom de *Torys*. D'un autre côté, ceux-ci, pour rendre la pareille à leurs ennemis, qui étoient étroitement unis avec les Ecossois, leur donnèrent le nom de *Whigs*, qui étoit celui qu'on donnoit en Ecosse à une sembable espèce de bandits. Il paroît, par là, que ces deux noms sont aussi anciens que les commencemens des troubles, et néanmoins, ils ne sont venus à la mode que plusieurs années après. Je ne saurois dire précisément en quel tems; mais il me semble, que les noms de *Cavaliers* et de *Têtes Rondes* ont duré jusqu'au rétablissement de Charles II., et qu'ensuite, peu-à-peu, ceux de *Torys* et de *Whigs* ont pris leur place. Ce sont ces deux partis qui ont commencé à diviser l'Angleterre du tems de Charles I., et qui la divisent encore aujourd'hui."

In this work I find the (to me) first application of the terms now in common use, "ultra" (*outrez*) and "moderate" (*modérez*) to political parties. Is there an earlier example of the employment of those words in this sense? C. Ross.

Bell-childe (Vol. x., p. 508.).—With no pretension to legal knowledge, or acquaintance with old terms, but from a mere common view of the word in question, I should say it meant son-in-law, from *beau-fils*, or *bel-enfant*. F. C. H.

Seals, Books relating to (Vol. x., p. 485.).—In reply to your correspondent for books on seals, I would beg to recommend him to *The Catalogue of Ancient Scottish Seals*, by F. Laing, Edinburgh, 4to. plates, 1850, as the latest work on the subject.

Many valuable remarks are to be found in the various publications of the Society of Antiquaries and the different Archæological Institutes; but as an entire work on the subject, Laing's *Ancient Seals* is much esteemed by those conversant with the matter. It is, I believe, the only one that fully treats of it. It gives an interesting, though brief, account of the art of engraving and the use of seals, as well as descriptions of above 1200.

In Ruddiman's Introduction to Anderson's *Diplomata Scotia* are some interesting notes on seals; and the fine work of *Les Sceaux des Comtes de Flandres* may be consulted with advantage; as also Natter's *Traité de graver en pierre fine*, and Tassie's *Catalogue of Gems*. But these works, and many others equally valuable, treat the subject more specially as one of the fine arts, than in the official character which most of the mediæval seals assume; and it is, I presume, this view your correspondent takes. Signet.

Your correspondent Adrian Adninan will find some assistance upon an examination of the undermentioned books, viz.:

1. "Astle's Account of the Seals of the Kings, Royal Boroughs, and Magnates of Scotland. Folio. 1792."
2. "Lewis's Dissertations on the Antiquity and Use of Seals in England. Small 4to. 1740."
3. "Laing's Descriptive Catalogue of Impressions from Ancient Scottish Seals, Royal, Baronial, Ecclesiastical, and Municipal; embracing a Period from A.D. 1094 to the Commonwealth Taken from Original Charters and other Deeds preserved in Public and Private Archives. 4to. 'Only one hundred and fifty Copies printed for Sale.' 1850."

T. G. S.

Edinburgh.

I can help your correspondent Adninan to the titles of a few works, in which he will find numerous engravings of seals, viz. Sandford's *Genealogical Hist. of England*; Laing's *Catalogue of the Scottish Seals*; *Trésor de Numismatique* (a very fine work); Uredius' *Sigilla Comitum Flandriæ*; D'Anisy, *Recueil de Sceaux Normands et Anglo-Normands*. Z. z.

The Schoolmen (Vol. x., p. 464.).—In reply to your Querist J. F., I beg to say that the best way in which he can satisfy himself will be to read, on any point of Theology which may be most interesting to him, some one or more of the Schoolmen.

The first Schoolman is Peter Lombard, Bishop of Paris, who compiled the *Sentences*, *i. e.* the "decisions" of the Fathers. This great work is the foundation of all the scholastic writings. Our own Alexander of Hales, the Doctor Irrefragabilis, in whom I have also read, is one of those who followed and amplified the master of the *Sentences*. St. Thomas Aquinas, the Doctor Angelicus, did the same thing, leaving an authority and a reputation behind him which perhaps no other writer since the Fathers has obtained. Your correspondent will find, to his great satisfaction, and probably to his surprise, that those questions which, in common and unlearned talk, are daily

ventilated at dinner parties, religious or ordinary, all over England, have been seized upon, perfectly analysed, and set at rest, ages ago, by "the Schoolmen." I particularly recommend to him, for example, the Decalogue, in our countryman Alexander of Hales. D. P.

Begbrook.

J. F. does not state what branch of the School philosophy he wishes to study. If it be ethical philosophy, he cannot have a more favourable initiation into ethics than in the *Secunda Secundæ* of the *Summa* of St. Thomas Aquinas. I cannot boast of having read the *Summa* through; but I use it for constant reference, and scarcely ever rise from its perusal without the acquisition of some new idea, or a suggestion of some new trains of thought. The angelic doctor certainly not only compiles but thinks, and they who enter into his full discussions of every subject will be constrained to think too. If J. F. is in earnest about studying the Schoolmen, I venture to recommend him especially to commence with the *Secunda Secundæ*. Some previous knowledge of Aristotle's method and style is desirable.

WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

Sandbanks (Vol. x., p. 508.). — The force of gravitation which brings down the silt from a river is opposed at or near its mouth by another force, that of the tide of the estuary or sea into which such river flows. Where these two counteracting forces meet, the sediment contained in the river-water settles and forms a bar across the river's mouth, and sandbanks beyond it, the opposition of the two streams (river *versus* tide) producing quiescence and facilitating the deposit of which sandbanks are composed. These sandbanks, the origin of deltas, are deserving of close attention, as their accretion constitutes a natural chronometer, whereby the age of the river itself may be approximately estimated, by ascertaining the quantity of deposit accumulated in a given time, and therefrom inferring the ratio of the time of the aggregate accumulation of the whole sandbank. T. J. BUCKTON.

Lichfield.

Brasses restored (Vol. x., p. 535.). — Would MR. RICHARDSON or W. W. oblige me by giving the composition of the ball, which being rubbed upon black paper, placed over an engraved brass, produces a perfect fac-simile, and the metallic appearance of the original, or say where it can be purchased? SOB.

Clay Tobacco-pipes (Vol. ix., p. 372.; Vol. x., pp. 23. 48. 211.). — I have the bowls of two clay tobacco-pipes of very small size and peculiar shape; strangely enough, they were both found in churchyards in this county (Somerset), within five miles of each other; they are cast in the same mould, and have on the heel the potter's name impressed, "IEFFRY HVNT." The small size of the bowl, and the use of V for U in the stamp, point to some antiquity. Perhaps some reader of "N. & Q." who may be acquainted with the time and place at which Jeffry Hunt exercised his useful calling, will communicate a note thereon.

ARTHUR PAGET.

Churches dedicated to St. Pancras (Vol. x., p. 508.). — Z. asks for the localities of the twelve churches dedicated in honour of St. Pancras. Here are eight of them; some other correspondent can probably supply the others.

Exeter	Devon.
Widecomb-in-the-Moor	Devon.
Pancrasweek	Devon.
Chichester	Sussex.
Wroot	Lincolnshire.
Coldred	Kent.
London, St. Pancras, New Road	Middlesex.
Do. St. Pancras, Soper Lane (incorporated with St. Mary-le-Bow)	Middlesex.

The best representation of St. Pancras I have met with is in the magnificent brass of Prior Nelond at Cowfold in Sussex: he is drawn with a youthful countenance, holding a book and a palm branch, and treading on a human figure, probably intended for one of his pagan persecutors. NORRIS DECK.

Cambridge.

Your correspondent Z. states, that there are twelve churches in England dedicated to St. Pancras, and wishes to know where they may be found. I suppose he has some authority for the *specific number* which he has mentioned, although he has not informed us of it. I send you the following list comprising *ten*, which are all that I can discover, but probably some other correspondent may be able to supply the other two.

Alton Pancras	Dorset.
Arlington	Sussex.
Chichester	Sussex.
Coldred	Kent.
Exeter	Devon.
London, Soper Lane	Middlesex.
St. Pancras	Middlesex.
Pancrasweek	Devon.
Widecome-in-the-Moor	Devon.
Wroot	Lincoln.

F. B—w.

[Our correspondents have overlooked the *old* St. Pancras Church, near Kentish Town.]

Oxford Jeu d'Esprit (Vol. x., pp. 364. 431.). — In a copy of *Johannis Gilpini iter, latine redditum*, in my possession, I find a MS. note, referring the authorship either to Robert Lowe, of Magdalen College; or to John Caswell, of New Inn Hall. That note was inserted on the authority of

an ex-Fellow of Oriel College, and a first-class-man in Literis Humanioribus of Michaelmas Term, 1833. I am still unacquainted with the name of the author of the *Rime of the New-made Baccalere.* G. L. S.

Song of the Cuckoo (Vol. x., p. 524.). — UNEDA refers to an old rustic and nursery rhyme, of which there are several slightly varying editions. That of my early recollections ran thus :

"The cuckoo is a merry bird,
She sings as she flies ;
She brings us good tidings,
She tells us no lies.
She sucks little birds' eggs
To make her voice clear ;
And when she sings 'cuckoo'
The summer is near."

May I be allowed to refer UNEDA to a paper of mine on the subject, published in Bohn's recent edition (edited by Mrs. Howitt) of Aikins' *Calendar of Nature.* CAROLINE CATHERINE LUCAS.

Swansea.

"*Nag*" *and* "*Knagg*" (Vol. x., pp. 29. 172.).— Are there not good and sufficient reasons for believing these to be the same word, differently written, and to be different forms of *gnaw* for *knaw ;* in Ang.-Sax. *Gnæg-an*, in Ger. *Nagen ?* Todd tells us, that "*k*naw" is "sometimes written for *g*naw." The interchange of *k* and *g* is common ; so is the change of the guttural *g* into *u* or *w*. Todd gives no examples of "*k*naw." Richardson has three : from Chaucer, Sir Thomas More, and North's *Translations of Plutarch.*

To keep *gnawing* or *knagging* at a bone ; to fret or eat into by continued biting, by repeated trials, is a literal explanation from which all our consequent metaphorical usages seem easily to derive. Q.

Bloomsbury.

Sir Henry Johnes (Vol. x., p. 445.). — J. P. O.'s Query is truly "the voice of one crying in the wilderness," for, like many another traveller on the same road, he has lost his way in the thicket of a Welsh genealogy. I will endeavour, *under correction*, to restore him to the right track. Both Burke and Courthope, in their *Extinct Baronetages*, proceed upon the assumption that there was but *one* Sir Henry Johnes, Bart., of Albemarlis ; that he married Elizabeth, daughter of Sir John Salisbury, Knt., and widow of John Salisbury, Esq., of Rûg, and that by her he left no issue, whereby the baronetcy became extinct. Now, it is perfectly clear to my mind that this is an error, for there were, beyond doubt, at least *two* Sir Henries, Baronets, of Albemarlis ; consequently the first Sir Henry must have left male issue, by one or other of his wives, Miss Salisbury or Elizabeth Herbert, for it appears to be quite certain he was *twice* married. Elizabeth Johnes, who was married to Sir Francis Cornwallis, Knight, was one of two daughters of the *second* Sir Henry Johnes, Bart., by Margaret, his wife, daughter and coheiress of Sir Henry Williams, Bart., of Gwernevet, as is expressly stated in Burke's *General Armoury.* Magdalen and Priscilla, who, as J. P. O. states, were married to the brothers Stepney, were daughters, as I conceive, of the *first* Sir Henry Johnes, by Miss Herbert ; whereas Magdalen, who became the wife of Sir *Anthony* (*not* Sir Price) Rudd, of Aberglassny, was in all probability a niece of these ladies, a sister of Lady Cornwallis, and, by the same token, daughter and coheiress of the *second* Sir Henry Johnes, Bart., of Albemarlis. I cannot discover when either of the baronets Johnes died ; indeed, neither Burke nor Courthope state when the baronetcy became extinct. If J. P. O. knows where the family generally were buried, a reference to the monumental inscriptions or parochial registers would set the matter at rest.

As I stated at the onset, I have advanced these remarks entirely under correction, and it is therefore quite possible that I may be wrong upon some points ; yet, in the main, I trust and believe my reasoning will prove correct. As Sir Francis Cornwallis was styled of Albemarlis, at least as early as 1710, I conclude the baronetcy became extinct sometime previous to that date.

T. HUGHES.

Chester.

Battledoor (Vol. x., p. 432.). — Thanks for the answer to my Query. Now as to the derivation of the word. It can scarcely be from *battoir*, the name both of the washing beetel and the toy ; but Alberti gives "Battoir, grosse palette avec laquelle on bat la lessive !" and on bat l'eau also ; therefore may not our word have been originally "battre d'eau ?" It is curious that, instead of adopting the name of the implement and the toy, we should have made a *longer* and a meaningless name for ourselves. In the case quoted from *Annals of Cambridge*, the implement was doubtless used to prevent infection by handling the clothes of persons who had the plague ; the hint might be taken in the present day. F. C. B.

Diss.

Abelard and the "*Damnamus*" (Vol. x., p. 485.). — See Berengarius, "Apologet. contra B. Bernardum," &c. in *Opp. Abælard.*, 4to., Paris, 1616, p. 305. But it was never intended as a serious narrative. C. P. E.

Novel in Manuscript and the "*Sea Otter.*" — (Vol. vii., p. 130. ; Vol. x., p. 465.). — In answer to the Queries of your correspondent William DUANE, of Philadelphia, I have gone over the principal part of "Lloyd's List" for the year 1809, and can find no such ship as the "Sea Otter,"

Captain Niles, named therein, either arriving at any port, sailing from anywhere, or even any notice taken of her loss in the list of shipping disasters, from August to December in that year. The "Sea Otter," if there was such a ship, did not belong to the port of London, for a friend of mine has kindly searched the books in the Custom House here, from 1805 to 1811, and no such name of vessel appears: separate books are kept at the Customs here for the various out-ports, so perhaps all hope may not yet be lost to your correspondent of finding her out. As no mention is made of such a vessel in Lloyd's List, as far as I can see, I am inclined to think it is a fictitious name,—could it be "Swallow," badly written? I have seen two or three vessels of that name registered. Is the year correct? J. S. A.

Old Broad Street.

Does a Circle round the Moon foretell bad Weather? (Vol. x., p. 463.).—Among the people of Scotland a "*brugh* about the moon" has been long considered as betokening a change of weather, usually to *wet;* and from observation it will in most cases be found to hold true. The *brugh* or fog is supposed to be caused by the atmosphere being charged with moisture; and the longer and deeper the circle the more chance of copious rain. Dr. Jamieson, *s. v.*, says, "a hazy circle round the disk of the sun or moon, generally considered as a presage of a change of weather, is called a *brugh* or *brogh*." That however, as regards the sun, does not appear to have popularly settled down with the same strength of prognostication. G. N.

I beg to inform W. W. that, in the opinion of country people, a circle round the moon always portends rain; and if very large, the fall of rain will be very great. It is considered an indication of much rain, rather than stormy weather. This was first pointed out to me when I was a child, by a gentleman who was a great observer of these natural signs; and my own observation since has convinced me of its truth. H. J.

Wandsworth.

What is Amontillado Sherry? (Vol. ix., p. 474.). — I do not see that any of your correspondents has given what I believe to be the correct account of this curious wine. The peculiar flavour is caused by a process of fermentation, over which the growers have no control, and for which they cannot account. Sometimes only one or two butts in a vintage will be affected, and in other years none at all. Those which some mysterious influence designs for Amontillado, produce a kind of vegetable weed after having been put in the cask; it is long and stringy, like some of our fresh-water weeds, but with very fine fibres, and bears a very minute white flower. Immediately after shedding these flowers, the whole plant dies away, and never again appears, but it leaves that peculiar flavour. I have had this description positively stated and verified by those who have visited the Spanish wine districts: and in *Chambers' Edinburgh Journal* I remember reading the same; the exact reference I cannot give, but it was before August, 1852. I have looked over the indices since, and think it must be one of those articles which bears no relation to its title; a very bad habit, which prevents an index being of any use.

HOGSHEAD.

Artificial Ice (Vol. x., p. 414.).—I had intended myself to have called attention to the misapprehension of my Query on this subject. W. J. BERNHARD SMITH is quite right as to what I alluded to. I understood, however, when making inquiries upon the subject, that the surface was smoothed by being rubbed with *wet* cloths. This was in answer to my question as to whether it would be necessary to roof over any place laid with the composition. This, joined to its being then a patent, led me to think no more of it at the time; but I am now anxious to find out the composition, and therefore beg to renew my Query. What was the substance exhibited under the name of artificial ice for skating on at the Egyptian Hall and Baker-street Bazaar, many years ago? I. P. O.

"*The Modern Athens*" (Vol. x., p. 525.).—The manuscript entry referred to by our Editor, assigns the wrong Christian name to the author of this work. *The Modern Athens* was written by the late Mr. *Robert* Mudie, author of *The British Naturalist; Guide to the Observation of Nature;* and of many other popular works on Natural History and other subjects. C. FORBES.

Temple.

Quotation for Verification (Vol. x., p. 464.). —

> "Son of the morning, whither art thou gone?
> Where hast thou hid thy many-spangled head
> And the majestic menace of thine eyes,
> Felt from afar?"

This passage is from Blair's *Grave*, lines 134—137; but the last word of the first line is "gone," not "fled," as given by W. FRASER. The poem being in blank verse, a rhyme here would be a fault.

AN OLD BENGAL CIVILIAN some time since (Vol. v., p. 137.) informed us, that the phrase "Son of the Morning," in *Childe Harold*, cant. 2. stanza 3., is an oriental expression for "traveller," in allusion to their early rising to avoid the heat of the sun; but, however applicable this interpretation may be to the passage in *Childe Harold*, the phrase can hardly, I think, bear this sense in the lines from Blair. Can any of your readers say what it means here? The context seems to refer it to Alexander the Great. E. L. N.

Miscellaneous.

NOTES ON BOOKS, ETC.

King's Pamphlets. — The frequenters of the reading rooms of the British Museum were gratified, at the re-opening of the library this week, by the appearance of nine huge folio volumes labelled "King's Pamphlets." This is not a catalogue, however, of the splendid collection of pamphlets, about 40,000 in number, which generally pass under this name — "the most valuable set of documents," says Thomas Carlyle, "connected with English history." The new catalogue we speak of represents some 20,000 pamphlets belonging to the royal library, which were presented to the nation more than thirty years ago, but whose existence was made known to the public only on Tuesday last. They were disinterred by Mr. Panizzi, and, we understand, a catalogue was made of them fifteen years ago, but chiefly for the use of the librarians. This catalogue has been revised and recopied, and is now accessible to the public. The collection contains all the most important pamphlets written during the reign of George III. on trade, commerce, finance, administration, and politics generally. It embraces also an immense number of tracts, placards, statutes, &c., in Dutch and French, having reference to Spanish rule in the Netherlands. To Mr. Panizzi's energy the public is indebted for the banquet thus set before it. The old collection of King's Pamphlets, known to bibliographers as the Thomason Collection, was made during the reign of Charles I. and the Commonwealth. After experiencing a variety of vicissitudes, it was purchased by George III., who presented it to the British Museum library. It is catalogued, in manuscript, in twelve small volumes folio. On the fly-leaf of the first volume is written, — "Actions that may be presidents to posteritie ought to have their records: and doe merit a most usefull preservation." The tracts are entered according to their sizes. A distinct catalogue, alphabetically arranged, is much required for this most invaluable historical collection.

Mr. Peter Cunningham, by the publication of the third volume of his edition of *Johnson's Lives of the Poets*, has brought to a close his many years' labours on these celebrated biographies. The present volume, like its predecessors, contains not only evidence of the great pains which the editor has taken to do justice to the labours of Johnson, but also much curious illustration of the accuracy of Johnson in cases where his accuracy has been doubted, and also some curious instances of the shrewdness of his conjectures in the absence of positive knowledge. Thus when Johnson says, "To read Eustathius, of whose work there was then no Latin version, I suspect Pope, if he had been willing, not to have been able," Mr. Cunningham shows how well founded is the supposition by the following note: "'All the crime that I have committed is saying that he is no master of Greek; and I am so confident of this, that if he can translate ten lines of Eustathius, I'll own myself unjust and unworthy.' — Brome to Fenton, 15th June, 1727 (unpublished Letter in Mr. Croker's possession)." It is by such apposite notes as this, and by the free use of unpublished materials, original letters, &c., of which he has been fortunate enough to procure many well suited to his purpose, that Mr. Cunningham has succeeded in making his book, what we believe it will long continue to be, the standard edition of *Johnson's Lives of the Most Eminent English Poets.*

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CONTENTS.

NOTES: — Page

Gibbon on the Orange — 41
Hospital of St. Cross, by Henry Edwards — 42
Character of the Low Countries, by Wm. Bates — 44

MINOR NOTES: — The Turkish Troops, A. D. 1800 — Curiosities of Letter-writing — The Duke of Monmouth — Curious Magical Compact — Osbern's Life of Odo — "Why spare Odessa?" — Recapitulations — 44

QUERIES: —

Bromley Letters, by Mary Anne Everett Green — 46

MINOR QUERIES: — "Bonnie Dundee" — Rev. William Mackay — Doddridge and Whitefield — Tartar Conqueror — Clarkson Monument — Copying-ink — Van Lemput or Remee — Inscription Query — Professors — Nuns acting as Priests in the Mass — "What I spent," &c. — Lord Audley at Poictiers — "Cur mittis violas," &c. — Trial of Darell of Littlecote — Penitentiaries for Females — Anglo-Saxon, &c. — Cowley on Shakspeare — Theophilus Iscanus — Niagara — 46

MINOR QUERIES WITH ANSWERS: — "The Schoolmaster, or Teacher of Philosophie" — Conwaye: Book of Prayers — "Tableau de Paris" — Long S — Two Surnames joined by Alias — Sir Thomas Tresham — Colophon — Nottingham Riots — 48

REPLIES: —

Dean Bill — 49
Southey and Voltaire, by Henry H. Breen — 50
Did the Greek Surgeons extract Teeth? by R. Wilbraham Falconer, M. D. — 51

PHOTOGRAPHIC CORRESPONDENCE: — Bromo-iodide of Silver — The Photographic Exhibition — 51

REPLIES TO MINOR QUERIES: — Epigram quoted by Lord Derby — Curious Ceremony at Queen's College, Oxford — Anastatic Printing — Paris Garden — "Riding Bodkin" — Spanish Epigram — Abigail Hill — A Russian and an English Regiment — The Episcopal Wig — Ribbons of Recruiting Sergeants — Account of the Jubilee — True Cross, Relic of, in the Tower — The last Jacobites — Pruid's Circle — Bishop Andrewes' Puns — Bolingbroke's Advice to Swift — Old Almanacs — Quotations of Plato and Aristotle — Work on the Reality of the Devil — Antiquity of Swimming-belts — Jennens of Acton Place — Death-bed Superstition — Holy-loaf Money, &c. — 52

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Notes.

GIBBON ON THE ORANGE.

Gibbon was, in general, so careful a writer, and his knowledge of antiquity was so comprehensive, that any deviation from accuracy in his great historical work, even on a subordinate and incidental point, is worthy of being noted. His history has, moreover, been revised by editors of so much ability and learning, that those errors which were inseparable from so vast an undertaking have been for the most part rectified. The following passage, however, stands without any observation in the recent excellent edition of the *Decline and Fall of the Roman Empire*, by Dr. Wm. Smith:

"Almost all the flowers, the herbs, and the fruits that grow in our European gardens, are of foreign extraction, which, in many cases, is betrayed even by their names: the apple was a native of Italy; and when the Romans had tasted the richer flavour of the apricot, the peach, the pomegranate, the citron, and the orange, they contented themselves with applying to all these new fruits the common denomination of apple, discriminating them from each other by the additional epithet of their country."—Vol. i. c. ii. p. 189.; Dr. Smith's edition.

Of the exotic fruits enumerated in this passage as known to the Romans in the early period of the empire, the *Malus Armeniaca*, or apricot, is mentioned by Columella, a writer of the first century, as cultivated in Italy in his time. (*De Re Rust.*, v. 10. xi. 2.) The Romans also called this fruit *præcocia* or *præcoqua*, as being an early-ripening peach. Speaking of the different *Persica*, or peaches, Pliny says, "Maturescunt æstate præcocia, intra triginta annos reperta, et primo denariis singulis venundata." (*N. H.*, xv. 11.)

Martial, in an epigram headed "Persica," or "Nucipersica," speaks of the apricot as inferior to the peach, and as a stock on which the peach was grafted:

"Vilia maternis fueramus præcoqua ramis:
Nunc in adoptivis Persica cara sumus."—xiii. 46.

Palladius, however, who understood gardening better than Martial, describes *Armenia* or *præcoqua* as a species of peach, and as being grafted on the plum (xii. 7.). Dioscorides likewise, after speaking of peaches (Περσικὰ μῆλα), says that the smaller sort, called *Armenians*, in Latin πραικοκία, are more digestible (*De Mat. Med.*, i. 165.; and see Sprengel's note, vol. ii. p. 416.) The Greek form of *præcocia* or *præcoqua* occurs as πρεκοκκία in Galen *De Fac. alim.*, ii. 20., and as βερίκοκκα in the Geoponics. Compare Meursius, *Lex. Græc. barb.* in βερικοκκία and Πρεκοκκία. From this corrupted form of the Latin *præcocia* was formed the Italian *albercocco*, with similar forms in the other Romance languages, and the old English *apricock*. (See Diez, *Rom. Wörterbuch* in Albercocco.) Le Grand d'Aussy (*Vie Privée des Français*, tom. i. p. 216.) states that the apricot was not cultivated in France till the sixteenth century.

The peach, *Malus persica*, had been introduced into Italy before the time of Columella (v. 10.), and its varieties are described by Pliny (xv. 11. 13.), who states that it passed into Italy from Persia through Egypt. According to Le Grand d'Aussy, the peach was known to the ancient Gauls, and was cultivated in France in the time of Charlemagne (*ib.* p. 218.).

The pomegranate, *Punicum malum*, or *granatum*, known to the Greeks in early times by the name of ῥοιά, appears to have been cultivated in Italy under the early emperors. (See Plin., *N. H.* xiii. 34.; Columella, xii. 41.)

The citron, *Malus Assyria*, *Medica*, or *citrea*, was not cultivated in Italy in the time of Pliny. He states that the fruit was only eaten as an antidote against poison, and that the plant would not grow out of Media and Persia (xii. 7., xv. 14.). Virgil describes the citron as a Median tree, and speaks of its fruit as a remedy against poisons (*Georg.* ii. 126—135. Compare Theophrast., *Hist. Plant.*, iv. 4.). A writer named Oppius is cited by Macrobius, as stating in his work on Wild Trees, that the citron did not then grow in Italy: "Citrea item malus et Persica; altera generatur in Italiâ, et in Mediâ altera." (Saturnal. iii. 19. § 4.) Palladius (iii. 6. v. i.), whose time is uncertain, but who is referred to the fourth century, gives a minute account of its cultivation as being then common in Italy.

But the orange, *Citrus aurantium Sinensis*, was a plant wholly unknown to the ancients. It is a Chinese tree, and it lay beyond the range of their navigation and commerce. There is no reason to suppose that any ancient Roman had even seen the fruit of the orange. The common account is, that the orange was introduced into Europe by the Portuguese as late as the sixteenth century; and it is added that the original orange-tree brought from the East was still growing at Lisbon, near the end of the last century, in the garden of Count San Lorenzo (Le Grand d'Aussy, *ib.* p. 199.).

It appears, however, that this account is not exact, and that the merit of having introduced the orange-tree into Europe does not belong to the Portuguese. According to the recent researches of Professor Targioni (as abstracted in "Historical Notes on Cultivated Plants," in the *Journal of the Horticultural Society of London*), the orange-tree was introduced into Europe from Arabia by the Moors; and was cultivated at Seville, towards the end of the twelfth century, and at Palermo, and probably at Rome, in the thirteenth. Le Grand d'Aussy likewise shows

that some plants of it existed in Dauphiné in the year 1333. Other writers have supposed that it was brought from Asia by the Venetians or Genoese. But whatever may have been the precise time at which the orange-tree was introduced into Europe, and whatever the channel by which it came, it is certain that Gibbon has committed an anachronism of at least ten centuries, in ascribing the cultivation of the orange to the Romans of the first period of the Empire. L.

HOSPITAL OF ST. CROSS.

THE CHARTER OF DE BLOIS.—AUGMENTATION BY CARDINAL BEAUFORT.—ALLEGED LOSS OF THE STATUTES. — CONSUETUDINARIUM.—OPINION OF THE MASTER OF THE ROLLS, ETC.*

The Charter from the 31st Report of the Commissioners appointed in pursuance of the act 6 Wm. IV. c. 71., and presented to both Houses of Parliament, by command of Her Majesty, 1837 :—

"Henry, by the Grace of God, Minister of the Church of Winchester, to the Venerable Lord in Christ, Raymond, Master of the Hospital of Jerusalem, and his brethren in due succession for ever; Those things, which are appointed for the honour of God, and for the health of their souls by the faithful in Christ, ought to be so securely established as not to be shaken by any lapse of time; wherefore, beloved brethren in the Lord, I deliver and commit to Providence and to the administration of yourself and your successors (as evidenced by this writing), the Hospital of the poor of Christ, which I, for the health of my soul and of the souls of my predecessors, and of the kings of England, have founded anew without the walls of Winchester, preserving its condition unchanged, so that, as it has been constituted by me, and has been confirmed by those apostolic men of pious memory Pope Innocent and Pope Lucius, the poor in Christ may there humbly and devotedly serve God.

"Now the form of the service and the constitution appointed by me is this:

"Thirteen poor impotent men, and so reduced in strength as rarely or never to be able to support themselves without the assistance of another, shall remain permanently in the Hospital, to whom shall be given necessary garments, provided by the Prior of the house, and beds suitable to their infirmities; also good wheaten bread to the amount of five measures daily, with three dishes at dinner and one for supper, and sufficient drink.

"If, however, it should happen that any one of these recover his strength, he shall be dismissed with decency and respect, and another shall be introduced in his room.

"Besides which thirteen poor men, 100 other poor men of good conduct, and of the more indigent, shall be received at the hour of dinner, to whom shall be given coarser bread of the same weight as above, and one dish, as shall seem meet according to the convenience of the day, and a cup of the measure aforesaid; and who when they rise from dinner shall be permitted to take away whatever shall remain of the meat or drink.

"We farther enjoin you compassionately to impart other assistance, according to the means of the house, to the needy of every description.

"All these things I with the assistance of Divine grace have appointed to be observed in the aforesaid house of God for ever, to be continually and faithfully fulfilled by you, but preserving in all things the canonical jurisdiction of the Bishop of Winchester, that the appointment and administration of the Prior of the said Hospital may be by the hands of the said bishop; and that the rents, together with all the appurtenances, bestowed upon the said Hospital by me, may remain without disturbance or misapplication for the purposes of the said Hospital; among which appurtenances we have thought it right to enumerate the following by their proper names:—The churches of Fareham, of Nursling, of Milbrook, of Twyford, of Hinton, of Alverstoke, of Exton, of Hurstbourne, of Whitchurch, of Chilbolton, of Woodhay, of Alton, of Wintney, of Stockton, of Ovington, with all their appurtenances and appendages, and the tithes of demesne of Waltham, and other rents assigned to them in the city of Winton: and if any person hereafter shall take upon himself to appropriate or diminish the said rents, or to disturb or deteriorate the statutes and customs of the aforesaid House of God, which have been confirmed by the authority of the Holy See and of the King, let him incur the anger of Almighty God, and of the Bishop of Winchester, and of all good men, unless he shall study to amend his fault by fitting satisfaction. But to you and your successors, benefactors of the poor, while you preserve our constitutions without breach, may there be peace and mercy from the Lord Jesus Christ."—P. 843.

The date is not affixed, but 1157 is assigned as the year in which this charter was granted.

Augmentation.

Cardinal Beaufort, brother to King Henry IV. and Bishop of Winchester, about the year 1444 made considerable additions to the buildings of the Hospital and its revenues, and directed an increased number of poor and others to be maintained therein; he also imposed statutes and regulations to be observed on the part of the persons admitted on his foundation, which was to be described as *the Alms-house of Noble Poverty*. But the cardinal, although a very wealthy man, had numerous enemies. He was scarcely dead before the malice of those who envied and hated him became too apparent, and the Hospital was soon stripped of the secular estates which he had annexed to it. However, by the zeal and perseverance of Bishop Waynflete, a charter was granted by King Henry VI. in 1486, directing that with what remained of the cardinal's endowment, one chaplain and two brethren should be maintained instead of the two chaplains, thirty-five poor men and three women, appointed by Beaufort; that the chaplain should celebrate mass daily with a special collect for the soul of the founder, and with the other prayers enjoined in the statutes: the two brethren were also bound to say private prayers like the old brethren, but their habiliments should be different. (*Life of Bishop Waynflete*, p. 225.)

Statutes.

With reference to the statutes of the house, a local historian states that the widow of a

* See "N. & Q.," Vol. x., pp. 183. 299. 381.

steward, prior to 1696, destroyed the whole of them and the ordinances, to cover her husband's defalcations. (Prouten's *Winchester Guide*, p. 38.) A similar statement was made to the Court of Queen's Bench in June, 1851, wherein it was alleged that in the time of James I., one of the masters being resident in Scotland, left the care of the Hospital to his son, who again left it to a Mr. Wright, in whose time all the papers were lost, and that the wife of Wright burned all the records of the Hospital. (Shaw's *Justice of the Peace*, vol. xv. p. 433.)

Consuetudinarium.

The commissioners (from whose report the copy of De Blois's charter is taken) say that the regulations for the government of the Hospital and of its funds, if any were ever prescribed by the founders or visitors, appear to have been lost anterior to the year 1660, and the establishment was long conducted upon the authority of traditional custom only; that the defect was at last supplied by common consent of the master and brethren, about the end of the seventeenth century, by the preparation and adoption of a document called the Consuetudinarium, in which, after reciting that upon diligent and strict search made among the records of the Hospital, no statutes nor footsteps of any statutes could be found, directing the government and regulation thereof; but it then was and had been time out of mind governed by customs taken from and in pursuance of former grants and donations of the founder thereof . . . and to prevent all differences and disputes in future, the then master and the brethren, the steward and chaplain, mutually agreed and declared that the several customs and usages thereinafter written were those by which the said Hospital had been and was then governed. The instrument then sets forth the number and description of persons that were to be supported by the establishment, the allowance to each weekly, yearly, and on particular days, which, together with other matters of rule and regulation, although important, are too long for insertion here. It also states, that it had been and was the custom and usage that the master should govern all persons in and belonging to the Hospital; that he should receive all the profits and revenues thereof, with which he was to bear the whole charge of the house, and to keep it and the church in sufficient repair; the overplus he was to retain for himself, &c. (P. 847.)

The representations made in the Guide Book, in the Court of Queen's Bench, and of what was told to the Commissioners, may be received as matter of information only, and given without due warrantry; but the statements in the Consuetudinarium, attested by the signatures of the several parties thereto, and ratified conditionally by the then bishop of the diocese, demanded and received strict examination at the hands of the learned judge who presided over the court in which the inquiry was conducted. His searching eye and acute power of investigation soon detected the erroneous and fallacious assertions therein set forth.

Judgment.

The learned gentleman's opinion of that instrument is expressed with such a vigorousness of purpose, that it is not only startling, but forcibly impressive. He said:

"This Consuetudinarium is one of the most extraordinary documents that ever was produced or relied upon in a court of justice: it begins by reciting that search had been made among the records of the Hospital, and that no statutes or trace of any statutes could be found, directing the government and regulation thereof. At that time they who were the parties to this recital had in their possession a copy of the sentence against Roger de Clowne [one of the masters called severely to account by William of Wykeham in 1372, for endeavouring to convert the revenues of the House to his own use], a copy of the Bull of Pope Gregory respecting the abuses introduced by the Master of the Hospital by the appropriation of its revenues, and appointing a commission to inquire into the same. They had also a copy of the evidence and proceedings under that commission, besides which they had various documents respecting the establishment of the Alms-house of Noble Poverty. These documents, THEN and NOW in their possession, contain ample evidence of the original rules and statutes, showing the object and destination of the charity to have been the very opposite to that to which they were about to convert it. The continuation of this document is of a piece with the opening; it recites that it had been time out of mind governed by customs taken out of and in pursuance of the grants of the founders, the interpretation of which might occasion differences between the master and brethren; and in order to prevent which they (the master and brethren) had agreed on what the custom was . . . . Thereupon they proceed to settle the custom, or rather the distribution of the revenues of the charity, in elaborate detail, according to their own will and pleasure, in direct violation of an act of parliament passed one hundred and twenty years before, and in *direct opposition to the evidence and documents then in their own custody* . . . . A more barefaced and shameless document, in my opinion, than this Consuetudinarium could not have been framed, nor could a more manifest and probably wilful breach of trust have been committed by the master and brethren. The bishop who ratified this document trusted to the word of the master and brethren, but he gave his ratification qualified so as not to be in derogation of the statutes of the founder, if these should afterwards be discovered."—*Law Journal*, 1853, Chancery Cases, 793—809.

I am thankful to MR. CHARLES T. KELLY for the corrections of my list of Masters supplied in Vol. x., p. 473.; and through the medium of your columns request, on behalf of myself and other readers, the dates of appointment of the undermentioned gentlemen, named by the Rev. Mackenzie Walcott, in his volume on *Wykeham and his Colleges*, as having been Masters of the above celebrated House:

Page 347. "John Rede, D.D., Fellow of New College, 1474. Warden of Winchester, &c. Master of St. Cross. Died 1521."

Page 413. "John Crooke, Fellow of Winchester College, 1619. Prebendary of Winchester Cathedral, 1640. Master of St. Cross," &c. Died about 1645.

Page 434. The Right Hon. "Charles Wolfran Cornwall, Barrister-at law, one of the Lords of the Treasury, and twice Speaker of the House of Commons, 1780, 1784. Master of St. Cross." Died 1789, and was buried in the Hospital Church.

HENRY EDWARDS.

CHARACTER OF THE LOW COUNTRIES.

The love of the Dutch for extreme cleanliness has become, as it were, proverbial; and every one who has travelled through the country, and witnessed their grand hebdomadal *schoonmaken*, can testify to the almost fanatical excess to which the passion for purification is carried among them. It would appear, nevertheless, from various allusions in the works of our older writers, that in this respect, as well as others, the Dutch of the present day are "unlike their Belgic sires of old;" and that while they have lost the bold and warlike character ascribed to their ancestors by Goldsmith in his *Traveller*, they have at the same time ceased to be characterised by the ruggedness of dress and filthiness of person which served at one time to point the moral of the wit and the satirist. Thus the punning allusions in Prince Henry's taunting speech to Poins have ceased to be intelligible, and I am not aware that any commentator has endeavoured to explain them:—

"What a disgrace is it to me . . . . . to bear the inventory of thy shirts; as, one for superfluity, and one other for use? — but that, the tennis-court keeper knows better than I; for it is a low ebb of linen with thee, when thou keepest not racket there; as thou hast not done a great while, because the rest of thy *low-countries* have made a *shift* to eat up thy *holland:* and God knows, whether those that bawl out the ruins of thy linen, shall inherit his kingdom," &c. — Second Part of *King Henry IV.*, Act II. Sc. 2.

An explanation of these allusions would be desirable: they may be thought to receive some illustration from the following passage from Earle's *Microcosmography; or, a Piece of the World discovered; &c.*, 12mo., London, 1732. In his character of "A Younger Brother," the Bishop says: "His last refuge is the Low Countries, *where rags and linen are no scandal*, where he lives a poor gentleman of a company, and dies without a shirt." So also in a satirical work by Owen Felltham (*A Brief Character of the Low Countries under the States, being Three Weeks' Observation of the Vices and Virtues of the Inhabitants*, London, 1659, 12mo.), the sailors (that is, the inhabitants) are characterised as being able to "drink, rail, swear, niggle, steal, and be *lowsie* alike" (p. 40.).

Goldsmith is reported to have said (where?) that "a Dutchman's house reminded him of a temple dedicated to an ox;" and in his *Citizen of the World* (chap. xxxiv.), he says: "My Lord Firmly is certainly a Goth, a Vandal, no taste in the world for painting. I wonder how any call him a man of taste; passing through the streets of Antwerp a few days ago, and observing the nakedness of the inhabitants, he was so barbarous as to observe, that he thought the best method the Flemings could take was to sell their pictures and buy clothes."

Perhaps, after all, these ill-natured sneers may have little better foundation than in those physical peculiarities and eccentricities which have so long marked out the Low Countries as a stock theme for the exercise of satirical humour — from the witty and extravagant descriptions of Marvell and Butler, to the pathetic "Adieu! canaux, canards, canaille" of Voltaire, and the sarcastic description of the author of Vathek.

WILLIAM BATES.

Birmingham.

Minor Notes.

The Turkish Troops, A.D. 1800. —

"It is, perhaps, a fortunate circumstance for Europe, that the efforts which have been made at different times, and which are still making, by European officers, to introduce a discipline among the Turks, have proved ineffectual; for, if they are considered in regard to their personal courage, their bodily strength, or their military habits, they will be found to equal, if not to surpass, any other body of men. A loaf of bread, with an onion, is what many of them have always lived upon; rice is a luxury, and meat a dainty to them. With this abstemious diet they are strangers to many of our diseases, and the hardships of a camp life are habitual to them; because, from their infancy, they have slept upon the ground and in the open air. Discipline would certainly make men who are possessed of such natural advantages very formidable; whereas, from a want of it, they are despicable enemies."

The camp at El-Arish:

"The view of the camp the morning after my arrival at El-Arish, was to me a very singular sight, as I believe it was original in its kind. The ground upon which it stood was irregular, and a perfect desert of white sand, with no other signs of vegetation than a few date-trees, which stood in a cluster at a small distance. The tents, which are of different colours and shapes, were irregularly strewed over a space of ground several miles in circuit, and everything that moved was conspicuous to the eye, from the white ground of the landscape. The whole resembled a large fair; a number of the soldiers who serve without pay carry on a traffic by which they subsist; there are, besides, tradesmen of all descriptions who follow the camp; some keep coffee-houses, which are distinguished by a red flag; others are horse-dealers; and a number of public cryers are constantly employed in describing to the multitude things lost, or in selling divers articles at auction. This scene of confusion is certainly more easily conceived than told; but a very ingenious definition of it was given by a Turk, who was asked to describe their manner of encampment. 'THUS,' said he, pulling from his pocket a handful of paras [a

small silver coin], and throwing them carelessly on a table."—J. P. MORIER, 1801.

The above extracts are from a *Memoir of a campaign with the Ottoman army in Egypt, from February to July* 1800. London, 1801, 8vo.; an interesting pamphlet of uncommon occurrence. Mr. Morier was private secretary to his excellency the earl of Elgin. BOLTON CORNEY.

Curiosities of Letter-writing.—I subjoin a perfect gem, which I have just received from a female correspondent:

"Sur,

"I Lucay * * * Beges to informe you that i Have nothing a gaints the * * * . . . . . Compnay But my Husband is a Soulder And i Have nothing a Loud me from the Parish and the Hous that I Live in is wear my Sorounden Nebors Bee wear I Pick Hup my Little Bred for me and my famley And i Cannot Leave it without i Have a Nother Clous at and."

The "nebors," I hear, consider the poor woman a witch! In my judgment, the appeal would have been less eloquent had it been couched in less exceptionable vernacular.

C. MANSFIELD INGLEBY.

The Duke of Monmouth.—The following is a copy of a letter addressed to the Corporation of Hull:

"Whitehall, 23 Aug.

"Gentlemen,

"Upon my arrivall att London I mett with the report of Mr. Marvell's death, one of the burgesses for yo^r towne, which gives me occasion to become a suitor to you in behalfe of Mr. Shales, that you would elect him to supply that vacancy in Parliament, whom I look upon as a person very well qualifyed to serve the king, his country, and yo^r Corporation in particular, to whose interests I shall always have a peculiar regard, and shall owne your kindness herein as an obligation to,

"Gentlemen,

"Y^r very humble Ser^t,

"MONMOUTH."

In another hand—

"Rec^d the 29^th Aug^t, '78."

It appears, however, that the duke's friend, Mr. Shales, was not elected to supply the vacancy occasioned by the death of Andrew Marvel, but apparently Mr. Anthony Gilby. SHORROLDS.

Curious Magical Compact.—In *Tableau de l'Inconstance des mavvais Anges et Demons*, par P. De Lancre, à Paris, 1612, p. 174., he relates the following:

"En l'an 1574 vn homme nommé Trois Rieux, s'obliga enuers vn Médecin Escossois qui s'estoit venu accazer en cette ville de Bourdeaux nommé Macrodor [or, as he would be called in Scotland, *Macrother* or *Macgrowther*], de luy seruir aprez sa mort de Demon, et à ces fins il luy engageoit son esprit, s'obligeant de luy reueler toutes choses secretes incognues aux hommes, et luy faire tous les bons offices, que semblables Esprits ont accoustumé de faire à ceux qui entrent en pareilles curiositez: mesme se trouuer et apparoir visiblement à sa dextre toutes les festes solemnelles, auec sa robbe et un juppin ou casaquin de veloux tané, et des chausses de mesme estoffe et couleur; bref en mesme habit qu'il estoit lors dudict pacte et conuention, lequel estoit escrit sur de parchemin vierge en lettre de sang d'homme que le tẽps auoit faicte violette; et fut trouuer la dicte obligatiõ auec une platine de cuyure de forme rõde d'assez mediocre grãdeur, dans laquelle estoyent grauez les sept noms de Dieu, des sept Anges, des sept planètes, et plusieurs autres caracteres, lignes, poincts et autres choses à moy incognues.

"Or ce Macrodor estoit communement tenu pour Magicien et sorcier, et à faict luy et toute sa famille un fort pauure fin; et pendant sa vie sa plus grande fortune a esté de seruir de Médecin aux pauures prisonniers de la Conciergerie."

May not such dark practices as the foregoing have given some countenance to the old phrase "Buying and selling the Devil?" G. N.

Osbern's Life of Odo.—Alban Butler, in his *Lives of the Saints*, vol. vii. p. 39., states that "the life of St. Odo, written by Osbern, and quoted by William of Malmesbury, seems nowhere to be extant." In tom. cxxxiii. col. 931. &c. of the *Patrologiæ Cursus Completus*, by the Abbé J. P. Migne, we find "Vita S. Odonis auctore, ut videtur, Osberno monacho Cantuariensi (Apud Mabil. *Acta Sanctorum* ordinis S. Bened., &c.)." This life states that Odo was Bishop of Sherborne, not Wilton, previously to his promotion to the see of Canterbury. JOSEPH B. M'CAUL.

British Museum.

"*Why spare Odessa?*"—We have all seen this Query many times repeated in the "leading journal:" its transference to the more peaceful columns of "N. & Q." is now made more with a view to the introduction of some quotations from the chapter entitled "La Russie" of the Abbé de Pradt's celebrated work, *Le Congrès de Vienne*, than from any special desire to see Odessa razed to the ground. At the same time I do wish to see that finely-situated port in the hands of a generous power like England, which would render it a free mart for all the nations of the world, rather than an entrepôt to be opened or shut at the caprice of a despot like Nicholas. The *spirituel* Abbé says (he was no admirer of Russia forty years ago; what would he say now?):

"Une création d'arts et de commerce à Odessa m'inspire plus de craintes que Sowarrow avec son armée en Italie: les armées passent, les arts restent. La Russie a pris la route du Midi; elle s'avance sur lui avec une population vaillante et robuste, avec les instruments des arts, et sous des chefs aussi policés que les Européens. . . . . Toute armée purement Européenne est civilisée; toute armée Russe l'est seulement dans ses chefs et ne l'est pas dans le reste de ses membres. Quels que soient les progrès de la civilisation en Russie, cette distance des chefs aux subalternes durera encore longtemps. Mais c'est là précisément qu'est le danger. Une barbarie robuste et obéissante est toujours aux ordres de la civilisation la plus exqnise. Des mains savantes manient des instrumens barbares, et s'en servent comme des mains savantes peuvent le faire. . . . . Il paraît que l'amitié et la reconnaissance de la Prusse ont facilité les arrange-

mens de la Russie. On a pu croire n'avoir rien à contester à qui l'on pouvait croire tout devoir. . . . . C'était contre les agrandissemens de la Russie que le Congrès devait dresser toutes les forces de sa raison, de ses représentations et de son opposition: c'eut été un intéressant plaidoyer que celui du midi de l'Europe, demandant au nord de cesser de l'alarmer, et de s'arrêter enfin. . . . . En négligeant ce point capital, le Congrès s'est complétement mépris sur l'intérêt principal de l'Europe. Il n'a pas connu le clef de la voûte de son propre ouvrage."

J. M.

Recapitulations.—The pages of "N. & Q." are too valuable to be encroached on by recapitulations, the greater part of which might be avoided by a reference to the very clear and copious indices of the volumes. In Vol. x., p. 494., Mr. Henry H. Breen gives a quotation from Darwin illustrative of the simile "Stars and Flowers," and refers to Vol. vii. *passim.* Now, if Mr Breen had taken the trouble to verify his *passim* reference, he would have seen that the simile is referred to in three places only in the seventh volume; and that, in one of those places (p. 513.), the quotation from Darwin (which Mr. Breen gives with the air of its discoverer) was noted down by me. I may also here take the opportunity of pointing out another needless recapitulation. In Vol. ix., p. 346., I gave several parallel passages relative to "Death and Sleep;" and among them I quoted Thomas Warton's well-known Latin epigram on sleep;* and Peter Pindar's equally well-known English version. In Vol. x., p. 356., J. G. again quotes the Latin epigram, "adding" the lines, as he says, to the "passages already given," with the remark: "I have heard them attributed to an eminent dignitary in the Church, whose name has escaped me." And at p. 412., D. S., after remarking, "there are several translations or imitations of the elegant lines which have been sent you by J. G.," quotes the English version of Peter Pindar. Cuthbert Bede, B.A.

Queries.

BROMLEY LETTERS.

May I ask whether any of your antiquarian readers can inform me what has become of the originals of the collection of letters known as the *Bromley Letters*, published by the late Sir Geo. Bromley, Bart., 8vo., London, 1787, printed for Stockdale of Piccadilly? They contain letters to and from the Queen of Bohemia and other members of the Palatine family, from whom that of Bromley descends, through a natural daughter of Prince Rupert. The letters were sold with the other effects of the late Sir George Bromley, who assumed the surname of Pauncefort, at his house in Russell Square, in 1809, but who was their purchaser I am unable to ascertain, unless I can do so through your medium.

I should also be much obliged if any of your correspondents can inform me of letters of Queen Henrietta Maria existing in private collections, or in printed works of not very usual occurrence, I am preparing a series of her letters for publication, which I wish to render as complete as possible. Mary Anne Everett Green.

7. Upper Gower Street.

* Written for a statue of Somnus, in the garden of Mr. Harris, father of the first Lord Malmesbury.

Minor Queries.

"*Bonnie Dundee.*"—The tune to which Scott's song, "The Bonnets of Bonnie Dundee," beginning:

"To the Lords of Convention 'twas Claver'se that spoke,"

is usually sung, is not the tune called "Bonnie Dundee," in Thomson's or Wood's *Collection of Scotch Songs.* In Scott's Diary (see Lockhart's *Life*, vol. vi. p. 170.), he says the words were written to the tune of "Bonnie Dundee." Now, is the tune, to which the words are generally sung, an old air? Is it the air of "Bonnie Dundee" which was running in Scott's head, when he wrote the verses; or what is the history of the air, if written to suit Scott's words? H. B.

Rev. William Mackay.—At the east end of Martham Church, Norfolk, are stones commemorative of the Mackay family, and until recently there was one commemorative of himself; it is now removed, owing to the decayed state of the tomb, and placed about the centre of the porch in the pathway; it bears the following inscription:

"In Memory of Wm. Mackay, Rector of Fishly, Vicar of Upton, Sequestrator of Ranworth, and Curate of Repps with Bastwick. Died July 13, 1752, aged eighty-seven."

Where can any account of the above be found? Did he publish any theological work; and if so, what? J. W. Diboll.

Great Yarmouth.

Doddridge and Whitefield.—Long before the existence of "N. & Q.," I asked for an explanation of the following singular plagiarism through the medium of another periodical, but received no satisfactory reply. I trust I may be more fortunate in my present inquiry.

In vol. iv. of Doddridge's *Collected Works*, there is a sermon on Luke x. 42., "One thing is needful;" and the same identical sermon appears amongst those of Whitefield, edit. London, 1825, p. 312.

Can any of your readers account for this astounding fact? C. W. Bingham.

Tartar Conqueror. — Who is the Tartar conqueror referred to in the following passage of R. I. Wilberforce's *Inquiry into the Principles of Church Authority*, and where is the statement to be found?

"Those whose converse is only with books, and who live in that circle of thoughts which is suggested by our great divines, may imagine that the Church of England has one consistent system of teaching, and inculcates a single body of truth; but experience dissipates the delusion, and shows such hopes to be like those of the Tartar conqueror, who discarded morning and evening prayer because he imagined himself to have reached the land of eternal sunshine." — P. 279.

WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

Clarkson Monument. — In 1827 a subscription was set on foot for the erection of a monument near Wade's Mill, on the road to Cambridge, the spot where Thomas Clarkson conceived the idea of entering on his anti-slavery labours. Was the memorial erected? X.

Copying-ink. — For some years I have saved the expense and the mistakes of an amanuensis in copying what I write, by taking fac-simile copies on damped tissue paper by the simple pressure of the hand. For this purpose I have used Tarling's copying-ink, and recently Plowman's. The former is frequently so deficient in gum as to fail in producing a distinct fac-simile; and the latter so abundant as to smear or run when a copy is taken. Can any of your readers tell me what gum is the best, and how much should be put to a pint of common black ink, and if any other ingredients must be added to produce a distinct fac-simile?

SOB.

Van Lemput or Remee. — Since favoured by a reply in "N. & Q.," respecting the painter Van Lemput, I have in vain endeavoured to trace the issue of his sons.

Perhaps one of your able correspondents could enlighten me farther on this point. I have been told they occasionally bore the name of Remee (from the father's name Remigius). The family is historically celebrated at Antwerp as well as in Utrecht. NEW YORK.

Inscription Query. — Between the leaves of my copy of Sylveira's *Commentary on the Acts* (fol., Venet., 1728), I found the other day a piece of paper, rather smaller than an ordinary visiting card, with the following inscription printed on it, except the last numeral, which has been inserted with the pen:

"Anno 1734.
Capax est
in Irschenberg."

I shall be glad to receive an explanation of it from yourself or one of your correspondents. F. A.

Professors. — What constitutes a professor? Many *small* individuals assume that title, and many good philosophers do not use it, although they give lectures of the highest quality. MIMI.

Nuns acting as Priests in the Mass. — At a short distance from Schaffhausen, on the Swiss side of the Rhine, is a place called Diessenhofen, near which there is a convent of Dominican nuns dedicated to St. Catherine. In a Guide-book, entitled *Nouvel Ebel. Manuel du Voyageur en Suisse et en Tyrol*, 10me édit., revue et corrigée par L. Maison, Paris, 1852, I find the following account of this convent (pp. 190, 191.):

"Avant Diessenhofen, on voit le beau couvent dit de Ste. Catherine. Il contient quarante religieuses avec une prieure. Du temps de la réformation, les nonnes dirent la messe, n'ayant pas de prêtre, et choisirent l'une d'elles pour faire les fonctions de prédicateur. Les sœurs qui habitent maintenant ce couvent, fondé au xiiime siècle, s'abstiennent de toute nourriture animale; leur église est décorée avec beaucoup de magnificence."

What is the truth of this story? Does it mean that one of the nuns actually performs the part of a priest in the Mass, as well as that of preacher? And are we to infer, from the words "Du temps de la réformation," that the nuns of this place have taken upon themselves to act in this way, in consequence of having adopted some form of Protestantism?

Possibly some of your readers may be able to say whether there is any, and what, foundation for this singular statement. J. H. T.

Dublin.

"*What I spent*," *&c.* — The following epitaph is of course well known:

"What I spent I had;
What I saved I lost;
What I gave I have."

But can you or any of your readers give the original? W. (1)

Lord Audley at Poictiers. — Do the manuscripts preserved in Worcester College Library, Oxford, said to describe the achievements of Edward the Black Prince, with the names of his English attendants correctly spelt, contain those of the esquires who were companions of the great Lord Audley at the battle of Poictiers? BATTLEFIELD.

"*Cur mittis violas*," *&c.* — Jovianus Pontanus has a short poem commencing —

"Cur mittis violas? nempe ut violentius uret;
Quid violas violis me violenta tuis?"

I shall be thankful for a copy of the remaining lines, as I am unable, just at present, to lay my hands upon the works of this writer. Does Pontanus dally with other flowers in this manner?

A. CHALLSTETH.

Trial of Darell of Littlecote. — Is there any old book, or pamphlet, giving the details of the trial of Darell of Littlecote? L. (1)

Penitentiaries for Females. — When was the first penitentiary for the restoration of fallen women established? Was there any penitential department in any of the religious houses before the Reformation? or is the penitentiary, as such, subsequent to that date? We read that St. Vincent de Paul founded one in Paris under the superintendence of secular ladies; but the institution having very soon fallen into abuse, he placed it under the care of three nuns of a religious order. This step created, we are told, a great deal of surprise at the time, and would therefore seem to prove that the Church in France at least had not had the penitentiary, as such, previous to the time of St. Vincent de Paul.
GEO. NUGÉE.

Anglo-Saxon, &c.—Will some one of the Anglo-Saxon students who correspond in "N. & Q." be so good as to inform a lady, whether it would be possible, with limited time and at small expense, to obtain a knowledge of that language; and also to what extent it would be a useful assistant in the study of English etymology? She would feel obliged by the titles of any French or German works equivalent in those languages to the *Diversions of Purley* and the works of Messrs. Trench, Lower, &c. in our own. A. READER.

Cowley on Shakspeare.—I have a memorandum that Cowley was of opinion that the grosser passages in the plays of Shakspeare were interpolated by the players, but cannot find the particular reference. If any of your readers are acquainted with it, perhaps they would kindly make the requisite extract, which would be worth a place in "N. & Q." independently of any personal object.
J. O. H.

Theophilus Iscanus. — Who was Theophilus Iscanus, who appeared on Bishop Hall's side in the Smectymnuan Controversy, in a tract entitled *Philadelphus vapulans* against Lewis du Moulin? He dedicates the work to Bishop Hall; and from the dedication it would appear that he was one of his lordship's chaplains. It would appear that Bishop Hall had a chaplain named Jackson; and if so, can any information be obtained regarding him? W. H. C.

Niagara. — What is the supposed depth of water as it passes over the edge of the rock in this matchless waterfall? MIMI.

Minor Queries with Answers.

"*The Schoolmaster, or Teacher of Philosophie.*" — I have an old black-letter tract, bound up with some others, about 1607–8, signed T. T., and with the running title of "*Table Philosophie:*" unfortunately, the title-page is wanting: could any of your correspondents favour me with an exact copy of the title-page? To assist in the identification, I may add, that in the preface, which is printed in Roman type, the author has these words: "And for this cause I have determined to intitle this work *The Schoolmaster, or Teacher of Table Philosophie*, and have divided the same into foure severall partes." And then he goes on to give the "argument thereof." W. H. C.
Edinburgh.

[This work is by Thomas Twine or Twyne. The following is a copy of the title-page:—"The Schoolemaster, or Teacher of Table Phylosophie. A most pleasant and merie Companion, well worthy to be welcomed (for a dayly Gheast) not onelye to all mens boorde, to guide them with moderate and holsome dyet; but also into euery mans companie at all tymes, to recreat their mindes, with honest mirth and delectable deuises: to sundry pleasant purposes of pleasure and pastyme. ¶ Gathered out of diuers, the best approued Aucthors: and deuided into foure pithy and pleasant Treatises, as it may appeare by the contentes. ¶ Imprinted at London by Richard Iohnes, dwelling at the Signe of the Rose and the Crown, neere Holburne Bridge. 1583."]

Conway: Book of Prayers.—I have in my possession a curious and early book of prayers entitled:

"Meditations and Praiers gathered out of the Sacred Letters and Vertuous Writers, disposed in Fourme of the Alphabet of the Queene her Most Excellent Majesties Name. Imprinted at London in Fleet Street, by Henry Wykes."

The dedication to Elizabeth is signed J. Conwaye. Any information respecting the volume or its compiler will oblige. VERAT.
Islington.

[Sir John Conway, of Arrow, in Warwickshire, being a person of great skill in military affairs, was made governor of Ostend by Robert, Earl of Leicester, Dec. 29, 1586 (29 Elizabeth), the said Earl being then general of the English auxiliaries in behalf of the States of the United Provinces. From some cause or other, Sir John was made a prisoner; as the Harleian MS. No. 287, fol. 102, contains "an original letter of Sir John Conway to Sir Francis Walsingham, dated at Ostend, Sept. 8, 1588, concerning his imprisonment, and of the uses that may be made of Berney the spy, who has great credit with the Prince of Parma." During his confinement, Sir John wrote his "Posye of Flowred Praiers" on his trencher, "with leathy pensell of leade." He died Oct. 4, 1603. See Dugdale's *Warwickshire*, vol. ii. pp. 850. 852., edit. 1730.]

"*Tableau de Paris.*"—Who is the author of a work, which appears to have been produced periodically, entitled *Tableau de Paris*? The edition I possess is in twelve volumes octavo, and

on its title-page there is "Nouvelle édition, corrigée et augmentée, à Amsterdam, 1783." In the *Avertissement des Editeurs* it is called an edition in four volumes, and another edition of *Le Sieur Samuel Fauche père* is spoken of as a defective copy of the first edition in two volumes which appeared in June, 1781, and "which, appearing at a distance of a hundred leagues from the author, is itself very imperfect." ANON.

[This work is by Louis-Sébastien Mercier, according to Barbier, *Dictionnaire des Ouvrages.* See also Quérard, *La France Littéraire, s. v.*]

Long S.—Is it known what adventurous printer, and at what date, first disused the long *s*? In a cursory examination of several books, the latest which I find printed with the long *s* is *The Diversions of Purley*, printed by J. Johnson, 1805. Probably some of your correspondents remember noticing the innovation, which seems to have taken place soon after 1800. EDEN WARWICK.

[Mr. J. Bell, bookseller in the Strand, who printed and published an edition of *Shakspeare*, *The British Theatre*, and *The Poets*, about 1795, first set the example, which soon became general, of discarding the long f. As the Elzevir type is now coming into fashion, the long f, and its combinations, will remind us of olden times.]

Two Surnames joined by Alias.—One is continually meeting this, as "Simon Sudbury, *alias* Tibold, Archbishop of Canterbury, 1381." Perhaps some of your readers would obligingly assign the reason of it? ALIAS.

Temple.

[Godwin, in his *Catalogue of the Bishops of England*, p. 101., thus explains it: "This Simon was the sonne of a gentleman named Nigellus Tibold, so that his true name was Simon Tibold. But he was borne at Sudbury, a towne of Suffolk, in the parish of S. George, and of that towne tooke his name, according to the manner of many cleargymen in those daies." See a notice of this prelate in "N. & Q.," Vol. v., p. 194.]

Sir Thomas Tresham.—In what work can I find a detailed account of Sir Thomas Tresham, father of the Gunpowder Plot conspirator? E. P. H.

[Some few notices of Sir Thomas Tresham may be gleaned from Bridges' *Northamptonshire*, vol. ii. pp. 324. 374., &c.; Fuller's *Worthies*, art. NORTHAMPTONSHIRE; Leland's *Itinerary*, vol. vi. p. 38.; *Beauties of England and Wales*, vol. xi. p. 169.; and *Gent. Mag.* for August, 1808, p. 680.]

Colophon.—Unde derivatur? J. M.

[Colophon is derived from a city of that name in Ionia, north-west of Ephesus, and one of the places that contended for the birth of Homer. The Colophonians were excellent horsemen, and generally turned the scale on the side on which they fought; hence the proverb, "Κολοφῶνα ἐπιτιθέναι"—"to add a Colophonian"—put the finishing hand to an affair; hence also, in the early periods of printing, the last thing printed at the end of the book was called the *colophon*. The same phrase was used by the Romans, as well as by Erasmus, whose words are *Colophonem addidi*—"I have put the finishing touch to it." Consult Lemprière's *Classical Diet.* by Anthon and Barker, and Thomas's *Hist. of Printing in America*, vol. i. p. 14.]

Nottingham Riots.—Will you inform me where I can meet with a good account of the Nottingham Riots, which took place some time about the passing of the Reform Bill? W. E. HOWLETT.

Kirton in Lindsey.

[A long account of the riots at Nottingham on the memorable days of Oct. 9th, 10th, and 11th, 1831, when the castle and Mr. Lowe's silk mill were demolished, will be found in the *Nottingham Journal* of Oct. 15, 1831, and in the *Nottingham Review* of Oct. 14, 1831, which was most probably copied into the London papers.]

Replies.

DEAN BILL.

(Vol. vii., p. 286.; Vol. x., p. 530.)

I shall be very much obliged to A. R. M., M. L. B., or to any other correspondent of "N. & Q.," to furnish me with particulars of the ancestry of this worthy reformer.

As a clue, I will recite all that I have been able, with limited resources, to collect. William Bill, D.D., was appointed Master of St. John's College, Cambridge, in 1546. He was invited to Trinity College, and became the second master on that foundation in 1551. Queen Mary ejected him in 1553, and he was restored by Queen Elizabeth in 1558. In the following year Dr. Bill was appointed, with several other learned divines, Archbishop Parker being at their head, to take a review of the two liturgies of King Edward VI., and to frame from them a Book of Common Prayer for the use of the Church of England. On the 21st of May, 1560, Queen Elizabeth refounded the establishment at Westminster Abbey as a collegiate church, to be governed by a dean and chapter, and appointed Dr. Bill to be the first dean. He died 15th June, 1561, in possession of the Deanery, the Mastership of Trinity College, and, I believe, the Provostship of Eton. Burke, in his *Armory*, says that Dr. Bill's niece, the heir of his elder brother Thomas Bill, of Ashwell, co. Hertford, married James Haydock of Greywell, co. Southampton. In his *Extinct Baronetage*, under the family Samwell he says that Francis Samwell, Esq., of Cotsford, co. Oxford, who removed first to the town of Northampton, and afterwards settled at Rothersthorpe in that shire, was auditor to Henry VIII., and married Mary, sister to the Rev. William Bill, D.D., of Ashwell, co. Hertford, almoner to Queen Elizabeth, by whom he had issue Sir William Samwell, auditor to Queen Elizabeth, knighted by James I., and ancestor of the baronets of that family.

I have never been able to ascertain whether the Dean was married, or to connect him with the Staffordshire family. Richard Bill of Rolleston, co. Stafford, the first I notice in that county, was born about twenty years after the Dean's death. He married Elizabeth, daughter and heiress of Robert Shenton, of Farley, Esq., and died circa 1640, leaving issue three sons: 1. John, who inherited Farley; he left an only daughter and heiress, Elizabeth, who built Farley Hall. 2. Richard, who died without issue. 3. Robert of Stanton, the ancestor of the present family; he had three sons, of whom Richard, the eldest, repurchased in 1699 the Farley estate, which had been sold in 1679 by Elizabeth Bill's son and heir.

In the *Manual of Brasses*, published at Oxford in 1848, it is recorded, that on Dean Bill's sepulchral slab in Westminster Abbey, his coat of arms in brass, now lost, bore—Ermine, two wood-bills sable, with long handles, proper, in saltire; on a chief azure, a pale or, charged with a rose gules, between two pelicans' heads erased at the neck argent. Burke, in his *Armory*, gives a similar coat to the Bills of Staffordshire, the only difference being, that the wood-bills are called battle-axes, the pale is argent, and the pelicans are vulning themselves. But he gives to Dean Bill a coat altogether different, viz., Or, a fret sable within a bordure engrailed azure, on a canton argent, five martlets in saltire sable. The construction of the first coat, the rose borne on a pale in the chief, savours of the Westminster arms *, and I should almost infer, from this circumstance, that these bearings were granted to the Dean during the short time he presided over that Chapter. If this suggestion be correct, no doubt a record of the grant, with perhaps some account of his family, is still extant in the College of Arms. A search there, or in the Harleian MS. No. 1546., in the British Museum, which contains the visitation of the county of Hertford, by Robert Cooke, Clarencieux, in the year 1572, might produce a solution to A. R. M.'s Queries: Chauncey's *Hertfordshire*, or Clutterbuck's, might be consulted.

PATONCE.

SOUTHEY AND VOLTAIRE.

(Vol. x., p. 282.)

The French *philosophes*, and Voltaire in particular, have sins enough of their own to answer for, without being made accountable for those which the malice or ignorance of their opponents has attributed to them, and any explanation that should exonerate them from the blasphemy implied in their *écrasez l'infâme*, would be an act of justice as well as a service to the cause of truth.

In France, the erroneous interpretation of this phrase is not confined to the illiterate classes, who are obliged to take all such matters upon trust, but is adopted and inculcated by professors of divinity, and others engaged in the education of youth. The wonder seems to be how, with the context so clear and so pointedly expressed, as in the passage quoted by MR. DE MORGAN, this unfounded imputation should have received such general assent. As aids towards a solution of this difficulty, I beg leave to offer the following remarks.

1. In the belief of the majority of Roman Catholics, what Voltaire calls "superstition" is bound up with the essence of "religion." To assail the one is to assail the other; and the man who should hold up either as *infâme*, is as culpable, in their eyes, as if he applied the term to the Divine Founder of Christianity.

2. Of all controversialists Voltaire is the most unscrupulous. In the passage cited by MR. DE MORGAN, he draws a distinction between "superstition" and "religion," and talks of his love and respect for the latter. But we all know that this is a mask. His attacks upon religion are not confined to what an enlightened Protestant might deem its "superstition," but extend to the undermining of its fundamental truths. In this unholy warfare, satire, sarcasm, irony, abuse, are alike unsparingly employed; and as to misrepresentation, he never comes across a text of Scripture, the meaning of which he does not distort to serve his purpose. These tricks of distortion are part of his grand scheme for bringing Christianity into contempt; and those who know with what acerbity and unfairness religious controversies are generally conducted, will not be surprised to find that Voltaire's opponents have resorted to the same unjustifiable weapons, which he had wielded with so much success against them.

3. It is clear that at first Voltaire used the expression *écrasez l'infâme* in the restricted sense of the passage quoted by MR. DE MORGAN. But afterwards it became a sort of watchword among his disciples; and the use of it, in this isolated form, by writers who were known to carry their abhorrence of religion to a fiendish excess, naturally led to the supposition that by *l'infâme* they wished to designate the author of what they laboured to represent as a tissue of "infamy."

There is a slight apparent inaccuracy in one of MR. DE MORGAN's remarks, which he will pardon me for adverting to. After quoting Voltaire's words, he adds: "consequently *infâme* is a feminine noun." This has reference to the passage quoted, and so far we understand what is meant; but, taken in an absolute sense, it might lead to misconception. If *infâme* were a feminine noun,

* This is not an unusual mode of differencing the shield of persons connected with Westminster; *e. g.* the arms of Lords Thurlow, Eldon, Wynford, and Langdale.

the phrase *écrasez l'infâme* could never have been understood by any one as applicable to Jesus Christ. The fact is, *infâme* is an adjective, and is the same in both genders. When used as a noun, as in the passage from Voltaire, the elision leaves it doubtful whether the article intended be *le* or *la*; nor is this uncertainty removed till we come to *la* and *elle* in the subsequent part of the sentence.

HENRY H. BREEN.

St. Lucia.

DID THE GREEK SURGEONS EXTRACT TEETH?

(Vol. x., pp. 242. 355, 356. 510.)

MR. HAYES's suggestion as to the probable circumstance which led the Greek surgeons to stop hollow teeth, is, I think, inadequate, especially as the fact of the imbedding of a grape or any other seed in the hollow of a decayed tooth would not afford relief; on the contrary, the swelling of the seed after it had remained awhile in such a position, would produce inconvenience, pain, and sometimes intense suffering, as I have more than once experienced. It is, however, matter of less importance whence the practice was derived, than whether we possess reliable evidence of the fact, nor is it affected by the condition of the material used. Teeth were stopped with several intentions, —to prevent their breaking during extraction, to preserve them, and to alleviate pain. Celsus gives the following advice as to the first:

"Tum, si fieri potest, manu; si minus, forfice dens excipiendus. Ac, si exesus est, ante id foramen vel linamento, vel *bene accommodato plumbo* replendum est."—Lib. VII. c. xii.

How the lead was prepared for this purpose we have no information.

Paulus Ægineta (Adams's Trans., published by the Sydenham Society), vol. ii. p. 294., also advises the filling a carious tooth with a small tent, with the same object as mentioned by Celsus. Marcellus recommends filling a hollow tooth with gum from the ivy to prevent its falling out. Serapion, the filling a like tooth, and painful, with opium.

As regards filing teeth, Paulus Ægineta advises that an unusually large tooth, or the projecting portion of a broken one, be scraped away *with a file*. Albucasis gives directions for filing down the teeth for fastening them with gold threads, and gives drawings for extracting the fangs of teeth. (P. Æginet., *ut suprà*, vol. ii. p. 295.)

The references given to MR. HAYES by M. D. will supply him with a vast amount of information on the subject to which he has turned his attention.

R. WILBRAHAM FALCONER, M.D.

Bath.

PHOTOGRAPHIC CORRESPONDENCE.

Bromo-iodide of Silver.—I have read the communications of MR. LEACHMAN and MR. LYTE on this photogenic agent with much interest, and in reply I beg to offer the following observations. MR. LEACHMAN proves that bromide of silver is entirely dissolved in a saturated solution of muriate of ammonia, and that bromo-iodide of silver (for such is, in fact, the precipitate he forms, though he doubts it) is altogether insoluble in that menstruum.

MR. LYTE proves that iodide of silver and the "so-called bromo-iodide of silver," when digested in strong liq. amm., are each similarly acted upon by an excess of dilute nitric acid. He then forms a true bromo-iodide of silver, but in such combination as to exhibit the same kind of milkiness which occurs with pure bromide of silver on the addition of an acid; and hence he leads to the conclusion that bromide, and not iodide, of silver is exhibited by this experiment; whereas MR. LEACHMAN thinks that by his experiment on the same double compound, the precipitate cannot be bromide of silver at all, but must evidently be the iodide. In this point of view, therefore, to use a legal formula, the case is one of LYTE *v.* LEACHMAN.

I now offer with some confidence the following *experimentum crucis*, as a proof of the accuracy of my former statement:—Form bromide of silver by the addition of the nitrate to bromide of potassium; wash the precipitate, and dissolve it in an excess of bromide of potassium. It is scarcely necessary to say that bromide of silver is thrown down on diluting this solution with water. Next, form iodide of silver and dissolve it in an excess of iodide of potassium. Mix the two solutions together to form a bromo-iodide of silver; and should any cloudiness appear, it is immediately removed by the addition of a few grains of iodide of potassium. Now the addition of water to this compound so entirely throws down the whole, both of the bromide and iodide of silver (or, as we may now term it, the bromo-iodide of silver), that not a trace of silver is to be found in the filtered supernatant fluid. Hydrochloric acid, that stern detector of silver, leaves it as clear as rock-crystal. I cannot devise a more stringent formula of verification as to the correctness of DR. DIAMOND'S theory; and when we find that in practice the results he obtains can be arrived at by no other method, it is probable that his present opponents will be converts to his views.

J. B. READE.

The Photographic Exhibition.—The display of photographic pictures this year is most satisfactory; not only as showing the gradual progress and general improvements of the art, but also for the evidence it affords of the many purposes to which the art is applicable. We cannot enter into details of the beauty of the landscapes, &c., by Mr. Fenton, Mr. Delamotte, Mr. Leverett, Mr. Stokes, &c.; of Mr. Mayall's admirable portraits and wondrous stereoscopic likenesses; of the excellence of some of the small collodion positives exhibited by Mr. Rosling; of the "clouds" and portraits of Mr. Hennah; or of the promising pictures of Mr. Lake Price: all these, excellent as they are, belong, with the exception perhaps of Mr. Price's works, to general photography—and admirable they are. But there are some of the more special purposes to which photography has been applied with most satisfactory results, to which we would rather direct attention. Its application to the physiognomy of disease, as shown by DR. DIAMOND'S "Melancholy;" to the microscope, as shown by Mr. Kingsley's beautiful illustrations of the "Breathing System of Insects," &c.; are striking instances of this. Not less so are the Count de Montizon's zoological portraits, which make him the Landseer of photography; Mr. Contencin's copies of

portraits in chalk; and, lastly, Mr. Thurston Thompson's copies of the Raphael drawings belonging to Her Majesty. Had we but these, we should scarcely envy Her Majesty the possession of the originals.

Replies to Minor Queries.

Epigram quoted by Lord Derby (Vol. x., p. 524.). — Lord Derby, as reported, certainly misquoted the epigram, but so does JAYDEE in its best point. The true and pungent reading is, —

> "Lord Chatham with his sword *un*drawn,
> Is waiting for Sir Richard Strachan;
> Sir Richard longing to be at them,
> Is waiting for the Earl of Chatham."

Unlike most epigrams, the point was in the first line, the "sword *undrawn*." I well remember its first appearance (in, I think, the *Morning Chronicle*), and we thought it was Jekyll's; some one afterwards added a couplet, not very neatly expressed, but quite as near the historical truth as the rest:

> "What then, in mischief's name, can stop 'em?
> They both are waiting for Home Popham."

C.

Curious Ceremony at Queen's College, Oxford (Vol. x., p. 306.) — The practice of scholars waiting upon the Fellows' table was discontinued in the year 1796. I am assured, by one who has himself waited in this way, that the ceremony alluded to by Dr. Barrington was a *joke*, never a practice. H. H. WOOD.

Queen's Coll.

Anastatic Printing (Vol. x., pp. 288. 364.). — In reply to your correspondent J. P., I beg to observe that he will obtain the information he requires in a work published in 1849 by Boyne, entitled *On the various Applications of Anastatic Printing and Papyrography*, by P. H. De la Motte. J. H. GUTCH.

Paris Garden (Vol. x., p. 423.). — MR. J. EDMONDS will find the following mention of it made in Mr. Cunningham's *Handbook*:

"A manor or liberty on the Bankside in Southwark, so called from Robert de Paris, who had a house and garden there in Richard II.'s time, who by proclamation ordained that the butchers of London should buy that garden for the receipt of their garbage and entrails of beasts, to the end the city might not be annoyed thereby. — Blount's *Glossographia*, ed. 1681, p. 473.

"This manor afterwards appertained to the monastery of St. Saviour's, Bermondsey, and at the dissolution to Henry VIII. It was subsequently held by Thomas Cure, founder of the alms-houses in Southwark which bear his name; and last of all by Rich. Taverner and William Angell.

"A circus existed in the manor of Paris Garden, erected for bull and bear-baiting, as early as the 17 Henry VIII., when the Earl of Northumberland is said (in the Household Book of the family) to have gone to Paris Garden to behold the bear-baiting there. The best view of Paris Garden Theatre forms the frontispiece to the second volume of Collier's *Annals of the Stage*."

J. H. GUTCH.

"*Riding Bodkin*" (Vol. x., p. 524.). — I presume N. L. T. had exhausted all the sources of information usually attainable, such as Johnson's *Dictionary* and its confrères, before he burthened your paper with the Query above referred to. I therefore give an explanation as given to me more than once by a learned man and diligent antiquary, the late Henry Thomas Payne, Archdeacon of St. David's. "Bodkin" is bodykin (little body), as manikin (little man), and was a little person to whose company no objection could be made on account of room occupied by the two persons accommodated in the corners of the carriage.

GEORGE E. FREERE.

Yarmouth.

Spanish Epigram (Vol. x., p. 445.). — May not J. P. R. have mistaken the following Italian for a Spanish epigram, in praise of small things sometimes enfolding in themselves the largest value? A huge lump of coal cries out:

> "Benchè son' nevo, sono gigante."

To this boast a tiny but sparkling speck of diamond answers:

> "Benchè son' piccolo, sono brillante."

CEPHAS.

Abigail Hill (Vol. x., p. 206.). — The notorious Mrs. (a Lady) Masham was daughter of Francis Hill, a Turkey merchant, and sister of General John Hill of Enfield Green. Her husband Samuel Masham was in 1711 created Lord Masham, which title expired with his son Samuel, the second baron, in 1776.

Can any of your correspondents inform me whether Sir Scipio Hill, baronet of Scotland, was connected with this family, or which was his parentage? He was certainly an Englishman; and in the notice of his death in 1729, he is called "a gentleman whose character is very well known." He was a colonel in the army, and served in Scotland, where he was concerned in the massacre of Glencoe. From a litigation in 1711 in the Scottish courts, he seems to have been a gambler. R. R.

A Russian and an English Regiment (Vol. xi., p. 8.). — COLERIDGE'S FRIEND has, ludicrously enough, kicked down his own anecdote; for he says that the critic on national physiognomies that he quotes was in truth so miserable a judge as to mistake COLERIDGE'S FRIEND for a Neapolitan. I do not remember *when* a Russian and an English regiment were likely to have been drawn up in the same square at Naples; but if both regiments had been English or both Russian, but that one had been *clean shaven*, while the other wore beards

and moustaches, a looker-on would see more individuality of countenance in the regiment that was shaven. NOVACULA.

The Episcopal Wig (Vol. xi., p. 11.).—I believe that the first bishops that appeared without wigs in the House of Lords were some of the Irish bishops after the Union. I remember particularly that Archbishop Beresford, who had a very fine figure, a bald patriarchal head, and most benevolent expression of countenance, made a great and favourable impression amongst his *peruqued* brethren of England; but the custom was not general even on the Irish bench. The adoption of it by English bishops has been recent. I remember to have heard, fifty years ago, that an English bishop, whose name I heard but have forgotten, applied to George III. for his sanction to leave off the wig, alleging that the bishops of even as late as the seventeenth century wore, as their pictures testified, their own hair. "Yes, my lord," said the king, "but the same pictures show that they then also wore beards and moustachios. I suppose you would hardly like to carry out the precedent. I think a distinction of some sort necessary, and I am satisfied with that which I find established." C.

I believe that the present Bishop of London was the first to commence the disuse of the unsightly and unecclesiastical wig. When a loyalist Cantab appeared in the recently imported Louis XIV. wig, Charles II. issued an order forbidding such imitation of lay costume. Tillotson is the first bishop represented in a wig, and wrote a sermon to defend himself. The archbishops and Bishops of Gloucester and Durham alone retain it, I believe. ANTI-WIG.

Ribbons of Recruiting Sergeants (Vol. xi., p. 11.).—Allow me to answer RUSSELL GOLE by asking him in return why cockades are worn? why ribbons are worn by parties at elections? why by benefit clubs on Whit Monday? why by Freemasons? why by horses in a fair? why by ladies at all times? and why by princes, lords, and heroes when they can get them — blue, green, or red? Simply for distinction, to attract attention.

A RIBBONMAN.

Recruiting ribbons show the colours of the clothing of the particular regiment for which the party is employed. We have red, white, and blue for a royal regiment, the red cloth, white lace, and blue facings: other corps have yellow, green, buff, black and purple; in such cases no blue is employed in the cockade and its streamers.

CENTURION.

Account of the Jubilee (Vol. xi., p. 13.).—An account of the celebration of the jubilee was printed in quarto by Mr. R. Jabet, proprietor of the *Commercial Herald*, Birmingham, either in the year 1809 or 1810; and bears as a frontispiece a very excellent portrait of George III., drawn and engraved by F. Egginton of Birmingham. The volume consists of 203 pages; and contains, according to the alphabetical order of the counties, accounts, in some instances copious, of the rejoicings upon this occasion in the various cities, towns, and villages in the kingdom. I should have stated, that the book begins with the celebration of the jubilee in the metropolis. The title-page states that the compilation was made by a lady, the wife of a naval officer. This was really the case. Her name was Davis, and she resided at Solihull, Warwickshire. The expenses of the work were defrayed by subscription, of which the book furnishes the names of nearly 350 subscribers. The profits were given to the Society for the Relief of Prisoners confined for Small Debts. The work is curious, and I know of no other similar account of this celebrated national rejoicing. From some knowledge of the family of the printer of the work, I think it may be stated that but few copies found their way to other persons than the subscribers.

JOHN WODDERSPOON.

Norwich.

True Cross, Relic of, in the Tower (Vol. xi., p. 12.).—I am enabled so far to enlighten J. A. D. on the above, as to inform him that I have seen a small piece of wood, with accompanying documents attesting that it was a portion of the stump of the true Cross, and that it was formerly kept in the Tower of London among the jewels of King James I. I begged a splinter of this, and have it still; set in a silver fillagree cross, with crystal on both sides, in the form of a cross. It is more than thirty years since this occurred, but I remember thinking the attestations very curious and worthy of credit. If I do not mistake, they accounted for the way in which the supposed relic was removed from the Tower, and came into the possession of the party who then held it. If I can obtain farther particulars, they shall be given; but, at this distance of time, I almost despair of finding the person in whose hands the treasure then remained. F. C. HUSENBETH.

The last Jacobites (Vol. x., p. 507.).—Valentine Lord Cloncurry was a nobleman who was on very intimate terms with Cardinal York. Whether he was one who "indulged the hope of placing him upon the throne of Great Britain" or not, I cannot say. But it looks suspicious, when we bear in mind that as a young man he joined, heart and soul, the anti-government party, was an United Irishman, became a member of the Executive-directory of the United Irish Society, wrote a pamphlet, and becoming an object of government

suspicion, was arrested in 1798, and examined several times before the privy council. A twelvemonth later the government again arrested him, and kept him in the Tower for two years. In his autobiography, amongst some sketches of his visits to France and Italy, he thus speaks of the last of the Stuarts:

"Amongst the prominent members of Roman society in those days was the last of the Stuarts, Cardinal York, with whom I became somewhat of a favourite, probably by virtue of addressing him as 'Majesty,' and thus going a step farther than the Duke of Sussex, who was on familiar terms with him, and always applied to him the style of Royal Highness. . . . . Upon the occasion of my visit to Frascati, I presented the cardinal with a telescope, which he seemed to fancy, and received from him in return the large medal struck in honour of his accession to his unsubstantial throne. Upon one side of this medal was the royal bust, with the cardinal's hat, and the words 'Henricus nonus Dei gratia rex;' and upon the other the arms of England, with the motto on the exergue, 'Haud desideriis hominum, sed voluntate Dei.'"—*Personal Recollections of the Life and Times, &c. of Lord Cloncurry*: Dublin, McGlashan.

CEYREP.

Druid's Circle (Vol. x., p. 524.).—In Rhodes's *Peak Scenery* it is said:

"Near Middleton-by-Youlgrave we found the celebrated Druidical monument of *Arber-Low*, one of the most striking remains of antiquity in any part of Derbyshire. This circle includes an area of from forty to fifty yards diameter, formed by a series of large unhewn stones, not standing upright, but all laid on the ground, with an inclination towards the centre: round these, the remains of a ditch, circumscribed by a high embankment, may be traced. Near the south entrance into this circle, there is a mount or burial-place; in which some fragments of an urn, some half-burnt bones, and the horns of a stag were found."

Your correspondent L. M. M. R. will observe the name is *Arber-Low*, not *Arbelon*, as stated in the Query.

JOHN ALGOR.

Bishop Andrewes' Puns (Vol. ix., p. 350.).—The play upon words, so frequent in the sermons of that holy man, was the vice of the age. A few instances will, probably, suffice your correspondent:

"Their anointing may dry up, or be wiped off; and so kings be unchristed, cease to be Christi Domini."—Serm. III. on Gowrie's *Conspiracy*, p. 56.

"The train ready, and the match; they stayed but for the *con*, for the time, till all were *con*; that is, *simul sumpti*, and then consumpti should have straight come upon all."—*Ib.* Sermon IV. p. 266.

Some curious particulars might be collected respecting quaint texts and sermons, such as that of the Dean of St. Stephen's, when Vienna was relieved by King John Sobieski of Poland (St. John i. 6.); and that of Dr. South before the Merchant Taylors' Company: "A remnant shall be saved," Romans ix. 27.; and Dr. Gardiner's *Sermon on Derbyshire*. (Select. from *Gent. Mag.*, vol. iii. p. 420.) MACKENZIE WALCOTT, M.A.

Bolingbroke's Advice to Swift (Vol. x., p. 346.).—

"Nourrisser bien votre corps; ne le fatiguer jamais; laisser rouiller l'esprit, meuble inutil, votre outil dangereux; laisser souper nos cloches le matin pour éveiller les chanoines, et pour faire dormir le doyen d'un sommeil doux et profond, qui lui procure de beaux songes; levez-vous tard," &c.

The mistakes in this quotation are all reducible to misprints. The verbs "nourrisser," "fatiguer," "laisser" (the imperative mood being intended) should terminate in *z* instead of *r*; *inutil* should be *inutile*, and *nos* is a misprint for *vos*, unless it can be supposed that Bolingbroke meant to describe himself as one of the canons of St. Patrick's. The only difficulty is the word *souper*, where Bolingbroke is made to recommend that the bells should be allowed to have their supper, and that too in the morning. MR. INGLEBY suggests *soupir*, or, as better still, *s'assoupir*: but, in my opinion, neither is admissible. *Laisser soupir* is obviously incorrect: *soupir* is a noun, and *laisser* requires after it a verb in the infinitive mood. *Soupirer* (which was probably what MR. INGLEBY intended) would give us the bells performing the functions of "breathing" or "sighing." Again, as regards *s'assoupir*, to say *laisser s'assoupir nos cloches* would be to recommend that the bells should be kept motionless; and in that state how could they *éveiller les chanoines?*

I have no doubt the word used by Bolingbroke was *sonner*, both because the variation from that word to *souper* is little more than the lengthening of the first stroke of the second *n*; and also because it is the only expression which will give us the effect of awaking the canons:

"Let your bells be rung in the morning, to awake the canons, and induce in the dean a sweet and profound sleep, accompanied by pleasing dreams; rise late," &c.

HENRY H. BREEN.

St. Lucia.

Old Almanacs (Vol. x., p. 522.).—Contemptuously as old almanacs have been spoken of, they are really most valuable helps to history, and a regular series of them is so rare, that I have never met with one of any early origin. The Museum, I think, does not possess even a tolerable one, and I hope that the Scotch series mentioned by your correspondent may be looked after and acquired for that national treasury. I myself have the good fortune to have completed a regular series of the French *Almanachs Royaux, Nationaux, Impériaux*, and *Royaux, Nationaux*, and *Impériaux* again, from 1700! inclusive to the present year, in all the various and very significant bindings of their respective times. I have heard that the late Duke of Angoulême had a similar collection complete to 1830, but that it was plundered and dispersed at that revolution. I suppose, therefore, that my set is almost unique in private hands, at least in England. C.

Quotations of Plato and Aristotle (Vol. x., p. 125.).—The passage in Plato referred to by your correspondent H. P. will be found in his *Epinomis*, vol. ii. p. 978., edit. Serrani. The following extract from an analysis of this treatise, in Dr. Cæsar Morgan's *Investigation of the Trinity of Plato and of Philo Judæus*, will I hope be acceptable:

"'The God that gave number is the Heaven, who taught men the first principles of enumeration by the succession of day and night, the variations of the moon,' &c. The same method of instructing men in number is likewise mentioned in the *Timæus*. Philo also, adopting the same method of teaching, says, 'the stars were placed in heaven to answer many purposes,' &c."

The nocti-diurnal rule of Scripture, and of various nations, respecting which inquiry has recently been made in "N. & Q.," is copiously illustrated by quotations and references in the Rev. Edward Greswell's *Fasti Catholici et Indices Calendariæ*, vol. i. pp. 130—236.:

"In the allusions to the component parts of the νυχθημερον, which occur in Greek writers, it is observable that the idiomatic form of the allusion is invariably *night and day*, and *day and night*. We may infer from this fact that these two ideas were so associated in the minds of the Greeks, that they always presented themselves in *this* order; first night, and then day."—P. 167.

To the specimens there given may be added the words of Plato, following those referred to by your correspondent:

"Πολλας μεν δη νυκτας πολλας δε ἡμερας ἀς ουρανος ουδεποτε παυεται διδασκων ανθρωπους ἐν τε καὶ δυο."

BIBLIOTHECAR. CHETHAM.

Work on the Reality of the Devil (Vol. xi., p. 12.).—

"Semler. (1.) Untersuchung der dämonischen Leute, oder sogenanten Besessenen: nebst Beantwortung einigen Angriffe. 8vo. Halle, 1762."

"(2.) De Demoniacis, quorum in Evangeliis fit Mentio. 4to. Edition. 1779."

These are the only works by Semler in the very copious list of his writings to be found in Kayser's *Vollständiges Bücher-Lexicon*, that treat directly on this subject; although it is not unlikely that Semler may have written upon it in some of his miscellaneous treatises, or in the theological reviews of Germany. In Farmer's work on the *Demoniacs of the New Test.*, there are some references to Semler. J. M.

Antiquity of Swimming-belts (Vol. xi., p. 4.).—There are many examples in the Nineveh sculptures in the British Museum, which plainly prove that something like the swimming-belt was in common use at the time which they are meant to represent. I do not recollect whether there is a single figure, but there are many instances of several people together passing a river supported by inflated skins. M. E. F.

Jennens of Acton Place (Vol. xi., p. 10.).—From the several inquiries which have appeared in "N. & Q.," it seems evident that an impression exists that some portion of William Jennens' large property remains undisposed of. This, however, is not the case. The pedigree (which is not certified) may be seen in the Townsend Collection in the Heralds' College. I would send you a copy if I thought it of sufficient interest to appear in your columns. John Jennens, of Birmingham, left a son, Humphrey Jennens, of Erding and Nether Whitacre in the county of Warwick, who, by Mary, daughter of John Milward, of Snitterton, co. Derby, had issue (with other children) Charles Jennens, eldest son, from whom descends Earl Howe and Robert Jennens, the father of William Jennens of Acton Place. Also two daughters: Esther, who married William Hanmer, Esq.; and Ann, who married Sir Clement Fisher, Bart., of Packington. From Esther descended William Lygon, Esq., afterwards Earl Beauchamp; and from Ann descended Lady Mary Finch, born in 1716, and who married William, Viscount Andover.

William Jennens of Acton Place, by his will, simply devised his real estate to his wife for her life, leaving the reversion, as well as the whole of his personal estate, undisposed of. He appointed no executor, and on the 6th July, 1798, administration, with the will annexed, was granted to "William Lygon, Esq., and the Right Honorable Mary, Viscountess Dowager Andover, the cousins-german once removed and next of kin of the said deceased." As next of kin, the personalty was shared between these parties; while the real estate descended to the testator's heir-at-law, George Augustus William Curzon, and from him to his brother, the present Earl Howe. Q. D.

Death-bed Superstition (Vol. xi., p. 7.).—I remember to have seen hanging up in the entrance of a relative's house at Clapham, many years ago, a large brass shallow dish, with a representation (cast in the metal) of Adam, Eve, the serpent, the Tree, &c. Inquiring the use of so curious-looking an article, I was told that such vessels were not uncommon in the houses of old families in Hertfordshire, and it was generally placed, filled with salt, immediately *after death*, upon the breast of the deceased member of the family. Probably this has reference to the curious circumstance recorded by W. N. T. It would be interesting to trace the origin of such observances. W. P.

Holy-loaf Money (Vol. x., p. 488.).—Referring to DR. ROCK's corrections, I must observe, that when I asserted that the practice of distributing blessed bread was "the sole remnant of the oblations of the faithful," I alluded to those made during mass only, being quite aware of some others, which DR. R. particularises. F. C. H.

"*Ex quovis ligno non fit Mercurius*" (Vol. x., pp. 447. 527.). — A printer's error unfortunately stultifies my communication on this subject. I wrote to show that the manufacturer of the note, which you quoted in reply to MR. FRASER's Query, had mistaken the words of Erasmus himself for an extract from Pliny, and never having taken the trouble of referring to the latter writer, had set them down as the result of independent research, though, like many other purloiners of other folks' goods, he was only leaving a certain clue for his detection and exposure. This was the "fashion" after which "the note-maker had blundered." Your printer, however, kind man! by substituting a colon for the full-stop after "Item Plinius libro decimo-sexto," and by placing the two succeeding periods, which form the passage in question ("Quidam superstitiosus . . . artibus"), between inverted commas, has made me the sole blunderer: — in other words, making me show that the passage actually *is* an extract from Pliny, while the express object of my communication was to declare that it *is not*.

A. CHALLSTETH.

Sonnet by Blanco White: Bacon (Vol. x., p. 311.).

"Scitissime dixit quidam Platonicus," &c.

Has this quotation been traced to the original author, or does it remain to be discussed? I find the same comparison as the one here quoted, and which is repeated in the *Novum Organon*, præfat.:

"Sensus enim instar Solis globi terrestris faciem aperit, cœlestia claudit et obsignat."

In Philo Judæus, *Legum Allegoriæ*, lib. ii.:

"Itaque sensuum evigilantia mentis somnus est, mentis vero evigilantia somnus sensuum. Quemadmodum et sole oriente splendores aliarum stellarum obscuri sunt: occidente autem manifesti: sic solis plane in modum mens evigilans quidem inumbrat sensus: dormiens autem ipsos facit effulgere."

I had written thus far when I looked into Wats's translation of Bacon's *Advancement of Learning*, where there is a reference, *in loco*, to Philo Judæus *de Somniis*. Neither are these "Night Thoughts," any more than the preceding, the same *verbatim* as Bacon's, to whom language was a *virgula divina*, and —

"Who needs no foil, but shines by his own proper light."

BIBLIOTHECAR. CHETHAM.

Cannon-ball Effects (Vol. x., p. 386.). — *Apropos* to my former inquiry on this subject, I herewith subjoin an illustrative extract, culled from the columns of this day's Edinburgh *Ladies' Journal*:

"*The Wind of a Cannon-ball.* — The *Salut Public* of Lyons relates the following fact, which it points out to the attention of physiologists: — 'An officer of the French army, whom General de Martimprey had sent to make a reconnaissance in the neighbourhood of Sebastopol, was knocked down, not by a cannon-ball itself, but by the wind of it as it passed close to him. The commotion produced was so intense that the tongue of the officer instantly contracted, so that he could not either put it out of his mouth or articulate a word. Having obtained leave of absence, he returned to Marseilles, where he underwent treatment by means of electricity. After the first few shocks the tongue began to move with more facility, but without his being able to speak. On the twelfth day he was subjected to an unusually violent shock, which produced the desired effect, and in a few minutes after the patient recovered his speech. He is now fully recovered, and expects to return to his post in a few days.'"

DAVID FORSYTH.

Edinburgh, Dec. 23, 1854.

Praying to the Devil (Vol. v., pp. 273. 351.). — The infamous "Society of Blasters" was exposed in Dublin in 1738. One of its members, Peter Lens, a printer, in his examination, declared himself a votary of the Devil; and acknowledged having offered up prayers to him, and publicly drunk to his health. See speech of Earl Granard, Friday, March 10, 1737–8. I copy from a paper of the period. R. C. WARDE.

Kidderminster.

Miscellaneous.

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INDEX TO VOLUME THE TENTH. *Finding many serious objections made to the division of our Index into two parts, we have resumed the original form, which we believe will be found in practice the most useful and the most satisfactory.*

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Replies to other Correspondents next week.

ERRATUM.—Vol. X., p. 409. col. 1. l. 35., *for* "destruction" *read* "distinction."

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CONTENTS.

NOTES: — Page

Arithmetical Notes, No. 1., by Professor De Morgan - - - - - 57

John Buncle - - - - - 58

Identification of Anonymous Books - 59

The Preliminaries of War, by Bolton Corney - - - - - 60

Dr. Routh, President of Magdalen College, by John Macray - - - 61

MINOR NOTES: — "Seventy-seven" — Clock Inscription — Sun-dial Motto — Ancient Usages of the Church — Johnson and Swift — Lord Derby and Manzoni — Vessels of Observation - - 61

QUERIES: —

Vaccination, by J. H. Markland - 62

Selwyn of Friston, co. Sussex, by E. J. Selwyn - - - - - 63

Curious Incident - - - - - 63

MINOR QUERIES: — Heidelberg — The Sign of Griffiths the Publisher — Gilbert's "History of the City of Dublin" — Newspaper Cutting — Richard Brayne, Braine, or Brain — Sir John Crosby — Bishop Oldham — Arms of Sir J. Russell — Distributing Money at Marriages — Gentleman hanged in 1559-60 — Ormonde Correggio — Churchill Property — Bells heard by the drowned — Dean Smedley — Gelvan Bowers — Dial — Death of Dogs — Verses — Psalm-singing and the Non-conformists — "The Lay of the Scottish Fiddle" — Heavenly Guides - - 64

MINOR QUERIES WITH ANSWERS: — Fairchild Lecture at St. Leonard's, Shoreditch — "Penelope's Webb" — Rev. Dr. Gosset — Winchester Dulce Domum and Tabula Legum Pædagogicarum — Levinus Monk — Quotation — Waverley Novels - - - 66

REPLIES: —

Prussic Acid as Blood, or Bull's Blood as Poison, by F. J. Leachman, B. A. - 67

Prophecies respecting Constantinople, by William Bates - - - - 67

The Schoolmen - - - - - 70

Green Eyes, by A. Challsteth - - 70

PHOTOGRAPHIC CORRESPONDENCE: — Dr. Mansell's Process — Mr. Thompson's Copies of the Raphael Drawings — Talbot *v.* Laroche — Hillotype - - 71

REPLIES TO MINOR QUERIES: — Sir Bevil Grenville — Anecdote of Canning — Biblical Question — The Episcopal Wiz — James II.'s Writings — Canons of York — Rose of Sharon = Jericho — Eminent Men born in the same Year — Murray of Broughton — Knights of St. John of Jerusalem — Charles I. and his Relics — Epigram in a Bible — Authority of Aristotle — Farrant's Anthem — Weli Chapel — "Condendaque Lexica," &c. — Rhymes connected with Places — Poetical Tavern Signs, &c. - 71

MISCELLANEOUS: —

Notes on Books, &c. - - - 75

Books and Odd Volumes Wanted.

Notices to Correspondents.

Vol. XI. — No. 274.

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LONDON, SATURDAY, JANUARY 27, 1855.

Notes.

ARITHMETICAL NOTES, NO. I.

Boswell's Arithmetic (Vol. x., pp. 363. 471.). — Could any correspondent, who knows the neighbourhood of Lichfield, tell me what was, and what is, the common mode of measuring fence work in that part of the country?

Francis Walkingame (Vol. v., p. 441.). — The Query there made has never received any answer. This writer, whose editors do not agree within twenty as to the number of the editions, is wholly unknown. There must be some grandson or great-nephew who could give a little information. A friend has recently presented me with an earlier edition than any I had ever seen; it is "the tenth edition with several additions," printed for the author, London, duodecimo in threes. The date is 177 [2?] in the print, but the last figure has been neatly erased both in the title and preface, and a written 1 has been supplied. The author calls himself writing-master and accomptant; from the preface it appears that he kept a school, and from an advertisement that he taught writing and arithmetic abroad. He lived in Great Russell Street, Bloomsbury. We may suppose that the work appeared before 1760; the author affirms that it was (1771) established in almost every school of eminence throughout the kingdom.

William Milns. — He is mentioned in my *Arithmetical Books* (p. 80.) as author of a work on arithmetic published at New York in 1797, the preface of which shows him to have been at St. Mary Hall, Oxford. Join this to the following anecdote given by William Seward:

"A gentleman born at Salonica in Turkey, when he was at St. Mary Hall in Oxford, as a gentleman-commoner, was very kind to a worthy young man, whose circumstances obliged him to be a servitor of the college. The servitor taking orders had some preferment in America given him by his friend's recommendation. On the breaking out of the war he was accidentally informed that the estates of his benefactor were to be confiscated, as supposed to belong to a British subject. On this he took horse immediately, and proved to the Assembly that his friend was not a British subject."

Edward Cocker. — In my *Arithmetical Books* I have sufficiently shown that the great work, the English *Barême*, was probably a forgery by John Hawkins, under the name of Cocker. This Hawkins published in succession *Cocker's Arithmetic*, *Decimal Arithmetic*, and *English Dictionary*. For the circumstances which indicate forgery, I must refer to the work above cited, to which I now make the following additions.

Cocker died between 1671 and 1675. By the inscriptions under his portraits he was born in 1632. He was a writing-master and engraver, of writing at least. He is said to have published fourteen engraved copy-books. At the end of one of the almanacs for 1688 is advertised, as a reprint, *Cocker's Pen's Transcendency*. Evelyn (cited by Granger) mentions him and three others as comparable to the Italians both for letters and flourishes. His genuine work on arithmetic, published during his life, before 1664, is the *Tutor to Writing and Arithmetic*, which I suspect to have been an engraved book of writing copies and arithmetical examples. Some of his works are in the Museum. (*Penny Cycl.*, "Cocker.")

It seems that as soon as the breath was out of Cocker's body, this John Hawkins constituted himself his editor and continuer. Hawkins began by reprinting an undoubted work of Cocker, with a preface signed J. H.:

"The Young Clerk's Tutor Enlarged: Being a most useful Collection of the best Presidents of Recognizances, Obligations, Conditions, Acquittances, Bills of Sale, Warrants of Attorney, &c. . . . To which is annexed, several of the best Copies both Court and Chancery-Hand now extant. By Edward Cocker. Ex studiis N. de Latibulo Φιλονόμου. The eighth edition." London, 1675, 8vo.

The goodness of Cocker's alleged work on arithmetic lies chiefly in this: of all the small and cheap school-books of the time, it is the one which adopts the now universal mode of performing division, to the exclusion of the older method, in which figures are written down and scratched out. In its explanations it is inferior to many of the works which it supplanted.

When did the name of Cocker become a proverbial representative of arithmetic? Can any one carry this higher than the year 1756? In that year appeared the farce of *The Apprentice*, in which the old merchant's strong point is the recommendation of *Cocker's Arithmetic*, "the best book that ever was written," to the young tragedian, his son. Arthur Murphy had evidently been looking up the names of arithmeticians; the old man who reverences Cocker is called Wingate, the name of a writer second only to Cocker in the number of his editions. Is it to this farce that Cocker owes his position? If Murphy had happened to call his old citizen Cocker, and make him recommend Wingate's book, would the two have changed places? These are questions which may have to be answered affirmatively, if no one can establish a usage prior to 1756.

Any one who took the trouble might make a curious list of extracts in which dramatists and novelists have exposed the want of sufficient technical knowledge to represent the characters they intended. Both Wingate and Cocker would have been shocked to hear the Wingate of the farce (who is obviously intended for a keen mercantile arithmetician) going on thus:

"Five-eighths of three-sixteenths of a pound! multiply the numerator by the denominator! five times six-

teen is ten times eight, ten times eight is eighty, and — a — a — carry one. [*Exit.*]"

The latest numbered edition of Cocker I have met with is called the 55th, by Geo. Fisher, London, 1758, 12mo.

Rather too scientific. — The piece *broken off* from a mass of saltpetre, to test it, was called the *refraction*; and this word passed into a technical term for the per-centage of foreign matter found by common chemistry. A scientific journal took it that the goodness of saltpetre was measured by its refraction of the rays of light, and undertook to add that the less the *angle* of refraction the better the quality of the salt.

Arithmetical Scale. — I know of but two attempts to alter our arithmetical scale altogether. Perhaps others can bring forward more.

"The Pancronometer, or universal Georgian Calendar . . . and the Reasons, Rules, and Uses of Octave Computation, or Natural Arithmetic. By H. J. London, 1753, 4to."

The word *Georgian* looks so like *Gregorian*, that probably many persons passed the book over as one of those which the change of style produced by the score. The author's system of arithmetic is that in which local meaning proceeds by eights: thus 10 stands for eight, 100 for eight eights, &c. He has a mania for the comparative and superlative terminations. His leading denominations are units, ers (eights), ests, thousets, thouseters, thousetests, millets, milleters, &c. He calls the square of a number its pow*er*, and the cube — by an oversight, not the pow*est* but — the power*est*. Eight feet make a feet*er*, eight feet*ers* a feet*est*, eight pounds make a pound*er*, &c. If the crotchet which possessed this unfortunate H. J. were to return with seven others as bad as itself, thus, and thus only, would this crotchet of a system, as itself tells us, be made a croteheter. But, strange as H. J. may appear, there is a stranger, not meaning eight, but only one.

"Calcolo decidozzinale del Barone Silvio Ferrari . . . . dedicato alla natione Inglese." Torino, 1854, 4to.

This work has probably been suggested by the discussions on the decimal coinage. The system is duodecimal. The author goes farther than H. J., for he takes old words under new meanings. Thus 10 is called ten, but means *twelve;* 100 is called a hundred, but means twelve twelves. Of course I translate the Italian into English. New names and symbols are wanted for old ten and old eleven (which now mean twelve and thirteen). They are *kappa*, denoted by a sign like w, and *pendo*, derived from *pendulum*, with a symbol like 6 turned left side right. Thus what we call twenty-four is twenty, what we call a hundred and twenty is *kappaty* (ten twelves). What we call twenty-three is *ten-pendo* (twelve and eleven). The year of grace now commencing is one thousand and *kappaty* seven, 10w7; 1000 meaning 1728, w0 meaning 120, and 7 being unchanged: and a happy new year it would be if we had to commence it with this new reckoning. We should pay money at the door of a show to see a man with *ten* fingers; and it would seem very strange, in a philological point of view, that, after the traitor had hanged himself, the number of apostles *left* should be designated by *pendo*.

The author dedicates his work to our country. His system, he says, —

"Abbisogna di mettere le prime sue radici in un terreno vergine, in cui non abbia a perire oppresso dall' ombra della rigogliosa pianta decimale."

This means that our persistence in refusing to decimalise our coinage, weights, and measures, is enough to make any one think we are open to an offer to rid us of the decimal numeration altogether.

A. De Morgan.

JOHN BUNCLE.

On looking over a collection of old letters, I found several from T. Amory (John Bunele), and very curious ones they are. I send you a copy of one, which you may perhaps think worth preserving in your entertaining and instructing pages.

C. de D.

"My dear Miss ——,

"I send you a curious paper for a few minutes' amusement to you and the ladies with you. It was written above thirty years ago. Perhaps you may have seen it in the magazines, where I put it; but the history of it was never known till now that I lay it before you.

I am,

Miss ——,

Your faithful, humble servant,

Amouri.

"July 8, '73,
Newton Hall.

"A Song

In praise of Miss Rowe,

Written one night extempore by a club of gentlemen in the county of Tipperary in Ireland. It was agreed that each member should, off-hand, write four lines, and they produced the following verses:

1.

"A whimsical pain has just caught me,
Much worse than the gout in my toe;
What damsel on earth could have taught me
To love, but enchanting Moll Rowe?
Written by Sir Harry Clayton.

2.

"When chatting, or walking, or drinking,
No person or subject I know;
For all my whole power of thinking's
Employ'd about sweet Molly Rowe.
By John Macklin, Esq.

3.

"Some people love hunting and sporting,
And chace a stout buck or a doe,

But the game I am fond of is courting
A smile, from my dear Molly Rowe.
By Thomas Dundon, Esq.

4.

"In the dance, through the couples a scudding,
How graceful and light does she go!
No Englishman ever lov'd pudding
As I love my sweet Molly Rowe.
By Mr. T. Amory.

5.

"In the dumps, when my friend says, 'How goes it?'
I answer him surly, 'So, so.'
I'm sad, and I care not who knows it;
I suffer from charming Moll Rowe.
By William Bingham, Esq.

6.

"Tho' formerly I was a sloven,
For her I will turn a great beau;
I'll buy a green coat to make love in,
And dress at my tempting Moll Rowe.
By John O'Rourke, Esq.

7.

"She's witty, she's lovely and airy,
Her bright eyes as black as a sloe;
Sweet's the county of sweet Tipperary,
The sweetest nymph in it's Moll Rowe.
By Oliever St. George, Esq.

8.

"So great and so true is my passion,
I kindle just like fire and tow;
Who's the pearl of the whole Irish nation?
Arra! who should it be but Moll Rowe?
By Popham Stevens, Esq.

9.

"Your shafts I have stood, Mr. Cupid,
And oft cry'd, 'A fig for your bow:'
But the man who escapes must be stupid,
When you shoot from the eyes of Moll Rowe.
By Thomas Mollineux, Esq.

10.

"Come, fill up in bumpers your glasses,
And let the brown bowl overflow;
Here's a health to the brightest of lasses,
The queen of all toasts, Molly Rowe.
By Thomas Butler, Esq.

"*Nota bene.* — When by our mutual contributions we had finished our song, we all drank bumpers to Miss Rowe's health, and sang the last verse in grand chorus.

"I do not remember, in all my reading or acquaintance, that such a thing was ever done before, and, perhaps, will never be again.

"All the composers of this song (except Amory) and Miss Rowe are now in the grave. Here I am, round and sound, by the order of Providence, for some of God's adorable decrees.

"Newton in Yorkshire, July th' 8, 1773."

IDENTIFICATION OF ANONYMOUS BOOKS.

By one of those coincidences which are often so suggestive, it has happened that shortly after reading your address on the commencement of the ELEVENTH VOLUME, I have had occasion to refer to Mr. Bogue's useful but imperfect little volume, *Men of the Time*. In doing so I was reminded of what has been objected to it as a defect, the number of "unknown" names which it contains, by which I mean names of men active and influential in their generation, but to a great part of that generation almost unknown — the writers on the public press. Writers of this class are too much disregarded by their cotemporaries, and too soon forgotten by their successors; and the consequence is, that of no body of men have we so little knowledge as of political writers. What would we not give for a succession of volumes of *Men of the Time*, say from the commencement of the last century, or even from 1760? What a flood of light might occasionally be thrown upon an obscure page of history by a knowledge, not only of what was written upon that subject, but of those by whom it had been written. If we cannot now hope to discover all that we desire to know, we may yet do something to supply that deficiency. Let no reader of "N. & Q." think any fact that bears upon this subject — any hint of authorship, or any discovery of this kind, in any out of the way corner of his reading — too insignificant to be recorded, but throw it as a mite into the common treasury. More especially, let him not disregard any scrap of information tending to identify the author of any pamphlet. It may be a link in a chain of evidence the most important. What might not MR. CROSSLEY, MR. CORNEY, MR. CUNNINGHAM, DR. MAITLAND, and many other of your recognised correspondents, furnish in this manner; to say nothing of Mr. ——, Mr. ——, and Mr. ——, whose pens it is not difficult to recognise* in your columns without their signatures, and to whom the men of the last century are as familiar as household words. Pray, Mr. Editor, excuse this suggestion, hastily thrown out and imperfectly developed. Open your columns to this important subject, and, my word for it, generations yet unborn will thank me for the suggestion, and "N. & Q." for having adopted and carried it out.

ANON.

[If we rightly understand the object of our correspondent, viz., that we should invite contributions of all facts which serve to identify the authors of political pamphlets, we readily accede to his proposal. But we desire to do far more. We would not confine ourselves either to the period or class of works to which our correspondent alludes. We hope every reader of "N. & Q." who can identify the author of *any anonymous work upon any subject* will record his discovery in our columns as a contribution towards that great desideratum in English literature, a *Dictionary of Anonymous Books.*

We may take this opportunity of stating that we have

* We have struck out the names given by our correspondent for the very obvious reason, that if he be right in his conjectures there can be no necessity for disturbing the incognito of the gentlemen to whom he alludes; while the doing so would be a manifest discourtesy.—ED. "N. & Q."

a measure in contemplation, somewhat in connexion with this proposal, which, if we are enabled to carry it out effectually, will give a feature of new and increasing interest to our pages. —Ed. "N. & Q."]

THE PRELIMINARIES OF WAR.

"*Beware*
Of entrance to a quarrel; but, being in,
Bear it that the opposer may beware of thee."
SHAKSPEARE.

The *preliminaries of peace* is a phrase with which most persons are familiar, and many must remember when the reports of such proceedings — when notes and conferences, propositions and counter-propositions — were the objects of constant and earnest discussion.

The *preliminaries of war* seems to be a new phrase, and to deserve a place in the vocabularies of diplomacy. It would serve to indicate the circumstances which chiefly require the consideration of sovereigns and statesmen previous to the declaration of war. The subject may be rather out of date at this moment; but while some are intent on passing events, others may choose to glance at affairs *retrospectively*.

A just cause, and a just appreciation of the force with which we have to contend, as compared with our own resources and expectations, should be considered as the indispensable *preliminaries of war*. The first circumstance would carry with it a partial consolation for the evils and miseries which war produces, and the second would give us some assurance of the probability of its successful termination.

The expediency of the war now in progress is a political question, and therefore unsuited to the publication in which this appears: it is neither a question of facts nor figures, but a labyrinth of arguments. An estimate of the force with which we have to contend is a more tangible subject, and I need not conceal that the notes thereon about to be transcribed are assumed to be of considerable importance.

"Les forces de terre [de la Russie] sont estimées à un million d'hommes armés, y compris l'armée polonaise de 50,000 hommes. Mais sur cette masse de troupes, on n'en compte qu'un peu plus de 700,000 de parfaitement régulières, et 48,000 de troupes d'élite formant la garde. Si l'on considère l'étendue des frontières du côté de l'Europe, les distances et les points susceptibles d'être attaqués, enfin la population de l'empire, on ne trouvera pas cet état militaire plus fort que celui des autres monarchies continentales. Mais le projet de transformer peu à peu la population agricole des domaines de la couronne en une milice permanente, organisée à la manière des Kosaques sous le nom de *colonies militaires* [système aujourd'hui bien établi], donnerait à la Russie une force armée pour ainsi dire illimitée." — Conrad MALTE-BRUN, 1826.

"Les statisticiens et les géographes les plus distingués donnent les évaluations les plus disparates sur l'armée de l'empire Russe.—Mais les faits positifs et les raisonnemens de M. Schnitzler, dans sa statistique de l'empire Russe, nous ont engagé à faire de nouvelles recherches; leur résultat nous a prouvé la justesse des calculs de ce statisticien, et nous n'hésitons pas à les admettre dans le tableau en réduisant le cadre de l'armée russe sur le pied de paix, à la fin de 1826, à 670,000 hommes; encore ferons-nous observer avec M. Schnitzler que ce nombre doit être regardé à cette époque plutôt comme *nominal* qu'*effectif*." —Adrien BALBI, 1844.

"Le courage du soldat russe n'est pas impétueux comme celui du soldat français; c'est, si je puis m'exprimer ainsi, un courage de résignation, et celui des recrues est peut-être supérieur à celui des anciens soldats, mais ces derniers sont préférables, parce qu'ils savent mieux leur métier." — Le marquis DE CHAMBRAY, 1823.

"Les Kosaques sont d'une vigilance extrême, mais ils ne font point consister leur gloire à braver le danger; ils n'attaquent qu'avec une grande supériorité de forces, et se retirent à l'instant si l'on fait bonne contenance; ils craignent beaucoup le feu, et ne s'y exposent jamais volontairement: leur principal but étant de faire du butin, et les bagages de l'armée en contenant de très-précieux, ils redoublaient d'activité." — Le marquis DE CHAMBRAY, 1823.

"Ce qui nous frappait surtout [à Sévastopol], c'était de voir ces mêmes soldats, tour à tour terrassiers, charpentiers, forgerons et maçons, accomplir à merveille toutes ces tâches si diverses. — Ajoutons que le soldat russe est non-seulement un habile artisan, mais encore un ouvrier docile par caractère, respectueux sans bassesse, adroit et actif sans forfanterie." — Anatole DE DÉMIDOFF, 1840.

"Ce grand spectacle guerrier de Vosnessensk, dont j'étais assez heureux pour admirer de si près tous les détails, devait naturellement me trouver tout rempli de respect et d'attention. Certes ce n'était pas un intérêt vulgaire qui m'avait conduit dans cette ville de soldats, et, après le premier étonnement, je n'eus rien de plus pressé que de me rendre compte de ces forces terribles, surtout de cette cavalerie formidable, qui n'a pas son égale dans le monde. C'est pourtant à l'institution des colonies militaires qu'il faut demander le secret de ces résultats admirables; de là est sortie cette armée imposante. Le nombre, la discipline, le bien-être des hommes, la rare beauté des chevaux, et jusqu'à l'air martial de ces escadrons, tout proclame les heureux effets de ce système et son incontestable supériorité."—Anatole DE DÉMIDOFF, 1840.

"On courre la poste en France et en Angleterre, mais en Russie on vole, surtout dans le gouvernement de la nouvelle Russie. Je partis à huit heures et demie du matin de Nicolaïef, et à midi un quart j'avais parcouru soixante verstes, et j'étais aux portes de Cherson." — Le baron DE REUILLY, 1806.

While thus reviewing the vast power in array against us, and reflecting on some oversights, and marks of public disappointment, I give no place to dismay. The only remedy is prompt and increased exertion — more officers — more soldiers — more excavators — more ammunition — more supplies of every description.

The skill and activity of the commanders in this conflict — the bravery and patient endurance of the troops and seamen — a rapid succession of unsurpassed victories — are the themes of admiration with all manly and candid minds. In one particular only there seems to have been a relaxation of discipline, and on that essential point I presume to transcribe a word of advice:

"Among the many precautions to which a commander

should attend, the first is that of observing *secrecy*." — POLYBIUS.

"The commander of the Forces — has frequently lamented the ignorance which has appeared in the opinions communicated in letters written from the army, and the indiscretion with which those letters are published."—Sir Arthur WELLESLEY, K.B. Celorico, 1810.

BOLTON CORNEY.

DR. ROUTH, PRESIDENT OF MAGDALEN COLLEGE.

In the very interesting and ably drawn up account of Dr. Routh, said to have been written by a Fellow of Magdalen, and which appeared in *The Times*, no mention was made of the President's first publication, the *Euthydemus and Gorgias of Plato;* and the omission was soon after noticed by a correspondent of *The Times*, who wrote from Cambridge; but who was in error in placing the date of the Dialogues in 1774, instead of 1784, which is the true date. In connexion with Dr. Routh, and as a slight contribution both to biography and bibliography, I send you the following quotations; the first from Moss's *Manual of Classical Bibliography* (London, 1825):

"After reading through the heavy and barren list of editions of the *Dialogues*, published separately, I am at last arrived at the first specimen of classical editorship, which my venerable, pious, and highly esteemed friend, the learned President of Magdalen College, Oxford, presented to the world. (Oxon, 8vo., 1784.) That such and so highly appreciated presents are so seldom to be met with, is to every scholar a subject of regret. The Latin version is by the editor, in which he appears rather to have aimed at perspicuity and brevity, united with a correct interpretation of his author; yet, nevertheless, we often meet with elegancies. Of the materials employed by Dr. Routh, in the compilation of this edition, I shall present my reader with the detail given by Findeisen in his edition of the *Georgias*:— 'Routhii viri doctiss. egregium opus,' &c. . . . . For farther information, I refer my readers to the brief but eloquent character of Dr. Routh, drawn up by my *late* lamented friend Dr. Parr, in his *Characters of C. J. Fox*, vol. ii.; who, by the long and intimate acquaintance which subsisted between him and the President, was duly able to discern and estimate that character, the virtues and accomplishments of which he has so pleasingly pourtrayed; to the Preface of Findeisen; to the *Critical Review* for July, 1785, pp. 45—51.; Fabricii *Bibl. Græca.*, tom. iii. p. 135., edit. Harless; Dibdin's *Introd.*, vol. ii. p. 137.; Brunet, *Manuel de Libraire*." — Moss, vol. ii. p. 434.

The next extract is from Dr. Parr, in reply to the accusations of Gibbon against Oxford in general, and Magdalen College in particular:

"Dr. Horne was a *monk of Magdalen* [a contemptuous expression made use of by Gibbon], but he composed several volumes of sermons, to which Mr. Gibbon will not refuse the praise of ingennity; and he also drew up a Commentary on the Psalms, for nobler purposes than the amusement of scholars or the confutation of critics. Dr. Chandler is a monk of Magdalen. But he has published *Travels into Greece and Asia Minor*, which have been well received in the learned world; and, with great credit to himself, he has republished the *Marmora Oxoniensia*. Dr. Routh is a monk of Magdalen. But he is now engaged in a work of great difficulty, and of great use, for which he is peculiarly qualified by his profound knowledge of the tenets and the language of the earlier fathers in the Christian Church; and long before the death of Mr. Gibbon, this very monk had sent forth an edition of *Two Dialogues in Plato:* an edition which, in common with many of my countrymen, I have myself read with instruction and with delight; an edition which the first scholars on the Continent have praised; which Charles Burney 'loves,' and which even Richard Porson 'endures.'"— *Spital Sermon*, notes, p. 128., London, 1801.

I am informed, by a late Fellow of Magdalen, that the first scholars of Germany still continue to speak in terms of high praise of Dr. Routh's *Two Dialogues of Plato*. It is with deep feelings of gratitude for great kindness experienced from Dr. Routh, and of veneration for the character of one, who, even at a comparatively early period of life, seems to have inspired all who approached him with feelings of veneration, that I send these few hasty memoranda to the Editor of "N. & Q."

JOHN MACRAY.

Oxford.

Minor Notes.

"Seventy-seven."— I lately asked an "old inhabitant" his age; and he answered, with a smile at his own bit of humour: "Why, Sir, I belong to the sevens; born in the three sevens (1777), I must this year (1854) of course confess to the two sevens (77)." Another century must elapse before this reply can be given, after the year which has just expired. N. L. T.

Clock Inscription. — Under the clock in front of the Town Hall in the town of Bala, Merionethshire, North Wales, is the following inscription:

"Here I stand both day and night,
To tell the hours with all my might;
Do you example take by me,
And serve thy God as I serve thee."

H. J.

Handsworth.

Sun-dial Motto. — One at Hebden Bridge, Yorkshire:

"Quod petis, umbra est."

JOHN SCRIBE.

Ancient Usages of the Church (Vol. ix. *passim*). — There was, a few years ago, and probably still exists, in the parish church of Yeovil, a practice of singing, or rather saying, after the Gospel, words which incidentally themselves perhaps refer to another more ancient custom. The words, thus said or sung by the parish clerk, were these: "Thanks be to God for the Light of His Holy Gospel."

J. J.

Johnson and Swift.—Johnson's prejudice against Swift is visible in many passages in Boswell. That in which he declared "Swift is clear, but he is

shallow" (Croker's ed. 1847, p. 277.), is curiously illustrated by the following characteristic anecdote, which I have just disiuterred from the *Town and Country Magazine* for Sept. 1769.

Dr. Johnson, being one evening in company with some of the first-rate *literati* of the age, the conversation turned chiefly upon the posthumous volumes of Swift, which had not been long published. After having sat a good while collected in himself, and looking as if he thought himself prodigiously superior in point of erudition to his companions, he roundly asserted in his rough way that "Swift was a shallow fellow; a very shallow fellow." The ingenious Mr. Sheridan, not relishing so despotic an assertion, and in his opinion so false a one, as he almost venerated the Dean of St. Patrick's literary talents, replied, warmly but modestly, "Pardon me, Sir, for differing from you, but I always thought the Dean a very *clear* writer." To this modest reply the following laconic answer was immediately vociferated, "All *shallows* are clear!" M. N. S.

Lord Derby and Manzoni.—While Lord Derby's quotations are a matter of interest, let me recall attention to one which he made in a speech on the death of the Duke of Wellington. It was, remarkably enough, taken from Manzoni's *Ode on the Death of Napoleon.**

"Ov'è silenzio e tenebre
La gloria che passò."

But *where* was the speech made? I cannot now recall, and should be thankful to any one who would inform me, and say how I may obtain a copy. I do not find the quotation in his speeches in the House, and believe it was made in one spoken at some public dinner.

The Classics have for so long a time usurped the foremost place as subjects for quotation, that it was delightful to find so great a man as Lord Derby breaking through conventional rules and doing honour to the beauties of the Italian muse!

HERMES.

Vessels of Observation.—Vegetius (*de re Mil.*, iv. 37.) has the following:

"Ne candore prodantur, colore Veneto, qui marinis est fluctibus similis, vela tinguntur et funes: cera etiam qua unguere solent naves, inficitur: nautæ quoque vel milites Venetam vestem induunt, ut non solum per noctem, sed etiam per diem facilius lateant explorantes."

Is this the origin of our Blue-jackets? And would our present Board of Admiralty *pooh-pooh* the introduction of blue or sea-green sails?

YOUNG VERDANT.

* *Il Cinque Maggio.*

Queries.

VACCINATION.

In the interesting Journal of John Byrom, F. R. S., one of the latest publications of the Chetham Society*, he states, under the date of June 3rd, 1725, that —

"At a meeting of the Royal Society, Sir Isaac Newton presiding, Dr. Jurin † read a case of small-pox, where a girl who had been inoculated and had been vaccinated, was tried and had them not again, but another (a) boy caught the small-pox from this girl, and had the confluent kind and died."

The paper referred to by Byrom was communicated by Mr. Sergeant Amand. It has been kindly transcribed for me by Mr. Weld, the librarian of the Royal Society. The case occurred at Hanover. The inoculation of the girl seems to have failed entirely. It was suspected that she had not taken the true small-pox. Doubts, however, were removed, as a boy, who daily saw the girl, fell ill and died, "having had a very bad small-pox of the confluent sort."

The point to which I would draw your readers' attention is the mention of "vaccination" in this journal in 1725; it is one of some interest and curiosity, as it is supposed that no one, before the time of Jenner, attempted to introduce the virus from the cow into the human species. The word does *not* occur in Amand's paper, of which Byrom is speaking. Nor is it to be found in the dictionaries of Bailey, Ash, or Johnson, until introduced into the last by Todd. Richardson, in his *Dictionary*, says that "it is a word of modern formation." Did Byrom borrow it, or was it his own invention? He studied medicine, and it was suggested to him to practise as a physician in his native place. He so far obtained the title of doctor from his acquaintance, that he was commonly so addressed; and on one occasion he desired that his letters should be directed Mr., not Dr. In 1727 he says that he had not health or experience to practise in Manchester.

Byrom's attention appears to have been much turned to the subject of inoculation. Other references to the practice will be found in the *Diary*, and he mentions reading Dr. Wm. Wagstaffe's *Letter to Friend, on the danger and uncertainty of Inoculation*, published in 1722 (*Diary*, p. 140.).

It was in 1762 or 1768 that Jenner's attention seems to have been first awakened to the subject

* This diary, with a striking portrait, was generously *given* to the Chetham Society by its accomplished possessor, the poet's descendant. The MS. was happily committed to the hands of an editor, most competent to do full justice to it. In his preface and notes, Canon Parkinson has heightened the vivid picture which Byrom has drawn of the habits and manners of our grandsires, by his own observations.

† At one time President of the College of Physicians.

of his great discovery, by the chapped hands of milkers sometimes proving a preventative of small-pox, and by those amongst them whom he endeavoured to inoculate resisting the infection. In 1770 he mentioned the cow-pox to John Hunter; ten years afterwards his anticipations were quickened, and about 1796 he performed the first successful operation. These dates I gather from Mr. Pettigrew's carefully compiled and very interesting life of Dr. Jenner.*

Some of your correspondents will very probably tell me that what I have quoted is not a solitary instance of the use of the word vaccination early in the last century. J. H. MARKLAND.

Bath.

SELWYN OF FRISTON, CO. SUSSEX.

Can any correspondent of "N. & Q." help me with answers to the following questions?

Who were the Sheringtons of Selmeston, co. Sussex, one of whom, Katherine, daughter and heiress of Simon Sherington, was married to John Selwyn of Sherington, about the year 1350?

Are there any Sheringtons still extant tracing their descent from this family?

The grandson of this marriage is Nicolas Selwyn, of Sherington. I cannot find the surname of his wife; her christian name is given in Berry's *Genealogies of the Sussex Gentry* as Laura.

I have been told that the name of Nicolas Selwyn is found also Shulder. I shall be glad to know whether there is any confirmation of this, independent of the authority on which I have received it, which authority, I should add, is a high one.

In the collections of Peter Le Neve, Esq., Norroy King of Arms, now remaining in the College of Arms, there is the following remarkable discrepancy with the statement of the monument of Sir Edward Selwyn still extant in Friston Church. The monument speaks of one son only of Sir Edward, by name William Thomas Selwyn, who survived his father only two months, Sir Edward dying Dec. 9, 1704, and William Thomas Feb. 9, 170$\frac{4}{5}$, in his twenty-first year. The young man is deplored as, "Qui sola spes fuit, et nunc exstincta, antiquæ Selwynorum familiæ. Ultimus hic Selwynorum jacet," &c.

On the other hand, Peter Le Neve gives to Sir Edward Selwyn a son, whose christian name is unrecorded, colonel of a regiment which is undescribed, except as a regiment of foot, and who married a daughter of a Battinson of Chiselhurst, the christian name neither of the lady nor of her father being given. The house is easily identified still as that of the late Sir Edward Beterson.

Now I have no doubt that the monument is here to be believed, and that the learned herald is in error. But I shall feel obliged by any one of your readers who will kindly fill up the deficiencies of this record, and refer Colonel Selwyn to his proper father, or who will give me any other clue to the satisfactory solution of the difficulty.

Sir Edward Selwyn was M. P. for Seaford in 1681 and 1684, and High Sheriff of Sussex in 1682. Can any of your readers tell me by what means I am likely to discover precisely why he was knighted. His uncle, Sir Nicolas Selwyn, was "one of the honourable band of pensioners of King Charles." I shall be glad to learn something about these pensioners, and especially for what services Sir Nicolas was knighted and admitted into "the honourable band."

I shall be thankful for any information concerning the following Sussex families, or for references to documents where they are mentioned:—Sherington of Selmeston, about 1350; Marshall of Maresfield, about 1380; Reresby, about 1440; Bates or Batys, about 1470; John Adam, about 1500. E. J. SELWYN.

Blackheath.

CURIOUS INCIDENT.

An intelligent and imaginative, though uneducated old friend of mine (now dead), who had led a most eventful life, ran away from his parental home, in Edinburgh, when about sixteen years old. As is the case with all the strays and waifs of the British empire, he straightway bent his course to London. Of course the theatre was not long unvisited; and one incident in a play which he then saw acted became indelibly stamped upon his mind, and exerted an important influence upon him in after-life. This is his description of it.

A sturdy, middle-aged farmer was hard at work in his field, when he was interrupted by the appearance of his daughter, whom he heartily loved. She was a beautiful, blooming, innocent-looking girl of eighteen. Leaning upon his spade, and ceasing from his toil, the farmer looked fondly upon her, and passionately exclaimed, "How I love thee, Sukey; Oh, how I loves thee! Thou'rt a sweet lass, thou'rt; how thy old father loves thee!" And then he threw his spade down, and drew her to his bosom, fairly weeping with joy. But suddenly, and as if stung by some wild thought, he held her away from him at arms' length, and gazing fixedly and even sternly upon her face, cried, half inquiringly, half in soliloquy: "Dost know what Virtue is like, Sukey? It is like — ah, now, what *is* it like? Let me see. It is like — like" (doubtfully, and as if he saw through a glass darkly), "like — Oh! I see what it's like. Didst ever see, dear Sukey, didst ever see a

* *Biographical Memoirs of the most celebrated Physicians, Surgeons, &c.*, vol. ii.

beautiful and thrifty field of grain, waving its rich and golden top backward and forward so gracefully in sun and shadow, and filling the air around with sweet fragrance? Well, it is a lovely and a pleasant sight; a sight that makes glad the heart of God's creatures. And a virtuous woman is like it. But ah! Sukey dear, take a keen, cruel knife, and cut off the tops of the grain; and then it becomes a sorrowful sight. Nought but straw, worthless straw, is left; which man and beast shall tread under foot, and trample on, and defile! So it is with a woman despoiled of her virtue!"

Can any of your correspondents refer me to any play illustrating an incident similar to this? It must have been acted in London prior to the Mutiny of the Nore, for my old friend, shortly after he witnessed it, was pressed into the naval service, and was a participator in that celebrated outbreak. C. D. D.

New Brunswick, N. Jersey, U. S. A.

Minor Queries.

Heidelberg. — A spot in the plan of this celebrated castle is called "Clara Dettin's Garden." Who was Clara Dettin? N.

The Sign of Griffiths the Publisher. — What could induce Griffiths, the publisher of the *Monthly Review*, to adopt *The Dunciad* for his sign? J. M.

Gilbert's "History of the City of Dublin." — In Mr. Gilbert's very interesting *History of the City of Dublin*, vol. i. p. 94., I have met with the following passage:

"A woman, known as 'Darkey Kelly,' who kept an infamous establishment in this alley [Copper Alley], was tried for a capital offence about 1764; sentenced to death, and publicly burnt in Stephen's Green."

The author informs us in the next sentence, that "her sister, Maria Llewellin, was condemned to be hanged, for her complicity in the affair of the Neals with Lord Carhampton;" and therefore it is not likely that the printer has mistaken the date of Kelly's execution. But is it a fact, that any one was "publicly burnt in Stephen's Green" in or about the year 1764? Abhba.

Newspaper Cutting. —

"It is not 400 years since a baron of this realm was tried for high crimes and misdemeanors; and one of the charges exhibited against him was, that holding in contempt the respect that man ought to have for man, he had suffered himself to be carried about his own garden in a sort of a chair, with poles put to it, by two of his own servants."— Aris's *Birmingham Gazette*, June 22, 1795.

Who was the baron? R. C. Warde.

Kidderminster.

Richard Brayne, Braine, or Brain. — Can any of your readers favour me with any information respecting the family of Richard Brayne, Braine, or Brain, who lived at or near Northwood, in the county of Salop, and died August, 1755? and what was the maiden name of his wife, who also died in 1755, and who was her father? S. R.

Sir John Crosby. — Can any one through your journal inform me, who, if there are any, are the descendants of Sir John Crosby, who is said to have built Crosby Hall in Bishopsgate Street, and who lived about the middle or latter end of the fifteenth century? Query.

Bishop Oldham. — Information is requested relative to the descendants of Dr. Hugh Oldham, Bishop of Exeter, who died June 15, 1519.

Thos. P. Hassall.

59. Lord Street, Chetham, Manchester.

Arms of Sir J. Russell. — What were the arms of Sir James Russell, Knight, Lieut.-Governor of the island of Nevis, and Governor and Commander of the Leeward Carribee Islands, 1686? and his family's lineage? M. M.

Distributing Money at Marriages. — Perhaps some of your able contributors will favour me with the origin of the custom practised in Allendale, Northumberland, and other northern districts? The male guests, as soon as they emerge without the precincts of the churchyard, commence distributing money to the spectators, and continue so to do from thence to where they remain for refreshments.—I might also add another peculiarity in connexion with a marriage in the same place. Previous to the bride entering the doorway of the house after the marriage ceremony, she is met at the door, a veil is thrown over her head, and a quantity of cake is pitched over her. Have these customs anything in common with Eastern customs? if not, what are their symbolical meaning? J. W.

Allendale.

Gentleman hanged in 1559–60. — A private gentleman, of a good family and of a large estate, suffered death by hanging in March 1559–60, for "a great robbery." There is no doubt that the "great robbery" must have been connected with political events. Can any of the many readers of "N. & Q." throw any light on this subject by means of their knowledge either of the immediate fact, or of the general passages of the political events of the time? Carrington.

Ormonde Correggio. — Could you through your valuable publication give me any information as to the Ormonde Collection, and the Correggios in it? I possess a fine Correggio, a Madonna, formerly in

the Ormonde Collection at Kilkenny Castle; and am very anxious to ascertain how it came into that family, and the exact date when it left it.

There is much historical interest connected with this picture, which was a heirloom in the family. The engraving, when seen by Colnaghi, was immediately recognised by him as one respecting which there had been much discussion, the painting not being known to be in existence, — in fact, a lost one.

The print is in the British Museum in three stages of engraving, with the following inscription:

"Antonio da Correggio pinxit. R. Cooper del. et sculp. 1763. To the Queen this plate is humbly inscribed by her Majesty's most devoted and humble servant, Richard Cooper. From the original painting of Correggio, formerly in the Ormonde Collection, but now in the possession of John Butler, Esq."

Now, in 1716, the Duke of Ormonde had been attainted, and his estates confiscated. He died a pensioner on the bounty of the King of Spain, having taken part with the Pretender. John Butler was heir, and would inherit this picture as a heirloom. In 1791 he became seventeenth Earl of Ormonde, so that the painting was engraved when the title was extinct.

It has been thought that the painting may have been one of the Escurial Correggios, and was given by the King of Spain to the Duke of Ormonde for his services. If you can put the Queries for me in your publication, so as to elicit any information as to the time when it was given or purchased by the Ormonde family, and the circumstances under which it was parted with, you will confer a great obligation. MARGARET FISON.

New Court House, Charlton, Cheltenham.

P. S. — There appears to have been a sale at some time or other, at which I believe the picture was purchased, and came from that channel into our possession.

Churchill Property. — About ten years ago some law proceedings were noted in *The Times*, referring to a fund for the benefit of persons named Churchill. Can any of your readers furnish the particulars of its origin and distribution, &c.? ONE OF THE NAME.

Bells heard by the drowned. — Will any one kindly refer me to the story of a man who was drowned in a Danish lake; and who described, on being restored, after a long period of suspended animation, that he heard under water, in his last moments of consciousness, the sound of the Copenhagen bells? ALFRED GATTY.

Dean Smedley. — I beg to renew my inquiry (Vol. x., p. 423.) after Dean Smedley, both on its own account, and to correct a blunder made by your printer in my former Query, of "Patres sunt *oc*tulæ," for "Patres sunt *ve*tulæ," *i. e.* old women.

In reply to S. A. H.'s inquiry in the same Number (p. 418.), I am sorry to say that no explanation has yet appeared of Pope's agglomerated mention of Blackmore and Quarles, Ben Jonson and Old Dennis, the Lord's Anointed and the Russian Bear. Nor has MR. CROSSLEY either retracted or supported his assertion as to the appearance of "*Sober Advice*" so early as 1716. I have no doubt that on reconsideration he finds that he was mistaken. Every paragraph of the poem proves that it could *not* have been written earlier than 1730. C.

Gelyan Bowers. — What is the origin of the Julian (or Gelyan) Bowers, found in the north of England? M. J. S.

Dial. — How may I learn to accurately mark out and set a dial? JOHN SCRIBE.

Death of Dogs. — In November I saw in Warwickshire a printed bill offering a reward for the discovery of "some evil-disposed person or persons who did poison a dog." Making inquiry last week, I was told that many dogs had since died in the neighbourhood very suddenly, and where there was not the least reason to suspect that poison had been administered; but it was a new disease which had afflicted the canine race. Has a similar mortality taken place in other districts? and what is the nature of the disease? H. W. D.

Verses. — In the Exchequer Record Office, Dublin, there is deposited an original paper upon which the following lines have been written:

"Lett England, old England in glory still rise,
And thanks to y^e^ D. y^t^ open'd her eys."

The document to which I referred bears no date, but it appears to me to have been written in or about the year 1710. To whom is allusion made by the words (or rather the word and letter) "y^e^ D.?" J. F. F.

Dublin.

Psalm-singing and the Nonconformists. — Can any one explain why the early Nonconformists so much neglected the practice of psalm-singing in their worship? JOHN SCRIBE.

"*The Lay of the Scottish Fiddle*," a poem in five cantos, supposed to be written by W—— S——, Esq.; first American, from the fourth Edinburgh edition, London, James Cawthorn, 1814. The names of the author of the above will oblige. R. H. B.

Heavenly Guides. — Who was the author of *The Poor Man's Pathway to Heaven*, a small black-letter work, dated about 1600? My copy lacks title-page. R. C. WARDE.

Kidderminster.

Minor Queries with Answers.

Fairchild Lecture at St. Leonard's, Shoreditch. — Thomas Fairchild, whose communication to the Royal Society of Experiments on the Circulation of the Sap is printed in the *Philosophical Transactions*, 1724, and who died at Hoxton in 1729, bequeathed money to trustees, for a lecture to be delivered in the church of St. Leonard, Shoreditch, annually, on Whit-Tuesday. The subject must be either "The wonderful works of God in the Creation," or "The certainty of the Resurrection of the Dead proved by the certain changes of the animal and vegetable parts of the Creation." Dr. Morell (I presume the author of the *Thesaurus* that bears his name, and the friend of Hogarth) preached this lecture for several years. I am desirous of knowing whether it is still delivered according to the will of the testator; and if so, at what hour on Whit-Tuesday I must attend at the church in order to hear it?

GEO. E. FRERE.

Roydon Hall, Diss.

[Some celebrated men have preached this lecture, among others Dr. Denne, Dr. Stukeley, and Samuel Ayscough; but we never heard of Dr. Morell as one of the lecturers, nor does his name appear in the list furnished by Sir Henry Ellis, in his *History of Shoreditch*, p. 288. Mr. Ayscough delivered it from 1787 to 1804, and was succeeded by the Rev. J. J. Ellis, Rector of St. Martin's Outwich, in 1805, who has continued lecturer until the present time. Next Whit-Tuesday will be the 125th anniversary; Divine Service commences at eleven o'clock. There was a local periodical published in 1852, called the *Shoreditch Herald*, which if our correspondent could be fortunate enough to pick up on any bookstall, he will find an interesting account of the worthy founder of this lecture. See the number for July, 1852, p. 42.]

"*Penelope's Webb.*" — I have a much mutilated copy of a black-letter volume so entitled. I should be glad to learn its date, exact title-page, and degree of rarity. R. C. WARDE.

Kidderminster.

[This work is by Robert Greene, and, from the prices given in Lowndes, must be extremely rare: "Boswell, 985., 7*l.* 15*s.* Roxburghe, 6656., 5*l.*" It contains the following full title-page: "Penelopes Web: wherein a Christall Mirror of Feminine Perfection represents to the view of euery one those vertues and graces which more curiously beautifies the mind of women, then eyther sumptuous Apparel, or Iewels of inestimable value: the one buying fame with honour, the other breeding a kinde of delight, but with repentance. In three seuerall discourses also are three speciall vertues, necessary to be incident in euery vertuous woman, pithely discussed: namely, Obedience, Chastity, and Sylence. Interlaced with three seuerall and Comicall Histories. By Robert Greene, Master of Artes in Cambridge. Omne tulit punctum qui miseuit vtile dulce. London, printed for Iohn Hodgers, and are to be soldc at his shop at the Flowerdeluce in Fleete Streete, neere to Fetter Lane end. 1601." See a list of Greene's innumerable pieces in Beloe's *Anecdotes of Literature*, vol. ii. pp. 168. 196. 291.; and *Censura Literaria*, vol. viii. pp. 380—391. Dibdin, in his *Reminiscences*, vol. i. p. 437., remarks, "There is more to be learnt of the express character of the times in the pieces of Greene, Harvey, Decker, Nash, &c., than in the elaborate disquisitions of learned historians. And yet, after all — how singular! — in none of these cotemporaneous productions is there the slightest mention of Shakspeare, who was not only living but in high repute. One would have thought that his very 'hose, doublet, and jerkin' would have been described by some of this vivacious and talkative tribe. Who would wish to 'lose one drop of that immortal man?'"]

Rev. Dr. Gosset. — Can any of your readers oblige me with any recollections they may have of the Rev. Isaac Gosset, D.D., of bibliographical celebrity, other than may be found in Clarke's *Repertorium Bibliographicum*, p. 455., or in the *Gentleman's Magazine*, to which I have referred? I am also desirous of knowing where he was buried, and if he has *an epitaph*. His father, whose name also was Isaac, died at Kensington in December, 1799, at the advanced age of eighty-eight. F. G.

[An interesting notice of Dr. Isaac Gosset will be found in Dr. Dibdin's *Decameron*, vol. iii. pp. 5—8. 78., and some passing notices in Dibdin's *Reminiscences*, vol. i. pp. 205. 295. Gosset is described under the character of Lepidus in the *Bibliomania*, and those amusing lines, "The Tears of the Booksellers," on the death of Dr. Gosset (*Gent. Mag.*, vol. lxxxiii. pt. i. p. 160.), are by the Rev. Stephen Weston. Consult Horne's *Introd. to Bibliography*, vol. ii. p. 651., and the *Classical Journal*, vol. viii. p. 471. &c., for some of the prices for which the Gossetian tomes were sold. We cannot discover Dr. Gosset's burial-place.]

Winchester Dulce Domum and Tabula Legum Pædagogicarum. — Will any reader give, or direct me to, the history of these? J. W. HEWETT.

Bloxham, Banbury.

[Dr. Milner, in his *History of Winchester*, vol. ii. p. 130., edit. 1801, remarks: "That the existence of the song of *Dulce Domum* can only be traced up to the distance of about a century; yet the real author of it, and the occasion of its composition, are already clouded with fables." Some of these traditionary notices will be found in Waleott's *William of Wykeham and his Colleges*, p. 266.; and in *Gentleman's Mag.* for Mareh, 1796, p. 209., and July, 1796, p. 570.]

Levinus Monk. — Who was Levinus Monk, whose daughter and coheiress, Mary, married Thomas Bennet of Babraham, Cambridgeshire, created a baronet in 1660? P. P—M.

[Levinus Monk was clerk of the signet in 1611. His signature is affixed to two documents in the British Museum (Add. MSS. 5750. f. 134.; 5756. f. 161.), and is there spelt Levinus Munek.]

Quotation. — Who is the author of the line

"The glory dies not, and the grief is past,"

quoted in Lockhart's *Life of Scott*, vol. vi. p. 224.?

I. B.

[This fine line is from a sonnet on Sir Walter Scott's death, by the late Sir Egerton Brydges, as stated in the one-volume edition of Lockhart's *Life of Scott*, edit. 1845.]

Waverley Novels. — When and where did Sir Walter Scott publicly acknowledge the authorship of the Waverley Novels? JOHN SCRIBE.

[At a theatrical dinner, February 23, 1827, of which an account is given in Lockhart's *Life of Scott*, edit. 1845, pp. 652, 653.]

Replies.

PRUSSIC ACID AS BLOOD, OR BULL'S BLOOD AS POISON.

(Vol. xi., p. 12.)

The supposition of Niebuhr with respect to bull's blood in old Greek writers, is extremely far-fetched, and unworthy of his great reputation. It is to be regretted that Blakesley, in his elaborate edition of Herodotus, has taken no notice of the passage (lib. iii. cap. 15.) where Psammenitus is said to have been put to death by Cambyses by means of this poison; for a subject which could present such difficulty to the acutest historian of modern times, ought not to be slurred over by an English commentator, whose professed object is "to illustrate, through his text, the time in which his author lived, and the influences under which his work would necessarily be composed."

If we allow that the Greeks were acquainted with prussic acid, we must reject the usual modern opinions respecting the conditions of chemical science in ancient times, and must suppose there were men, living two thousand years ago, who were acquainted with all the discoveries hitherto supposed to have been due to the researches of the alchemists, who knew in fact as much, or more, of chemistry than many an experienced practitioner of the last century. We have then to account for the strange fact, that they have not chosen to reveal such scientific acquirements in writing, for not the remotest trace of such extensive knowledge is to be found in Greek authors. Although bull's blood contains the chemical agents necessary for the production of prussic acid, the process of its preparation from animal substance in any form, but especially in that of blood, is long and intricate; such as required the advanced science of 1782, and the ingenuity of a Scheele, combined with far greater patience for scientific investigation than Greeks generally seem to have been capable of to discover. The process commences with evaporating the blood to dryness, and then heating it in a close crucible; but in its next stage it requires an acquaintance with other chemical agents, such as is not to be found in any extant Greek work. Moreover, the blood, in character and appearance, differs so entirely from the acid, that it is highly improbable the Greeks, careful as they generally were to mark in terms such differences, should have used the same name for substances so wholly dissimilar: still more improbable that the Romans would have imitated them in such carelessness. I am surprised that the acute and cautious Niebuhr did not use a little research, or consult a scientific man, before he propounded such improbable hypotheses. Had he referred to the *Alexipharmaca* of Dioscorides Pedacius, a Greek writer on the materia medica of the time as supposed of Nero, and whose work, though it probably embodied all that had been previously known, as it was certainly long after held the very best on the subject, is replete with mistakes, he would have found a much more probable solution of the difficulty than that he has attempted. Chap. xxv. of the *Alexipharmaca*, which is wholly devoted to this poison, commences thus in the translation of the editor (J. A. Saracenus) of the best edition:

"Tauri recens jugulati sanguis epotus, *spirandi difficultatem strangulatumque concitat, dum tonsillarum fauciumque meatus cum vehementi convulsione obstruit.* Vomitum in hoc malo vitabimus ne forte grumi ejusmodi attractu in sublime elati gulæ magis impingantur."

He then propounds such remedies as we might expect. The simple experiment of stirring a little fresh blood with a stick, when a mass of fibrine will form around it, will serve to explain its *modus operandi* as poison. Pliny too, in his *Natural History*, repeatedly refers to the danger of swallowing bull's blood, owing to the celerity with which it coagulates: see *Hist. Nat.*, lib. xi. 90. 1., and lib. xxviii. 41. 1. And it is worthy of notice, that he recommends the very same remedies as Dioscorides, viz. alkaline solvents combined with purgatives; as "semen brassicæ tostum," lib. xx. 26. 3.; "grossi caprifici," lib. xxiii. 64. 3.; "nitrum cum lasere," lib. xxxi. 46. 13.; "coagulum hædi et leporis ex aceto," lib. xxxviii. 45. 4.

In brief, then, as ancient authors themselves inform us that the αἷμα ταύρου νεοσφαγὲς acts as poison by coagulating in the stomach, we need not have recourse to the fanciful hypothesis that prussic acid was so designated, when we are told that Psammenitus, Hannibal, Themistocles, and others, died by its means. F. J. LEACHMAN, B.A.

20. Compton Terrace, Islington.

PROPHECIES RESPECTING CONSTANTINOPLE.

(Vol. x., pp. 147. 192. 374.)

Among those moral *diagnostics* by which the philosophic observer is enabled to predicate the condition of nations and individuals, the tendency to utter gloomy vaticinations respecting themselves is not the least unfavourable. Indicative, in the first instance, of the presumptive probability of the event foretold, and of that want of confidence in their own powers in itself so conducive to failure, the prediction, once uttered, assumes the

terrors of divine judgment and irresistible fate; and spreading from mind to mind with a rapidity proportioned to its plausibility, gathers strength from its very diffusion, till at length with the accumulated impetus of the avalanche, it crushes its victim in its resistless course. Thus the prophecies which relate to this city, and which seem to have been adopted by its successive occupiers as a baneful charge upon the inheritance, testify, from their number and their purport, how uncertain, whether Greek, Latin, or Turk, they felt their tenure to be. That, for instance, may be cited of the Emperor Heraclius, related by Rigord (*Vie de Philippe-Auguste*, collection Guizot, tom. xi. pp. 29, 30.), that the Roman dominion would be destroyed by *a circumcised nation*, erroneously supposed by him to be the Jews; and that this nation, who turned out to be the Saracens, should, as farther predicted by the martyr Methodius, make another irruption at the time of the coming of Antichrist, and overspreading the face of the world, punish the perverseness of Christians, by the perpetration of unheard-of atrocities for the period of eight octaves of years. Then there is the cloud of sinister predictions which darkened the reign of the last emperor Constantine Dragoses; the portentous oracle of the Erythræan sybil adduced by Leonard of Chios, and cited by Hammer; and the answer given by a soothsayer to Michael Palæologus, who was anxious to know if the empire which he had usurped would be peacably enjoyed by his descendants:

"L'oracle lui répondit, *Mamaini*, mot qui ne signifie rien par lui-même, mais qui fut expliqué par le devin de cette sorte: L'empire sera possédé par autant de vos descendants qu'il y a des lettres dans ce mot barbare. Puis il sera ôté de votre postérité de la ville de Constantinople." — *Ducas*, ch. 42.

Finally the predicted event took place, and the Turks seized upon the doomed city, accomplishing a prophecy in the manner of their triumphant entry:

"Par suite d'une prophétie analogue on avait bouché la porte du Cirque. La veille de la prise de Constantinople par Mahomet II. l'empereur Constantin l'avait fait ouvrir pour faciliter une sortie, et par une fatale imprévoyance, elle n'avait pas été refermée. Ce fut par là que les Turcs se précipitèrent dans la ville." — Lalanne, *Curiosités de Traditions, &c.*, Paris, 1847, p. 36.

The same author records another prediction, which possesses a present interest, inasmuch, though once supposed to bode evil to the Greeks, it is now, as is asserted, applied by the Turks to themselves:

"Suivant Raoul de Dicet, historien anglais, dont la chronique ne s'étend pas au-delà de 1199, la porte d'Or à Constantinople, par laquelle entraient les triomphateurs, portait cette prophétie: Quand viendra le roi blond de l'Occident, je m'ouvrirai de moi-même! Ce ne fut pourtant pas par cette porte que les Latins pénétrèrent dans la ville en 1204, car la crainte des prophéties qui la concernaient l'avait fait murer depuis longtemps. Aujourd'hui les Turcs se sont appliqué la tradition, qui, jadis, effrayait les Grecs; ils croient fermement que la porte d'Or livrera un jour passage aux Chrétiens qui doivent, comme ils en sont persuadés, finir par reconquérir la ville." — *Ibid.*, p. 36.

We now come to the celebrated prophecy of the equestrian statue in the square of Taurus, so emphatically recorded by the sceptical Gibbon as of unquestionable purport and antiquity. In chap. lv. of the *Decline and Fall*, we read, —

"The memory of these Arctic fleets, that seemed to descend from the polar circle, left a deep impression on the imperial city. By the vulgar of every rank it was asserted and believed, that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians in the last days should become masters of Constantinople. . . . ."

To this the historian adds a conjecture, the verification of which we trust is still distant:

"Perhaps the present generation may yet behold the accomplishment of the prediction,—of a rare prediction, of which the style is unambiguous, and the date unquestionable." — *Decline and Fall*, Milman's ed. 1846, vol. v. p. 312.

A reference to the Byzantine and monkish authorities cited by Gibbon in his note to the above, may lead, so far as their obscure phraseology can be understood, to a different opinion as to the purport of this prophecy; as, however, its value and meaning have already been discussed in *Fraser's Magazine*, July, 1854, p. 25., to which the reader is referred, farther remarks are here unnecessary. It is doubtless the same prophecy that Dr. Walsh records in his *Journey from Constantinople to England*, London, 8vo., 1828, p. 50.

The opinion of a Frenchman a century ago will appear in striking contrast with those of his countrymen at the present day; whose future co-operation in preventing the fulfilment of his prediction was a circumstance which he did not foresee in his philosophic previsions. In a letter to the Empress of Russia, dated 21st Sept. 1770, Voltaire writes, —

"J'ai dit il y a longtemps, que, si jamais l'empire Turc est détruit, ce sera par la Russie; mon auguste Impératrice accomplira son prédiction. . . . Je ne suis pas surpris que votre âme, faite pour toutes les grandes choses, prenne goût à une pareille guerre. Je crois vos troupes de débarquement revenues en Grèce, et vos flottes de la Mer Noire menaçant les environs de Constantinople?"

In a subsequent letter:

"Pour peu que vous tardiez à vous asseoir sur le trône de Stamboul, il n'y aura pas moyen que je sois témoin de ce petit triomphe. . . . J'espère que votre Majesté chassera bientôt de Stamboul la peste et les Turcs."

To this the imperial correspondent briefly remarks:

"Pour ce qui regarde la prise de Constantinople, je ne la crois pas si prochaine. Cependant il ne faut, dit-on, désespérer de rien."

As not altogether irrelevant, the following remarks of the empress may be cited, in reference to her invasion and conquest of the Crimea:

"A propos de fierté, j'ai envie de vous faire sur ce point ma confession générale. J'ai eu de grands succès durant cette guerre; je m'en suis réjouie très naturellement; j'ai dit: La Russie sera bien connue par cette guerre; on verra que cette nation est infatigable, qu'elle possède des hommes d'une mérite éminent, et qui ont toutes les qualités qui forment les héros; on verra qu'elle ne manque point des ressources, et qu'elle peut se défendre et faire la guerre avec vigueur lorsqu'elle est injustement attaquée." — *Letter to Voltaire*, 22nd July (2nd August), 1771.

A somewhat different version of the prophecy quoted by ANON from Sansovino's *Collection* will be found in a treatise entitled *A Discoursive Probleme concerning Prophecies*, by John Harvey, Physician of King's Lynn in Norfolk, London, 4to. (1588); and is cited in a curious fatidical repertory, *Miraculous Prophecies and Predictions of Eminent Men, &c.*, 12mo., London, 1821, p. 26.

Dr. Walsh, in the *Appendix* to the work before alluded to, gives (p. 436.) two copies of a very singular document; one the original, said to have been inscribed on the tomb of Constantine the Great, and the other its interpretation, ascribed to Gennadius, the first patriarch of Constantinople after its capture by the Turks. It predicts the overthrow of the race of the Palæologi by "the kingdom of Ishmael and him who is termed Mahomet;" and the destruction of Ishmael in turn by "the yellow-haired race," *with the assistance of the western nations*, who shall take "the seven-hilled city with its imperial privileges." ETON alludes to the same prediction, as asserting that the Russians, under the title of "the Sons of Yellowness," will conquer Constantinople; and Forster, referring to it, cites the following passage in the notes to his singular work, *Mahommedanism Unveiled, &c.*, London, 2 vols. 8vo., 1829:

"Wallachius in Vitâ Mahometis (p. 158.) refert, Turcas hodiernos in annalibus suis legere, tamdiu perstiturum regnum Muhammedicum, donec veniant *figliuoli biondi*; i. e. *flavi et albi filii*, vel filii ex septentrione, flavis et albis capillis, secundum aliorum interpretationem; ntri autem Sueci hic intelligendi, ceu volunt nonnulli, aliis discutiendum relinquo." — Schultens, *Eccles. Muhamm. Brev. Delin.*, Argent. 1668, p. 22.

It is, perhaps, the same prediction, though more ominous and presently significant in expression, which is related by a Georgian author, probably of the eighteenth century, also as having been engraven on the tomb of Constantine the Great:

"Plusieurs nations se réuniront sur la Mer Noire, et sur le continent; les Ismaélites seront vaincus, et la puissance de leur nation affaiblie tombera dans l'avilissement. Les peuples coalisés de la Russie et des environs subjugueront Ismael, prendront les sept collines, et tout ce qui les entoure." — Lebeau, *Histoire du Bas-Empire*, édition Saint-Martin, p. 330.

The Russians for their part seem fully alive to the policy of assuming to themselves the apparently divine mission of fulfilling these various prophecies. We are informed by the *Edinburgh Review* (vol. l. p. 343.), that in 1769 a pamphlet was published at St. Petersburg, entitled *The Fall of the Turkish Empire*, predicted by the Arab astrologer, Mousta Eddin, the unlucky author of which is said to have been thrown into the sea by the Turkish Sultan; and a collection of curious predictions concerning the same event was published at Moscow in 1828; perhaps, as the reviewer suggests, as a sort of *Pièce Justificative*.

Those who may wish to pursue the subject, are referred to the chapter on the Ottoman Empire in Dr. Miller's *Lectures on the Phil. of Mod. History*; the *Mohammedanism Unveiled* of the Rev. Charles Forster, before alluded to; and the able essay on "Providential and Prophetical Histories" in the *Edinburgh Review*, vol. l. p. 287.

There remain yet to be noticed the vaticinal deliberations of that class of writers who have believed themselves qualified to accept the Apocalyptic invitation, "Let him that hath understanding count the number of the beast." Among these Dr. Miller has succeeded in making out to his own satisfaction that there was a period of exactly 666 years between the second Nicene Council, by which the worship of images was authorised, and the taking of Constantinople; thus, he thinks, the identity is established between the Greek Church, and the prediction concerning the second beast. Others are as firmly convinced, and with as good reason, that "the MAN" referred to is the heresiarch Mahomet, the numeral value of whose name spelt with Greek characters will be found to amount to the mystical sum, three hundred three score and six; thus, —

$$\begin{array}{l} \text{M} + \alpha + \text{o} + \mu + \epsilon + \tau + \iota + \varsigma = \chi\xi\varsigma \\ 40 + 1 + 70 + 40 + 5 + 300 + 10 + 200 = 666 \end{array}$$

which Constantinople, being like Rome, built upon seven hills, is aptly typified by the seven-headed beast "on which the woman sitteth." See the able essay on "Emblematic and Chronological Prophecies" in the *British Review*, vol. xviii. p. 396., the learned author of which is so convinced of the plausibility of this theory, that he makes it the basis of his scheme of Apocalyptic interpretation. The same view was held by the Roman Bishop Walmsley, whose theory, however, has been decisively disproved by that able controversialist, G. S. Faber.

In conclusion it may be observed that these prophecies, however variously worded and vaguely recorded, have yet a certain significance and consistency; they show that the belief is entertained by the Turks themselves that the Ottoman empire will eventually be destroyed by a northern and a Christian nation: this belief is itself an important agent in the fulfilment of the prediction; but we trust fervently that the fulness of time is

not now at hand for its accomplishment, and that Great Britain may not have her share by some irretrievable reverse to her arms, perhaps her first step in that "Decline and Fall" which history tells us is the fate of all nations.

WILLIAM BATES.

Birmingham.

THE SCHOOLMEN.

(Vol. x., p. 464.; Vol. xi., p. 36.)

My knowledge of the schoolmen is too slender to warrant me in offering an opinion unasked; but I come within J. F.'s requisites, being "a living man who has read one treatise;" and having perused ten volumes and two numbers of "N. & Q." may claim "the advantage of some modern reading." I am sorry that he finds Smiglecius "obscure and unconnected;" but hope that, as his view was taken on "looking into," it will be changed by *reading*. I know no book more likely to appear "obscure and unconnected" than Simpson's *Euclid* on a cursory perusal, or less so than the logic of Smiglecius if gone through with the attention usually bestowed on the other. The title-page of the only edition which I know (I believe it is the last), that of Oxon, 1658, 4to., pp. 761., says:

"In quâ quicquid in Aristotelico Organo, vel cognitu necessarium, vel obscuritate perplexum, tam clare et perspicue, quam solide ac nervose pertractatur."

This, I presume, was not a compliment paid by the author to himself; but from the great assistance I derived from his book, in reading the *Organon*, I think it well-deserved.

Though J. F. objects to the judgments of "cotemporaries," I wish to add, in support of my opinion, that of Rapin, as quoted approvingly by Bayle. (*Dict.*, art. SMIGLECIUS.)

"Smiglécius, jésuite polonais, fut un des derniers dialecticiens qui écrivit sur la logique d'Aristote le plus subtilement et le plus solidement tout ensemble. Il a pénétré, par la sagacité de son esprit, ce qu'il y avait à approfondir en cette science, avec une *clarté et une justesse qu'on ne trouve presque point ailleurs.*"—Rapin's *Réflexions sur la Logique*, p. 383.

Bayle observes, that the English have done justice to this work by reprinting it, and that some were disposed to do more than justice, may be inferred from a story in *Terræ Filius*, No. 21., of —

"A member of a college, where Aristotle had no reason to complain of being treated with disrespect, having been heard to say, 'That the best book that ever was written, except the Bible, was Smiglecius.'"

I know less of Zabarella, but in reading his commentary on the *Posterior Analytics*, I did not perceive "the diffuseness of style." That subject, at least, is not "frivolous;" and I do not think any of those enumerated in the table of contents, prefixed to his logical works, are so. I refer to the 17th edition, Venetiis, 1617, 4to., pp. 700. Bayle calls him "un des plus grands philosophes du 16e siècle," and says:

"Il enseigna la logique pendant quinze années, et puis la philosophie jusqu'à sa mort. Il publia des commentaires sur Aristote; qui firent connaître que son esprit était capable de débrouiller les grandes difficultés, et de comprendre les questions les plus obscures."

If J. F. has time and patience to go thoroughly into the object of his inquiry, I believe the best book is the *Disputationes Metaphysicæ* of Suarez (tom. ii. fol., Geneva, 1614). I say this, not on my own experience, having referred to it occasionally only, but on that of Schopenhauer (1 *Parerga und Paralipomena*, p. 51.), who calls it:

"Diesem ächten Kompendio der ganzen scholastischen Weisheit, woselbst man ihre Bekanntschaft zu suchen hat, nicht aber in dem breiten Geträsche geistloser deutscher Philosophie Professoren, dieser Quintessenz aller Schaalheit und Langweiligkeit."

Schopenhauer is perhaps the highest authority on these questions; and I am confident that he would not express an opinion on a book without reading it, or bestow praise where it was not fully deserved.

H. B. C.

U. U. Club.

GREEN EYES.

(Vol. ix. *passim*.)

The following addition to your notes on this subject, I copy from the *Silva Theologiæ Symbolicæ* of Joh. Henricus Ursinus, Norimbergæ, 1665:

"CXCIX.

"*Smaragdini oculi.*

"'Rex sedens in solio judicii dissipat, omne malum intuitu.'—Proverb. xx. 8.

"Apud Cyprios juxta Cetarias marmoreo Leoni in tumulo Reguli Hermiæ oculi erant inditi ex Smaragdis, ita radiantibus etiam in gurgitem, ut territi instrumenta refugerent thynni, diu mirantibus novitatem piscatoribus, donec mutavêre oculis gemmas" (*Plinius*, lib. xxxvii. cap. 17.) "Ita bonus justusque princeps fugat oculorum quasi fulgore improborum colluviem. Odere illi istum non minus quam ululæ solem. Innocentia sola non fugit, amat etiam et colit; quid enim oculis Smaragdinis lætius? visuve jucundius?

"'Ἀφοβία μεγίστη τὸ φοβεῖσθαι τοὺς νόμους.'
Synesius' Epist. ii.

Leges qui metuit, nil habet metuere."

Mr. Douce, in his *Illustrations of Shakspeare* (1807, vol. ii. p. 192.), refers to several old writers, by whom the epithet "green" has been applied to eyes, particularly the early French poets. Chaucer has given to one of the characters in *The Knightes Tale*, eyes of the same colour:

"His nose was high, his eyin bright *citryn*."

In *The Two Noble Kinsmen* (Act V. Sc. 1.) we also find:

"Oh vouchsafe,
With that thy rare *green* eye," &c.

Steevens notes these two instances on the passage in *Romeo and Juliet* already quoted by Mr. Temple, adding — "Arthur Hall (the most ignorant and absurd of all the translators of Homer), in the fourth Iliad (4to., 1581), calls Minerva

"'The green eide goddese.'"

I remember receiving, when at school, as an "imposition," for persistently translating γλαυκῶπις "green," or rather "sea-green eyed," as many hundred lines of the *Æneid* as there were letters in the offending epithet. A couplet, which probably prompted the offence, still clings to my memory in connexion with this incident of my "salad" days; it comes, perhaps, from an imitation of some old French or Spanish ballad, and refers of course to the eyes of some fair damsel:

"Now they were *green* as a morning sea,
And now they were black as black can be."

Late years have added strength to the *viridity* of this opinion, and, to use the words of Ursinus, "quid oculis Smaragdinis lætius? visuve jucundius?" Indeed, I can only think of the goddess, "too wise to look through optics black or blue," as possessed of eyes tinged with the emerald. Will any correspondent say why we should not so interpret Homer's epithet? A. CHALLSTETH.

PHOTOGRAPHIC CORRESPONDENCE.

Dr. Mansell's Process (Vol. xi., pp. 33, 34.). — It is with very considerable pleasure that I notice the communication from DR. MANSELL, detailing an improved method of developing the preserved collodionised plates. It is evidently so perfect and so simple of application, that there can be but one opinion about the matter. I need scarcely add that I shall certainly adopt it, and beg to offer my best thanks for so happy a suggestion. With a manipulator so sagacious as DR. MANSELL, there is no photographic process that is good in principle that could ultimately fail in his hands. GEO. SHADBOLT.

Mr. Thompson's Copies of the Raphael Drawings. — By what process did Mr. Thurston Thompson procure his negatives of the Raphael Drawings, so justly praised by you in your notice of the Photographic Exhibition? Will that gentleman be kind enough to say whether it was by simple superposition? or were they taken by the camera? R. D.

Talbot v. *Laroche.* — We are glad to hear that the *quæstio vexata* which has so long agitated the photographic world, is at length at rest. We understand that on the one hand no attempt is to be made to set aside the verdict, nor on the other to raise the points of law which were mooted at the trial; and finally that Mr. Talbot, notwithstanding he has been a great loser by the expenses incurred in the experiments, &c., undertaken by him before taking out his patent, does not intend to persevere in his application for its renewal.

"Hillotype. — We have received the following from Mr. Hill, in relation to the natural colours. We are unable to give any farther information upon this subject than that which the notice contains. We may say, however, that one cause of Mr. Hill's delay is owing to the lingering illness of his wife, who is at the present moment lying very low with consumption. He says, 'Her case has required and received most of my attention for a year past, or, *without any doubt*, I would have been out with the colours.'

"'*The Natural Colours.*—Daguerreotypists, and others, who wish to be informed as to my present plan for imparting a knowledge of my *Heliochromic Process*, will please furnish me, *postage paid* (no other will be received), with their *Names, Post Office, County, and State.* Those who do so will be addressed with full particulars. My delay for the past year, and other matters, will be satisfactorily explained. Address,

L. L. HILL,
Westkill,
Greene Co., N. Y.

"'Westkill, Dec. 11, 1854.'"

From *Humphrey's Journal of the Daguerreotype, &c.*

Replies to Minor Queries.

Sir Bevil Grenville (Vol x., p. 417.). — T. E. D. sent a letter of Sir Bevil Grenville's for insertion. Will you be so good as to give place to these lines of inquiry, to ask whether T. E. D. is aware of any other letters of Sir Bevil Grenville hitherto unpublished? or of any MS. annals of that illustrious family, as an antiquary is desirous to trace the early history and connexion between the Grenville branch at Stowe in Cornwall, and George Lord Lansdowne the poet. Did the latter ever live at Stowe? and when did the Cornwall property pass into other hands? Again, in what degree of consanguinity did Sir Richard Grenville, Lord of Neath Abbey in Glamorgan, South Wales, stand to the renowned Sir Bevil and Lord Lansdowne? and what caused the breaking up of the Grenville branch in South Wales? G. G.

Anecdote of Canning (Vol. xi., p. 12.). — If E. P. S. will turn to the second series of *A Residence at the Court of London*, by Richard Rush, the American ambassador, he will, I believe, find the anecdote he is in search of. I cite this from memory. The game is not of twenty-one, but that of "Twenty questions;" and on this occasion, if I remember rightly, eighteen or nineteen had been asked when Canning guessed "The Wand of the Lord High Steward." The success of the question depends upon his power of logical division, and with this aid it rarely requires even twenty questions to arrive at the object thought of. D. W.

Biblical Question (Vol. x., p. 495.). — You notice a Bible (Cambridge, 1663), sold for fifteen guineas at Sotheby and Wilkinson's, having

(1 Tim. iv. 16.) "Thy" instead of "The" doctrine. Will you or any of your readers inform me of the cause of value of this volume? Is it from its being supposed to be an intentional misprint, or the rarity of the edition? I possess one of the date of 1660 (John Field, London), having the same reading of the above passage. H. W. D.

The Episcopal Wig (Vol. xi., p. 11.). — The first modern bishop who abandoned the episcopal wig, was the Honourable Edward Legge, Bishop of Oxford, 1815; and he, it was said, had a special permission from the Prince Regent to do so. E. F.

James II.'s Writings (Vol. x., p. 485.). — G. N. inquires whether certain devotional writings by King James II. were ever published, and, if so, under what title, &c.? I have an

"Abridgment of the Life of James II., extracted from an English manuscript of the Rev. Father Francis Sanders, of the Society of Jesus, and Confessor to his late Majesty, &c.

"Also, a Collection of the said King's own Thoughts upon several subjects of Piety, by Father Francis Brittonneau, one of the same Society. Done out of French from the Paris Edition. 1703. London, printed for R. Wilson, Bookseller at Maidstone in Kent, and sold by the Booksellers of London and Westminster. 1704. Price 2*s.*" 12mo. pp. 192.

from p. 109. to the end are —

"The Sentiments of James II. upon divers subjects of Piety," which collection, such as it is, says the French translator's advertisement, "is no more than a plain and faithful Translation of what he had set down with his own hand in English."

"The approbation" of this work is dated Paris, the 13th of December, 1702. E. P. Shirley.

Houndshill.

Canons of York (Vol. xi., p. 11.). — The vacancy of a canon residentiary of York is obliged to be given, not to the first man, but to the prebendary of York, who applies for it. My authority is a prebendary of that cathedral. E. F.

Rose of Sharon = Jericho (Vol. x., p. 508.). — I think Mr. Middleton must allude to the "Rose of Jericho," *Anastatica hierochuntica*, a cruciferous plant, the *Kaf Maryam*, "Mary's Hand," of the Arabs, which, growing in the wastes of Arabia and Palestine, has the property of recovering its freshness when placed in water, after having been gathered and dried. Most botanical works will give farther information on this point. Seleucus.

Eminent Men born in the same Year (Vol. xi., p. 27.). — Looking at the circumstances that your correspondent has taken both England and France, and has included Chateaubriand and Castlereagh, it is not too much to suppose that twenty men might have been named, Englishmen or Frenchmen, of whom seven being born in the same year would be quoted as a coincidence. Again, cotemporaries of the highest note are usually between fifty and sixty years of age at the same time. The search for a coincidence, then, may be fairly conducted by picking out twenty men of fame who are born in the same decade. Supposing each year of that decade to be as likely as any other to be the year of birth, it is not more than seventeen to three against some one year giving seven or more of them. It is about an even chance that the coincidence would be found once, at least, in four trials.

It appears then that of twenty cotemporaries who are within ten years of each other, it is not six to one against seven or more being of one year. And it is never difficult to find, in two great countries, twenty such cotemporaries who are all of high fame. It is true that a cluster containing men so remarkable as Napoleon and Wellington cannot often be found. 1. 4. 13.

Murray of Broughton (Vol. x., p. 144.). — In answer to Y. S. M., I beg to inform him that there is no proof that Mungo Murray of Broughton (or Brochtoun), who had a charter in 1508 of lands in Galloway, was second son of Cuthbert Murray of Cockpool, as stated by the inaccurate peerage writer Douglas. It is very likely, however, that he was a cadet of that family. "Johne of Murray, of Kirkcassalt, sone and ayr of Unquhile Stevin of Murray of Brochtoun," is pursuer of an action before the Lords Auditors, March 23, 1481; and is styled "of Brochtoun" in a subsequent notice respecting the lands of Kirkcassalt in 1490. Between these dates, however, appears the name of "Moungo Murray of Brochton;" and I have met with notices of "Herbert Murray, son to Unquhile Mungo Murray of Brochtoun," as flourishing in 1563 and 1564. A descendant, probably George Murray of Brochtoun, had a charter in 1602 of the lands of Mekill Brochtoun and Little Brochtoun; in which, after the heirs male of his body, John Murray (afterwards Earl of Annandale), son of Charles Murray of Cockpool and the heirs male of his body, whom failing, William Murray and Malcolm Murray, brothers-german of George, and their heirs male respectively, are called to the succession. It is probable that George was father of John Murray of Brochtoun, who married a coheiress of Cockpool, as mentioned by Y. S. M. R. R.

Knights of St. John of Jerusalem (Vol. x., p. 301.). — In the notice of James Sandilands several mistakes occur, which only require to be noticed. Sir James Sandilands is said to have resigned the property of the Order into the hands of the Queen of *England*, instead of the Queen of *Scotland*. Torphichen is printed Torphicen; and

Polmaise, *Polonaise*. Sir James sat in the Scottish Parliament at the head of the Barons as Lord St. John, in virtue of his office of Preceptor of Torphichen; and after the erection of the possessions of the Order into the temporal lordship of Torphichen, was designated "Lord St. John," "Lord Torphichen," and "Lord St. John of Jerusalem," indiscriminately. He was dead in 1587, being in that year called "deceased;" and from his grandnephew and heir descends the present Lord Torphichen. R. R.

Charles I. and his Relics (Vol. vi., pp. 173. 578.; Vol. vii., p. 184.; Vol. x., pp. 245. 416. 469.). — Your correspondent MR. HUGHES suggests that a list of authentic relics of the royal martyr would be an acceptable offering to "N. & Q." Allow me to contribute my mite towards such an undertaking, by the following extract from Hillier's *Narrative of the attempted Escapes of Charles I.*, London, 1852:

"An ancestor of the name of Howe, of Mr. Thomas Cooke, now resident at Newport, in the Isle of Wight, was at this time [Jan., 1648] Master Gunner at the Castle of Carisbrook; and as a mark of the king's sense of the attention paid to him by that officer, he on one occasion presented him with the staff he was using. The ivory head of this relic is still in the possession of Mr. Cooke; it is inlaid with silver, and unscrews, the top forming a scent-box. Mr. Howe had also a son, a little boy who was a great favourite of Charles: one day, seeing him with a child's sword by his side, the king asked him what he intended doing with it? 'To defend your majesty from your majesty's enemies,' was the reply; an answer which so pleased the king, that he gave the child the signet ring he was in the habit of wearing upon his finger. The ring has descended to a Mr. Wallace (of Southsea), a kinsman of Mr. Cooke.

"It is also recorded that Mr. Worseley of Gatcombe, received his Majesty's watch (still preserved in the family) as a gift, the morning he was leaving the island," &c.

Engravings of the cane-head and ring are given at p. 79. of the work.

Perhaps the following extract from the *Diary of Capt. Richard Symonds* may serve to discover the whereabouts of the king's chess-board.

"(May 1644). Round about the king's chess-board this verse:

'Subditus et Princeps istis sine sanguine certent.'"

Z. z.

Epigram in a Bible (Vol. xi., p. 27.). — Perhaps some of your readers, while looking up the author of this epigram, may happen to find out the author of the following translation:

"One day at least in every week,
The sects of every kind,
Their doctrines here are sure to seek,
And just as sure to find."

It is rather an illustration of our monosyllabic language, that though the translation has more matter than the original, yet, counting *every* as a dissyllable, it has one syllable less. M.

Authority of Aristotle (Vol. x., p. 508.). — In his *Hist. Anim.*, iii. 5., Aristotle says:

"Τὰ δὲ νεῦρα τοῖς ζώοις ἔχει τοῦτον τὸν τρόπον. ἡ μὲν ἀρχὴ καὶ τούτων ἔστιν ἐκ τῆς καρδίας."

Thus translated by Theod. Gaza:

"Nervorum mox ordinem persequemur. Origo eorum quoque in corde est."

See also *De Spiritu*, cc. vi. ix. There can be no doubt, therefore, as to the opinion of Aristotle, that the nerves have their origin in the heart. Dr. Southwood Smith (*Phil. of Health*, i. 76.) appears to corroborate the Aristotelian view:

"The organic nerves, distributed to the organic organs, take their origin and have their chief seat in the cavities that contain the main instruments of the organic life, namely, the chest and abdomen. These nerves encompass the great trunks of the blood-vessels that convey arterial blood to the organic organs."

T. J. BUCKTON.

Lichfield.

"Köstliche Beispiele von der unglaublichen Verstocktheit der scholastiker führt Galiläi in seinem *Dialogus de Systemate Mundi* (Colloq. 2 August. Treboc. 1635) an. Ein berühmter Arzt zu Venedig demonstrirte *ad oculos* in einer anatomischen Vorlesung, dass der grösste Nervenstamm von Hirn ausgehe und nur ein sehr dünner Faden gleich einem Funiculus zum Herzen dringe, und wandte sich dann mit der Frage an einen anwesenden Peripatetiker, ob er sich nicht überzeugt habe, dass der Ursprung der Nerven das Gehirn und nicht das Herz sei? Aber der Peripatetiker gab zur Antwort, nachdem er sich eine Zeit lang besonnen hatte: 'Equidem ita aperte rem oculis subjecisti, ut nisi textus Aristotelius aperte nervos ex corde deducens obstaret, in sententiam suam pertractures me fueris.'"—P. 258. (Feuerbach, Pierre Bayle, Leipzig, 1848.)

H. B. C.

U. U. Club.

Farrant's Anthem (Vol. ix., p. 9.). — Farrant, in his anthem, appears to have compiled it from several sources, probably the following:

"Lord, for Thy tender mercies' sake [St. Luke i. 78., St. James v. 11.], forgive us that which is past; [forgive us all that is past,—*Conf., Holy Communion.*] and give us grace to amend our sinful lives; [That it may please Thee to endue us with the grace of Thy Holy Spirit, to amend our lives,—*Litany.*] that we may incline to virtue [Lord, incline our hearts to keep this law,— *Comm., Holy Communion.*] and decline from vice. [Concede, ut ad nullum declinemus peccatum,—*Breviar. Sarisb.*, f. 13.]"

MACKENZIE WALCOTT, M.A.

Well Chapel (Vol. x., p. 525.). — DUNHEOED writes, "The spring of water flows from under the altar, which is marked with four crosses." After a tolerably extensive search I must admit I have never found an altar or tombstone so marked, the very usual number of crosses on Roman Catholic altars erected during the sixteenth and seventeenth centuries is "five," intended as symbols of the five wounds of Christ; some few are marked with "seven," these are figurative of the seven sorrows of the Virgin; and to these may be

added the number of "eight," a rare occurrence, and perhaps used only on tombstones, where they are commemorative of the eight Beatitudes. Your correspondent will confer a great kindness by explaining the meaning intended to be conveyed by "four crosses." In modern Roman Catholic altars, no longer or rarely built of stone, a small square piece of marble is let into the wood on which a single cross is inserted. HENRY DAVENEY.

"*Condendaque Lexica*," *&c.* (Vol. ix., p. 421.; Vol. x., p. 116.).—These lines, for which MR. GANTILLON inquires, and which are quoted in the preface to Liddell and Scott's *Lexicon*, will be found, as might be expected, in the Poemata of our great English lexicographer Dr. Johnson. They occur as follows in the first verse of the well-known poem,

"ΓΝΩΘΙ ΣΕΑΥΤΟΝ.

(Post Lexicon Anglicanum auctum et emendatum.)

"Lexicon ad finem longo luctamine tandem
Scaliger ut duxit, tenuis pertæsus opellæ,
Vile indignatus studium, nugasque molestas,
Ingemit exosus, *scribendaque* lexica mandat
Damnatis, pœnam pro pœnis omnibus unam," &c.

This has been very pleasingly rendered in English verse by his biographer Mr. Murphy ("Essay on the Life and Genius of Samuel Johnson, LL.D.," prefixed to many editions of the *Dictionary* and *Works*), which I shall here transcribe:

"KNOW YOURSELF.

(After revising and enlarging the English Lexicon or Dictionary.)

"When Scaliger, whole years of labour past,
Beheld his Lexicon complete at last,
And, weary of his task, with wond'ring eyes,
Saw from words piled on words a fabric rise,
He cursed the industry, inertly strong,
In creeping toil that could persist so long;
'And if,' enraged he cried, 'Heaven meant to shed
Its keenest vengeance on the guilty head,
The drudgery of words the damn'd would know,
Doom'd to write Lexicons in endless woe,'" &c.

It appears from the above that B. H. C. was quite correct in attributing the original lines to Jos. Scaliger. The epigram which he noted will be found in the *Gentleman's Magazine* for 1748, p. 8., and which, as Mr. Murphy remarks, was "communicated without doubt by Dr. Johnson" to his friend "unwearied Urban." J. R. G.

Dublin.

Rhymes connected with Places (Vol. v., p. 293.).—The following are in the moorlands of Staffordshire, not far from Alton; Grin is Grindon:

"Calton, Caldon, Waterfall, and Grin,
Are the four fou'est places I ever was in."

Ita testor. GULIELMUS FRASER, J. C. B.

Alton, Staffordshire.

Poetical Tavern Signs (Vol. x., pp. 33. 329.).—At Street-Bridge, Chadderton, near Manchester, referring to a coalpit chimney hard by:

"Altho' the engine smoke be black,
If you'll walk in I've ale like sack."

JOHN SCRIBE.

In riding through Dorsetshire two or three years ago, my attention was caught in passing by a very old sign-board, representing a stag with a ring round its neck, and the following lines below:

"When Julius Cæsar reigned here,
I was then but a little deer;
When Julius Cæsar reigned king,
Upon my neck he placed this ring,
That whoso me might overtake,
Should spare my life for Cæsar's sake."

The stag was almost effaced, and the lines were much obliterated by the action of rain and sun. The inn is called "King's Stag." It is on your right, a little off the road from Lydlinch to Haselbury Bryan. Before you come to it, you pass an inn called "Green Man," with a very old sign-board, representing a gentleman entirely clad in green. PHILOLOGUS.

Bolingbroke's Advice to Swift (Vol. x., p. 346.; Vol. xi., p. 54.).—MR. BREEN does not seem to be aware of the fact that, in French, instructions (*ordonnances*) are commonly put in the infinitive, rarely in the imperative. Such being the fact, there is no need to adopt the suggested change of *r* into *z*, at the end of the verbs *nourrisser*, *fatiguer*, and *laisser*.

MR. BREEN charitably suggests that by *soupir* I probably intended *soupirer*. Certainly: the error was occasioned by the proximity of *s'assoupir* in my note. I think *soupirer* far preferable to *sonner*, and I have now little doubt that the former was Bolingbroke's word. Allow me to thank MR. BREEN for his reply. Though I have been obliged to dissent from *some* of his remarks on Sterne's French, I am fully sensible of the soundness of most of his criticisms on French composition, and think he has done good service for "N. & Q." C. MANSFIELD INGLEBY.

Birmingham.

Tenure per Baroniam (Vol. ii., p. 302.; Vol. x., p. 474.).—BARO and REV. WILLIAM FRASER are referred to a treatise, entitled *Tenure and Peerage by Barony*, published by Messrs. Stevens & Norton in August, 1853, where they will find the subject in question discussed. Copies of the pamphlet are left for them with the writer's compliments at the publisher's, Mr. Bell's, 186. Fleet Street. ANON.

Earthenware Vessels found at Fountains Abbey (Vol. x., p. 386.).—It was a frequent practice to use bellarmines, or grey-beards (the glazed jugs

so called from a bearded mark on the neck), in the construction of old walls. There are constant examples of this in England. The object was probably to combine strength with lightness, on the principle of our modern hollow bricks. In the upper portion of the wall of Caracalla's Circus, near Rome, are many large globular amphoræ embedded in the masonry in rows.

W. J. BERNHARD SMITH.

Temple.

Jubilee of 1809 (Vol. xi., p. 13.).—*An Account of the Celebration of the Jubilee of* 1809, *in various Parts of the Kingdom*, was published in a quarto volume at Birmingham shortly after. A copy is or was on sale at Russell Smith's, Soho Square.

AN EX-LADY BOSWELL SCHOLAR.

Miscellaneous.

NOTES ON BOOKS, ETC.

The decision of the great literary prizes, *The Burnett Bequest*, for the two best treatises "On the Being and Attributes of God," took place at Aberdeen on Saturday last. The successful competitors were, for the first prize, of 1800*l.*, the Rev. Robert Anchor Thompson, A. M., of Louth, Lincolnshire; and for the second, of 600*l.*, the Rev. John Tulloch, Principal of St. Mary's College, St. Andrew's. There were no less than 208 competitors, and the judges, Professor Baden Powell, Mr. Henry Rogers, and Mr. Isaac Taylor, were unanimous in their decision. They reported very favourably of several others of the very numerous essays submitted to their judgment.

The Rev. Canon Stanley, whose article on the "Murder of Becket" in the *Quarterly Review* for September, 1853, was read with so much interest by historical students, has reprinted it in a volume entitled *Historical Memorials of Canterbury*. He has thrown in as make-weights three other papers, namely, the Landing of Augustine; Edward the Black Prince; and Becket's Shrine, being the substance of four lectures delivered by him. These, however, are inferior in value, because obviously less carefully prepared than his contribution to the *Quarterly Review*. But they have been illustrated with many curious and valuable notes by Mr. Albert Way, one of which, on a subject formerly discussed in our columns, namely, "The Pilgrim's Road," will be read with interest by all who took part in that discussion.

If Lord John Russell's definition of a Proverb — "The wisdom of many and the wit of one" — be correct; and if Lord Bacon be justified in declaring, that "the genius, wit, and spirit of a nation are discovered by their proverbs;" what a book of wit and wisdom, what an illustration of national character of the English, must that be which Mr. Bohn has recently issued under the title of *A Handbook of Proverbs, &c.!* And, certainly, a very curious collection it is. It certainly does not contain, as it professes to do, "an entire republication of Ray's *Collection of English Proverbs*:" for no publisher could reprint Ray's work *entire*, and Mr. Bohn has admitted quite as much of it as he *decently* could; yet the collection is a valuable and useful one, and made still more so by its extensive Index.

If it be a well-founded observation, that the life of any man written with truth must be of interest, how much interest must there also be in a like truthful history of any city,—a history which shall tell, not only of its bricks and mortar, or even of the scenes enacted in it, but also of those who congregated within its walls, and made its name famous among the people of the earth. Pennant did much of this for London, Saintfoix for Paris; and we cannot bestow higher praise upon *The History of the City of Dublin* by J. T. Gilbert, of which the first volume is now before us, than by saying that the Honorary Secretary of the Irish Archæological and Celtic Society has produced a work which may well be placed beside those models of amusing and instructive topography. The volume is replete with most curious matter, suggestive of many interesting inquiries, and deserves such patronage as will insure its early completion. It is altogether most creditable to the author.

BOOKS RECEIVED.—*Gibbon's Roman Empire, with Notes by Milman and Guizot, edited by Dr. Smith*, Vol. VI., which carries the work down to the fifty-second chapter.

Voyages and Discoveries in the Arctic Regions, by F. Mayne. This, the 73rd number of Longman's *Traveller's Library*, contains a clear "bird's-eye view" of a subject to which recent events have lent a painful interest.

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CONTENTS.

NOTES: — Page

Books burnt, by Rev. B. H. Cowper - 77
"Christie's Will," or "Cryistiswoll" - 78
Facts respecting Colour - - - 79
Notices of the Dead Sea, by William Winthrop - - - - - 79
The Man in the Moon - - - 82

MINOR NOTES: — Old French Monthly Rules — Mutilation of Chaucer — Thucydides and Mackintosh — Fastener for loose Papers — London Directory, 1855 — The Congress at Rhinocorura — Twins — Whittlebury Oaks — Inscriptions on Buildings - - - 83

QUERIES: —

Wilkes's Copy of Junius's Letters - 84
Medal of the Pretender, by Chas. S. Greaves, Q. C. - - - - 84
Sir Samuel Bagnall - - - 85

MINOR QUERIES: — Pope and "The Duncisd" — Gurney's "Burning of East Dereham" — Neilson Family — Lucifer's Lawsuit — Husbandman — Talismanic Ring — Booch or Butch Family — Dramatic Queries — First Book printed in New England — "The woodville sung," &c. — F.S.A. Question — "William and Margaret" — Armorial — Arms of Ilsley - - - 86

MINOR QUERIES WITH ANSWERS: — Joyce Family — The Irish Palatines — Etruscan Bronzes — The "Telliamed" — "The Twa Bairns," a Ballad - 87

REPLIES: —

The Devil's Dozen - - - - 88
Cowley on Shakspeare, by F. White - 89
Sir Thomas Prendergast, by Rev. J. B. Deane - - - - - 89
"Roccha de Campanis," by Rev. H. T. Ellacombe - - - - 90

PHOTOGRAPHIC CORRESPONDENCE: — Collodionized Glass Plates, &c. — Bromo-Iodide of Silver - - - - 90

REPLIES TO MINOR QUERIES: — Death-bed Superstition — "Whychcotte of St. John's" — Railroads in England — "Talented" — "Snick up" — The Post-mark on the Junius Letters — "Nettle in, dock out" — Poems of Ossian — Books chained in Churches — Prophecies of Nostradamus, Marino, and Joachim — The Divining Rod — Amontillado Sherry — Mortality in August — Clay Tobacco-pipes — Brasses restored — St. Pancras — Artificial Ice — Camphell's Imitations — Turning the Tables — Sestertium — Cummin — Tallies — Hangman's Wages — Charm for a Wart - - 91

MISCELLANEOUS: —

Notes on Books, &c. - - - 95
Books and Odd Volumes Wanted.
Notices to Correspondents.

VOL. XI. — No. 275.

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LONDON, SATURDAY, FEBRUARY 3, 1855.

Notes.

BOOKS BURNT.

Having been accustomed to enter in my *adversaria* any notices which I have met with in the course of my reading, of the destruction of books by fire, permit me to forward to you the first portion of my collection. There is a second series of notes of the formation or existence of ancient libraries, which I shall be happy afterwards to send as a farther contribution to the history of books and their fortunes. No doubt many of these are already known to your readers, but perhaps they have not appeared in a collected form. My time does not permit me to arrange them in chronological order. I give my authorities where I find them recorded. You have correspondents who will, no doubt, make additions to this list, which may be considered supplementary to the notices of books burnt by the hangman, which have already appeared in your pages.

It is pretended, that about the year of the world 3700, the Chinese Emperor Che-hwang-te ordered all books to be burnt; and that after this event, in the metal vases were left the only monuments of the ancient characters. (*Asiatic Journal*, vol. ii. p. 259.)

Jehoiakim burnt the prophecies of Jeremiah, after cutting them with a knife. (Jer. xxxvi. 23. &c.)

In Acts xix. 19. it is recorded that those at Ephesus "who used curious arts, brought their books together and burnt them before all men."

Socrates, the historian, relates (book i. 6.), that Constantine the Great ordered, that "if any writing of Arius" was found, it should be forthwith committed to the flames, to destroy not only the heresy, but every memorial of it. Any one who, after this, secreted any of Arius's books, did so on pain of death. To the same effect writes Sozomen, i. 20.

After this, heretical books were commonly ordered to be removed in the same way. This will account for the fact, that so few of the writings of reputed heretics now remain.

The destruction of the famous library of Alexandria in A.D. 642 by Omar, is too well known to need description.

The Council of Constance in 1414 condemned the writings of Wiclif to the flames, and added the condemnation of the author's bones. The same Council burnt Hus, the *author* of the heretical books.

Luther copied the example of his teachers, and in 1520 burnt publicly the Pope's bull, the decretals, canon law, &c., at Wittemberg. But we must remember that Luther's writings had been already burnt at Mentz, Louvain, and other places.

Many books have been burnt privately as well as publicly in consequence of the decision of the Council of Trent concerning heretical writings.

The burning of two-thirds of the Sibylline books by Amalthea, in the reign of Tarquin the Proud, is well known. (Comp. A. Gell. i. 19., and Plin. *Nat. Hist.* xiii. 13. 27.). The library of Pisistratus *escaped* burning at the destruction of Athens by Xerxes, who removed the books to Persia. (A. Gell. vi. 17.)

The Alexandrian library was in part burnt at the siege of that city, but not intentionally. (A. Gell. vi. 17.)

In 435, an Armenian council ordered the writings of Nestorius to be publicly burnt.

In 680, at a general council at Constantinople, the writings of Honorius, Bishop of Rome, and of others, were condemned as heretical and burnt.

In 868, a Roman council issued a condemnation of Photius, and adjudged to the flames his book against Pope Nicholas.

In 869, at Constantinople, the writings of Photius and of his defenders were ordered to be burnt before the synod.

In 904, at Ravenna, the acts of the council, which condemned Formosus the Pope at Rome, were rescinded and burnt.

In 1209, the second Council of Paris prohibited and burnt the writings of Aristotle and of others.

In 1410, a convocation at Oxford condemned and burnt the writings of John Wiclif. They were again burnt in 1412, at Rome.

In the destruction of Herculaneum in A.D. 79, many books were burnt; many others yet remain more or less injured by fire. 150 volumes were discovered in 1754.

It is said that books, to the number of 200,000, were burned in A.D. 476 at Constantinople by order of Leo I., Bishop of Rome.

Many of the books of Galen are known to have been burnt in his own house at Rome. One account says he wrote no fewer than 300 volumes, the greater part of which were burnt in the Temple of Peace, where they had been deposited.

There was a great destruction of books at the sacking of Rome by Genseric the Goth. The same is recorded of the overthrow at Athens. And of the destruction of Jerusalem by the Romans under Titus.

Augustin says:

"Ezra, the priest of God, restored the law which had been burnt by the Chaldeans in the archives of the temple." — *Opp.*, vol. iii. part ii. App.

Honorius III., in A.D. 1216, condemned the writings of John Scotus Erigena to be burnt.

In the fifth century, Marcian, the Roman emperor, issued an edict in which he condemned to the flames the writings of Eutyches.

Justinian, by a constitution made at the time of the fifth general council of Constantinople, ordained that the writings of heretics should be burnt. Especial reference is made to Anthimus, Severus of Antioch, Zoaras, &c.

Justinian, by another edict against Severus, forbad "that the sayings or writings of Severus should remain with any Christian man;" and ordered that "they should be burnt with fire by their possessors. Whoever disobeyed was to have his hands cut off."

In 1120, a council at Suessa condemned a book by Abailard, and compelled him to put it into the fire with his own hands.

By will, Virgil required his own poems to be burnt; but Augustus prevented it from being effected. (Pliny, *Nat. Hist.* vii. 30.)

The first Roman libraries were burnt when the city was set on fire by Nero. (Sueton., *Nero*, *&c.*)

The library adjoining the Temple of Peace at Rome was burnt under Commodus. Compare *Herodian*, i. 44. B. H. COWPER.

(*To be continued.*)

"CHRISTIE'S WILL," OR "CRYISTISWOLL."

Every one acquainted with Scott's *Border Minstrelsy* is aware that "Christie's Will" is the name of a famous border reiver of the seventeenth century:

"Traquair has ridden up Chapelhope,
And sae has he down by the Gray Mare's Tail;
He never stinted the light gallop,
Until he speer'd for Christie's Will.

"Now Christie's Will peep'd frae the tower,
And out at the shot-hole keeked he;
'And ever unlucky,' quo' he, 'is the hour,
That the warden comes to speer for me!'

"'Good Christie's Will, now, have na fear!
Nae harm, good Will, shall hap to thee;
I saved thy life at the Jeddart air,
At the Jeddart air frae the justice tree.

"'Bethink how ye swore, by the salt and the bread,
By the lightning, the wind, and the rain,
That if ever of Christie's Will I had need,
He would pay me my service again.'

"'Gramercy, my lord,' quo' Christie's Will,
'Gramercy, my lord, for your grace to me!
When I turn my cheek, and claw my neck,
I think of Traquair, and the Jeddart tree.'

"And he has open'd the fair tower yett,
To Traquair and a' his companie;
The spuile o' the deer on the board he has set,
The fattest that ran on the Hutton Lee.

"'Now, wherefor sit ye sad, my lord?
And wherefor sit ye mournfullie?
And why eat ye not of the venison I shot
At the dead of night on Hutton Lee?'

"'O weel may I stint of feast and sport,
And in my mind be vexed and sair!
A vote of the canker'd Session Court,
Of land and living will make me bare.

"'But if auld Durie to heaven were flown,
Or if auld Durie to hell were gane,
Or . . . if he could be but ten days stoun,
My bonnie braid lands would still be my ain.'

"'O mony a time, my lord,' he said,
'I've stoun the horse frae the sleeping loun;
But for you I'll steal a beast as braid,
For I'll steal Lord Durie frae Edinburgh town!'"

As the ballad goes on to relate, and as Sir Walter Scott's notes explain, Christie's Will was as good as his word. He kidnapped the "auld lurdane" near the sands of Leith, and enveloping him in a cloak, carried him to the Tower of Grahame, in Annandale, where he was detained in close confinement until the lawsuit in which Traquair was concerned had been decided in his favour. Lord Durie, it was understood, would have voted in favour of the opposite party. Various other daring deeds are recorded by the freebooter, which well entitle him to distinction in Border history.

But who was Christie's Will? Sir Walter states, on the authority of a somewhat ambiguous tradition, that his real name was Armstrong, and that he was the son or grandson of *Cristopher*, son of "the famous John Armstrong of Gilknockie, executed by James V.;" hence called Christie's Will by way of distinction.

The "Johnnie Armstrong" alluded to was executed, it is believed, in 1529. His son Christopher appears to have been an infant at the time:

"And God be with thee, *Kirsty*, my son,
Where thou *sits on thy nurse's knee.*"

If this was the Christopher, as Sir Walter supposes, who grants a bond of man-rent to Lord Maxwell in 1557, he would then be about twenty-nine years of age, and could not well have been the father of Christie's Will, who kidnapped Lord Durie; which circumstance must have occurred nearly *eighty* years afterwards. Alexander Gibson, Lord Durie, the well-known collector of *Durie's Decisions*, was promoted to the bench 10th July, 1621, and died in July, 1646.* As he is described as "Auld Durie" in the ballad, the probability is that his abduction took place towards the close of his life, about 1640. At all events Christie's Will, who is represented as having performed certain dexterous feats during the troubles of Charles I., must have been in the prime of life at the time, and was more likely, if an Armstrong at all, to have been the grandson than the son of Kirsty; hence, unless Christopher had continued as a family name for two or three generations, the designation of Christie's Will is inexplicable.

We have been led into these remarks by the fact, not generally known, perhaps, that Cryistis-

* Another authority mentions his death as occurring 10th June, 1644.

woll was, and still may be, for aught we know, a surname in this country. This appears from the following extract:

"Test. Chryistiswoll — The testament, testamentar, &c., of vmqle Johne Chryistiswoll, zonger, ane of the portioneris of Lunderstoun, ffaithfullie maid, &c., the xiiij day of November, 1606 zeiris. Quhairin he nominat and constituit Thomas Chryistiswoll, in Brae, his brother, and Jonet Sympsone, spous to the defunct, his exrs, &c. . . . This testament was maid be the mouth of the deid, day, moneth, zeir and plaee, foirsaid. Befoir thir witnesses — Mr. Thomas Zonger, minister at Innerkipe; Thomas Sympsone in Brae; James Tailzeour, ane of the portioneris of Lunderstoun, and James Hyndman, in Clochmuir. . . . Confirmed at Glasgow, the penult day of May, 1608 zeiris."

It farther appears that Chryistiswoll, or Crystiswoll, was the name of a place as well as of persons: Robert Stewart, of *Crystiswoll*, is a witness to the testament of "Robert Birsbane of Bishoptoun, within the parochin of Erskyne," dated 16th January, 1610.

In Scotland, "Christie's Will," and "Cryistiswoll," as pronounced by the peasantry, are precisely similar; hence the possibility that the one is merely a misnomer of the other, and that the freebooter of the ballad was not an Armstrong at all, but a genuine descendant of the Cryistiswolls!

A.

FACTS RESPECTING COLOUR.

It has sometimes been maintained, that everything material has its symbolical signification. Have any of your readers, who incline to this opinion, ever observed how remarkably this theory is supported by the following facts in regard to colour?

If twenty persons were asked which they considered the most beautiful of the three primary colours — blue, red, or yellow? probably fifteen out of the twenty would reply "blue" — heaven's own hue. Yet ask those fifteen to name the two colours which they consider would form the most harmonious combination, probably not one of them would mention blue as forming part of this favourite mixture.

It is a law of colouring, that no two primary colours will blend — the effect would be harsh, the contrast too violent; but a primary colour must always be united with a compound, and in that compound the primary must bear a part. Thus, red and purple are a good mixture, because red is an ingredient of purple. Green and gold are a good mixture, because yellow is an ingredient of green. Upon the same principle, blue and green ought to be an agreeable combination, because blue is an ingredient of green; yet blue and green are universally considered a bad mixture. Thus we see that blue will not harmonise either with red, yellow, or green. It stands alone, exquisitely beautiful, but almost incompatible with other colours. Nevertheless, by mixing it with red, we produce purple — a colour which harmonises more universally than any other, whether primary or compound. Thus purple and red, purple and gold, purple and green — nay, even purple and blue itself — are all manifestly good mixtures. But though purple is so harmonious, and is in itself so beautiful, yet it has this peculiarity, viz. it loses all its charms when seen by an artificial light.

Surely none can be so dull of imagination, as not to see the obvious spiritual meaning of all this. Blue — the hue of heaven — is too bright and pure to blend with earthly hues. How, then, can we bring heavenly things to harmonise with things earthly? Has it not been by the shedding of blood? Is it not the *red* stream of our Saviour's blood, which has brought down Heaven to earth? Is it not that crimson stream which has restored harmony between man and his Maker, between earth and Heaven? And as purple — an apt emblem of the Gospel — is the only colour which is suited to all other colours, so the Gospel is the only scheme of religion which is suited to the condition of all men. And as purple, so beautiful when seen by the light of Heaven, looks dead and mean by an artificial light, so the Christian religion, when contemplated by a heaven-illuminated mind, is seen to be the sublimest of ideas; but, seen by the dim taper of human reason, it looks mean and despicable.

If there be any truth in these considerations, how much might colouring, in every branch of the art, be improved and ennobled by a due regard to its symbolical meaning! — a meaning which seems to have been graciously implanted in matter, in order that it may act as an antidote to itself, and raise the mind from an undue attachment to material things to the contemplation of things spiritual. Surely it is presumptuous to condemn Mr. Ruskin as romantic and fanciful, because he considers that to be the most perfect system of colouring in which red, blue, and purple (the colours revealed to Moses on Mount Sinai) predominate. It may be objected that blue harmonises with brown and grey; but it should be remembered, that these are neutral tints, and, as far as the present argument is concerned, must be placed in the same category with black and white.

E. H.

Bromsgrove.

NOTICES OF THE DEAD SEA.

It is not without reason that readers are puzzled when finding such contradictory statements in the works of well-known authors, as are to be met with in the following passages:

1. "The lake Asphaltites is vastly great in circumference, as if it were a sea. It is of an ill taste, and is

pernicious to the adjoining country by its strong smell; the wind raises no waves there, nor will it maintain either fish or such birds as use the water."* — *Tacitus*, lib. v. c. 6.

2. "This lake Asphaltydes is by some also called Mare Mortuum, for by reason of the saltnes, and thicknes of it, nothing can live in it; neyther will it mix with the waters of Jordan, though the river run through the very midst of the lake. No creature can possibly sink in it, though it were a horse, or oxe, and their legs were tyd together; nay, the very burds that sometimes would fly over it, are by the noysome smell of it suffocated, and fall dead into it."* — Teonge's *Diary*, p. 120.

3. "The river Jordan running a great way further with many windings, as it were to delay his ill destiny, gliding through the plains of Jericho not far below where that city stood, is at length devoured by that accursed lake Asphaltydes, so named of the bitumen which it vomiteth; called also the Dead Sea—perhaps in that it nourisheth no living creature, or for its heavy waters, hardly to be moved by the wind."* — *Sandys*, lib. iii. p. 110., 1600.

4. "We found the hills, which are of white stone, higher the nearer we approached the Dead Sea. The air has been always thought to be bad; and the Arabs and people who go near its banks, always bind their handkerchiefs before their mouths, and draw their breath through their nostrils, through fear of its pernicious effects."* — *Pocock*, vol. ii. pp. 37, 38., 1733, 1740.

5. "Everything about it was in the highest degree grand and awful. Its desolate, though majestic features, are well suited to the tales told about it."* — Clarke's *Visit to the Holy Land*, 1801.

6. "I went on, and came near to those waters of death; they stretched deeply into the southern desert, and before me, and all around as far away as the eye could follow, blank hills piled high over hills, pale, yellow, and naked, walled up in her tomb for ever—the dead and damned Gomorrah. There was no fly that hummed in the forbidden air—but instead, a deep stillness. No grass grew from the earth, no weed peered through the void sand; but in mockery of all life, there were trees borne down by Jordan in some ancient flood, and these, grotesquely planted upon the forlorn shore, spread out their grim skeleton arms, all scorched and charred to blackness by the heats of long silent years."—*Eothen*, cap. xiii. p. 106.

7. "At length we reached the shore of the fatal sea, and encamped within a few yards of the water's edge. The shore was strewn with logs of wood, and withered branches that presented something of a petrified appearance, and lighted into a fire with great facility. There was no shell, or fly, or any sign of life along the curving sand."—Warburton's *Crescent and the Cross*, cap. xi. p. 107.

8. "About six we entered the great plain at the end of the Dead Sea; for about a quarter of an hour we passed a few bushes, but afterwards found the soil sandy and perfectly barren. At dark, we stopped for the night in a ravine at the side of a hill, much against the wishes of our guides; who strongly urged the want of water and the dread of dytchmaan, as inducements to make us proceed. We collected a quantity of wood which the Dead Sea had thrown up at high-water mark, and endeavoured to make a fire in order to bake bread, as we had flour. The wood however was so impregnated with salt, that all our efforts to light it were unavailing; and we contented ourselves with drinking the flour and water mixed, which, though not very palatable, served to appease our hunger."—Irby and Mangles' *Travels in Egypt, Nubia, Syria, and the Holy Land*, London, 1845, p. 107.

9. "We arrived all at once at the lake; I say all at once, because I thought we were a considerable distance from it. No murmur, no cooling breeze, announced our approach to its margin. The strand, bestrewed with stones, was hot; the waters of the lake were motionless, and absolutely dead, along the shore. There was no want of wood, for the shore was strewed with branches of tamarind trees brought by the Arabs; and such is the force of habit, that our Bethlemites, who had preceded with great caution over the plain, were not afraid to kindle a fire which might so easily betray us. One of them employed a singular expedient to make the fire: striding across the pile, he stooped down over the fire till his tunic became inflated with the smoke; then rising briskly, the air, expelled by this species of bellows, blew up a brilliant flame.

"About midnight I heard a noise upon the lake. The Bethlemites told me that it proceeded from legions of small fish which come and leap about on the shore. This contradicts the opinion generally adopted, that the Dead Sea produces no living creature."—Chateaubriand's *Travels to Jerusalem and the Holy Land*, London, 1835, vol. i. pp. 343, 344.

10. "Since our return (to America), some of the water of the Dead Sea has been subjected to a powerful microscope, and no animalculæ or vestige of animal matter could be detected."—Lynch's *United States' Expedition to the Dead Sea*, 1849, p. 377.

11. "Almost at the moment of my turning from the Jordan to the Dead Sea, notwithstanding the long credited accounts that no bird could fly over without dropping dead upon its surface, I saw a flock of gulls floating quietly upon its bosom; and when I roused them by a stone, they flew down the lake, skimming its surface until they had carried themselves out of sight."—Stephen's *Incidents of Travel*, cap. xxxii. p. 122.

12. "The general appearance of this wilderness of land, and water over which an awful silence reigns, is gloomy in the extreme, and calculated to depress the spirit of the beholder. The soil around (the Dead Sea) being impregnated with salt, produces no plants; and the air itself, which becomes loaded with saline particles from evaporation, cannot be favourable to vegetation. Hence the deadly aspect which reigns around the lake. During the few hours we remained in this neighbourhood, we confess we did not see any birds; but it is not true that the exhalations of the lake are so pestiferous as to kill those which attempt to fly over it."—Robinson's *Palestine*, vol. i. pp. 66, 67.

13. "Nothing in this place gave me the least idea of the desolation spoken of in the Bible. The air is pure, and the fields extremely verdant."—Mariti's *Visit to the Dead Sea*, 1760, vol. vii. p. 372.

14. "The old stories about the pestiferous qualities of the Dead Sea and its waters, are mere fables or delusions; and actual appearances are the natural and obvious effects of the confined and deep situation, the intense heat, and the uncommon saltness of the waters. Lying in its deep cauldron, surrounded by lofty cliffs of naked limestone rock, exposed for seven or eight months in the year to the unclouded beams of a burning sun, nothing but sterility and solitude can be looked for upon its shores: and nothing else is actually found, except in those parts where there are fountains or streams of fresh water; in all of which places there is a fertile soil, and abundant

* The references thus marked are to be seen in Teonge's *Diary*, London, 1825, pp. 120. 123.

vegetation. Birds also abound, and they are observed to fly over and across the sea without being, as old stories tell, injured or killed by its exhalations." — *Pictorial Bible,* London, 1849, vol. iii. p. 572.

15. "THE DEAD SEA.

'Upon the stern and desolate shore I stood
Of that grim lake, within whose foul recess,
Jordan's sweet waters turn to bitterness.
O'er the dull face of the sepulchral flood,
No spirit moved. In vain with soft caress,
The gentle breeze its sullen waters wooed:
No token answered. Nor was it the less,
When there arose a tempest fierce and rude,
A ghastly scene; for like no living sea,
Whose billows, buoyant with a sparkling life,
Ride on the storm, rejoicing in the strife,
Was this; but when the strong wind mightily
Lifted its leaden waves, with dismal roar,
And heavy corpse-like sound, they fell upon the shore.'

"From Bethany we struck into a path, a little to the south of the Jericho road, and leading directly to the head of the lake. This was, if possible, even more dreary than the other; on all sides rose, peak above peak, blasted and desolate mountains, each like the crater of an extinct volcano. And as I descended into the silent plain of the Dead Sea, the only living creature in sight was a long thin snake, like a whipcord; that, curling itself away among the stones, seemed quite in character with the scene.

"But there was nothing gloomy in the colour of the lake itself: on the contrary, it was a deep and beautiful blue; and if those naked rocks around were but covered with foliage, and those barren sands with verdure, it would indeed be a lovely and enchanting scene. And such it was once, — 'even as the garden of the Lord, before the Lord destroyed Sodom and Gomorrah.'

"But as I drew nearer to the water's edge, its character seemed to change, and I perceived how rightly it has received its name. Like the mirror held to the dead man's face, no breath of life dimmed the polished brightness of its surface. The gentle breeze played over it unheeded: there it lay, motionless and dumb — with its blue eye turned up to the naked sun, in a fixed and glassy stare." — Ferguson's *Pipe of Repose*, London, 1851, pp. 102. 108, 109.

16. "I have no bright recollections of pleasant scenes, or happy hours experienced during my tour. Parching heat and intolerable thirst, the dusty wilderness, stumbling and faded horses, the vain shelter of tents; the by no means vain stings of fleas, flies, and their coadjutors and accomplices; the fights with muleteers, and the impositions of divers hirelings; make up the sum of my recollections, to which I may add a fever I caught bathing in the Jordan, and which has clung to me until my safe arrival home — a favour seldom accorded to other Europeans similarly situated, as they are almost invariably, and in a few days, relieved from their torments by death." — Neal's *Eight Years in Syria and Palestine*, London, 1851, vol. i. p. 146.

17. "I must here assert most positively, that the alleged impossibility of horses wading through the waters of the Dead Sea, in consequence of the density of those waters, which would make them lose their balance, constitutes a wild fable, resting on no foundation; and which, like many other fallacies, has been repeated at pleasure, thus acquiring progressive and increasing currency in the narratives of succeeding travellers.

"And here we are encamped once more for the last time on the shore of this sea, which has become so dear to us; now we can estimate at their correct value the fantastic fables so long invented to represent it as a place of malediction and death. I must confess, however, that on this particular occasion the attractions of the neighbourhood are materially qualified, owing to the swarms of musquitoes by which we were assailed. Not content with assaulting such parts of our bodies as are exposed to their sting, these persevering enemies contrive to get within our clothing, and stab us even through cloth, linen and flannel — with venom enough to drive us out of our senses." — De Saulcy's *Journey round the Dead Sea*, London, 1854, vol. ii. pp. 33. 36.

18. "The Dead Sea was anciently called 'Sea of the Plain,' 'Salt Sea,' 'East Sea;' and by Josephus, and the Greek and Roman writers, 'Lacus Asphaltites;' that is, bitumenous lake, on account of the bitumen found in its waters.

"The water of the Dead Sea contains one-fourth of its weight in a hundred of saline ingredients, in a state of perfect desiccation. It is also impregnated with other mineral substances, especially with bitumen, which often floats on its surface in large masses; it is most probably cast up from the bottom by volcanic action, and is recorded to have been seen after earthquakes in masses resembling small islands. Considerable quantities of wood, and other vegetable matter, are found cast on the shores by the great buoyancy of the water, in which it is difficult to swim; the feet being buoyed up to a level with the head. Its specific gravity is to that of distilled water, as 1212 to 1000; and greater, therefore, than that of any other water known.

"Josephus relates, that some slaves, thrown in with their hands tied behind them, by order of Vespasian, all floated. Modern travellers have floated in its waters without moving, and were able to read a book or sleep; and a horse having been driven in on one occasion, did not sink, but floated on his back, violently throwing his legs upwards.

"There are some hot brackish springs on the shores, but only two of sweet water, at Ain Jidy, and on the peninsula of the eastern shore. Not a trace of vegetation nor a patch of verdure is to be found anywhere but in the two last-mentioned spots, except some canes and reeds near the salt-marshes; all is death-like sterility; not a living creature is seen, because the smallest bird would not find a blade of grass for its sustenance. The scenery is thus awfully wild and sublime, presenting a vivid picture of the grim terrific abode of eternal death." — *Journal of a Deputation to the East*, London, 1854, Part II. pp. 379, 380, 381.

The space required for the insertion of the above extracts in "N. & Q." will prevent my taking some other quotations from standard works: that of Professor Robinson, and his well-known learned coadjutor the Rev. Mr. Smith, being among the number. De Saulcy, to whose interesting volumes a reference has already been given, differs from all preceding travellers, as he does from many biblical scholars, when stating that the doomed cities of Sodom and Gomorrah may not have been destroyed by any sudden irruption of the Dead Sea. He states that the two places were distant from each other seventy-five miles; and if ever submerged, the ruins, on the "recession of the sea, were left on dry land," which he has discovered. A critical writer has recently remarked, that Mr. De Saulcy's claim to this discovery cannot

be disputed, and to this opinion many readers will readily give their assent.

Long as this note may be, still it cannot be closed before briefly referring to three distinguished travellers, who perished shortly after navigating the Dead Sea, and left their remains not very far from its banks. The first was the much-regretted Costigan, whom the writer met at Constantinople before starting on his fatal expedition, and whose "melancholy story is known." Lieutenant Molyneaux, of H. M. S. "Spartan," in 1847 was the second unfortunate victim. He passed three days, and as many nights, in his boat; and died on returning to his ship of the fever which he caught at that time. The notes left by this gallant young officer "were read before the Geographical Society, and noticed in the *Athenæum*." One other name remains only to be mentioned, that of the lamented Dale; he breathed his last on the hills of Lebanon, and was buried at Beyrout. Second in command of the United States' Expedition to the Dead Sea, he died in the service of his country; and the beautiful tribute paid to his memory by Commander Lynch will tell how much his loss was regretted.

WILLIAM WINTHROP.

Malta.

THE MAN IN THE MOON.

"Mon in the mone, stond and streit;
On is bot-forke is burthen he bereth.
Hit is muche wonder that he na doun slyt,
For doute leste he valle, he shoddreth ant shereth:
When the forst freseth much chele he byd
The thornes beth kene is hattren to-tereth;
Nis no wytht in the world that wot wen he syt
Ne, bote hit bue the hegge, whet wedes he wereth.

"Whider trowe this mon ha the wey take,
He hath set is o fot is other to foren,
For non hithte that he hath ne sytht me hym ner shake,
He is the sloweste mon that ever was yboren.
Wher he were othe feld pycchynde stake,
For hope of ys thornes to dutten is doren,
He mot myd is twybyl other trous make,
Other al is dayes werk ther were yloren.

"This ilke mon upon heh whener he were,
Wher he were y the mone boren aut yfed,
He leneth on is forke ase a grey frere,
This crokede caynard sore he is adred.
Hit is mony day go that he was here,
Ichot of is ernde he nath nout ysped;
He hath hewe sumwher a burthen of brere,
Therefore sum hayward hath taken ys wed.

"Ȝef thy wed ys ytake, bring hom the trous,
Set forth thyn other fot, stryd over sty;
We schule preye the haywart hom to ur hous,
Ant maken hym at heyse for the maystry;
Drynke to hym deorly of fol god bous,
Ant our dame Douse shal sitten hym by,
When that he is dronke ase a dreynt mous,
Thenne we schul borewe the wed ate bayly.

"This mon hereth me nout, thah ich to hym crye,
Ichot the cherl is def, the del hym to-drawe,
Thah ic ȝeȝe upon heth nulle nout hye
The lostlase ladde can nout o lawe.
Hupe forth, Hubert, hosede pye
Ichot thart amarstled in to the mawe;
Thah me teone with hym that myn teh mye,
The cherld nul nout adoun er the day dawe."

Harl. MS. 2253.

We are here presented with the idea our ancestors entertained of an imaginary being*, the subject of perhaps one of the most ancient as well as one of the most popular superstitions in the world. He is represented leaning on a fork, on which he carries a bunch of thorns, because it was for "pycchynde stake" on a Sunday that he is reported to have been thus confined. There cannot be a doubt that the following is the origin of the idea, however the moon became connected with it. See Numbers xv. 32.:

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day," &c.

To have a care "Lest the chorle may fall out of the moone" appears from Chaucer's *Troilus and Cressida* to have been a proverbial expression in his time. In the *Midsummer Night's Dream*, Peter Quince, in arranging his *dramatis personæ* for the play before the duke, directs that "one must come in with a bush of thornes and a lantern, and say he comes in to disfigure or to present the person of moonshine," which we afterwards find done. "All that I have to say," concludes the performer of this strange part, "is, to tell you that the lantern is the moon, I the man in the moon, this thorn-bush my thorn-bush, and this dog my dog." See *Tempest* also, Act II. Sc. 2.:

"*Ste.* I was the man in the moon, when time was.
Cal. I have seen thee in her, and I do adore thee;
My mistress showed me thee, thy dog, and bush."

So far the tradition is still preserved among nurses and schoolboys; but how the culprit came to be imprisoned in the moon is still to be accounted for. It should seem that he had not merely gathered sticks on the sabbath, but that he has stolen what he had gathered, as appears from the following lines in Chaucer's *Testament of Creseide*, where the poet, describing the moon, informs us that she had

"On her brest a chorle painted painted ful even,
Bearing a bush of thorns on his backe,
Which for his *theft* might clime no ner the heven."

We are to suppose that he was doomed to perpetual confinement in this planet, and precluded from every possibility of inhabiting the mansions of the just. With the Italians Cain appears to have been the offender, and he is alluded to in a very extraordinary manner by Dante in the 20th canto of the *Inferno*, where the moon is described

[* Our correspondent is of course aware that the song, with some similar remarks on this "imaginary being," have been noticed by Ritson in his *Ancient Songs*, p. 34., edit. 1792. — ED.]

by the periphrasis "Caino e le spine." One of the commentators on that poet says that this alludes to the popular opinion of Cain loaded with the bundle of faggots; but how he procured them we are not informed. The Jews have some Talmudical story that Jacob is in the moon, and they believe that his face is visible. The natives of Ceylon, instead of a man, have placed a hare in the moon.

Clemens Alexandrinus quotes Serapion for his opinion that the face in the moon was the soul of a sibyl. See Plutarch's *Morals* also (p. 559., Holland's transl., fol. 1603), where Sibylla is placed in the moon:

"And the dæmon said it was the voice of Sibylle, for she, being carried about in the globe and the face of the moon, did foretell and see what was to come."

These last two instances may throw some light on the obscure passage in Dante. H. S.

Minor Notes.

Old French Monthly Rules.—In the *Calendrier Historial* attached to *La Bible, de l'Imprimerie de Francois Estienne*, 1567, there are the following monthly rules, each accompanied with a neat illustrative woodcut:

"*Janvier.* Ce mois est figure de la mort corporelle.
Feurier. En ce mois on reclost les hayes.
Mars. En ce mois on seme l'orge et autres legumes.
Auril. En ce mois on meine les troupeaux aux champs.
May. En ce mois on s'addonne aux esbats.
Juin. En ce mois on tond les moutons.
Juillet. En ce mois on fauche les prez.
Aoust. En ce mois on fait moissons.
Septembre. En ce mois on vendange.
Octobre. En ce mois laboure les terres.
Nouembre. En ce mois les champs prennent leur faces triste.
Decembre. En ce mois l'hyuer fait ranger les gens a la maison."

The benevolent intention of Francis Stephen, the eminent compiler of this beautiful specimen of a very early almanac, is thus expressed in his Preface "Av Lectevr:"

"Comme ceux qui considerent peu l'eternele prouidence et gouuernemente de Dieu en ces choses inferieures, et moins dependans d'icelle, attribuans quasi le tous aux causes secondes et aux estoilles. Dont le plus souuent viennent a dire choses non seulement cõtre toute pieté chrestienne, mais aussi eslongées de toute verité, ainsi que le demõstre assez ce qui succede de leurs vaines et fausses pronostications."

G. N.

Mutilation of Chaucer.—At p. 22. of a lecture *On Desultory and Systematic Reading*, by the Right Hon. Sir James Stephen, K.C.B., one of the publications of the Young Men's Christian Association, is the following:

"I saw his sleeves *perfumed* at the hand
With *grèase*, and that the finest in the land."

In Bell's edition of Chaucer (1782) it is —

"I saw his sleves *purfiled* at the hond
With *gris*, and that the finest of the lond."

Before quoting, the lecturer says: "I will, however, read it (Chaucer's language) as it stands, with the *change* only of an *obsolete* word or two." His change in this instance simply makes the passage absurd. Bell's note on "purfiled" is "from the Fr. *pourfiler*, which properly signifies, *to work on the edge*." "Gris" is a species of *fur*.

J. H. Aveling.

Thucydides and Mackintosh.—I was struck the other day with a coincidence of thought, apparently undesigned, between Sir J. Mackintosh and Thucydides. In speaking of the Crusades, the former observes:

"The warlike spirit of the age was set in motion by religion; by glory; by revenge; by impatient valour; by a thousand principles, *which being melted into one mass were not the less potent because they were originally unlike and discordant.*"—*Hist. of England*, vol. i. p. 121.

Compare this with Thucyd. (vi. 18.):

"Νομίσατε . . . τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν."

T. H. T.

Fastener for loose Papers.—Every literary man knows that loose papers have a power of travelling about a table or a room. At the American store in New Oxford Street are sold, for a penny a-piece, little wooden nippers, acting by a spring of brass wire, in a most efficacious manner. One of them will hold from one sheet to several quires of paper so tightly, that it will be impossible to shake the nippers off the paper, and very difficult to shake the paper out of the nippers.

M.

London Directory, 1855.—In 1954 some contributor to "N. & Q." may be thankful that your pages have embalmed the following means of comparing the then *London Post-Office Directory* with that of 1855:

"A new edition of the *London Post-Office Directory* has just made its appearance. It contains 175 sheets of super-royal, or 2620 octavo pages. The whole of this vast bulk of information is constantly kept 'in type,' so that corrections and additions may readily be made. The present edition has been worked from a new fount,—the largest, we are told, that Messrs. Besley and Co. ever cast. There is a peculiarity in the binding which deserves attention: to facilitate reference, the different parts of the volume are coloured blue, red, or yellow, on the fore-edge, and the contents printed upon it. Each volume took a quick hand an hour and a half to sew; but the whole number, 7000, weighing when ready for delivery upwards of 30 tons, were bound in ten days!"

E. W.

The Congress at Rhinocorura.—The Greek Church father Epiphanius, the same who interdicted the reading of the writings of his celebrated colleague *Origenes*, indicates (in his *Panario Hære-*

sibus) the time when the first political congress was held since the Creation. It was, he assumes, the three sons of the patriarch Noah, who had met at a congress at Rhinocorura, for the purpose of dividing the world among themselves. Having come to an understanding, he continues, the treaty was submitted to their father Noah, who gave his consent to it in his last will. That will must have been read by the pious Philastrius, cotemporary of Epiphanius; for he was so sure of the fact, that in his work *De Hæresibus* the disbelief in that division, and its legitimacy, forms the 118th species of the heresies described in it.

DR. MICHELSEN.

Twins.—In an *Historical Dictionary of England and Wales*, printed 1692, I have met with the following entry, which may perhaps be interesting to the readers of "N. & Q.," as showing that the sympathy of "The Corsican Brothers" may be discovered nearer home.

"*Tremane.*—Nicholas and Andrew Tremane were twins, born in Devonshire, alike in all lineaments, and felt like pain, though at a distance, and without any intelligence given. They equally desired to walk, sit, eat and drink together; and were both slain together at New Haven in France, 1562; the one a captain of horse, the other but a private soldier."

REV. L. B.

Whittlebury Oaks.—As it is possible that the zeal of some of the photographic correspondents of "N. & Q." may be sufficiently fervent to sustain them through a short winter's excursion for the sake of securing representations of magnificent objects which will very shortly cease to exist, I beg to call their attention to the exceedingly fine old oaks in Whittlebury Forest, some of which are of enormous size, and are in the most picturesque state of partial decay. This forest is about to be disafforested, and the trees are at this time marked for destruction, and will shortly be cut down, under (I believe) the authority of the Crown, previous to the land being allotted to the various claimants. It is difficult to understand why these magnificent wrecks of trees should be felled before the land is assigned to its new owners, for the value of them as (fire?) wood cannot be supposed much, if at all, to exceed the cost of cutting them down. Many persons would willingly pay much more than their real value for the sake of securing them on their property; and not a few keen agriculturalists would much rather bear the obstruction they might cause than allow such splendidly picturesque old trees to be destroyed. XX.

Inscriptions on Buildings.—The following inscription in capital letters, in relief, is in front of the gallery in the Court House, Aberdeen:

"SERVATE TERMINOS QUOS PATRES VESTRI POSUERE."

W. G.

Queries.

WILKES'S COPY OF JUNIUS'S LETTERS.

Coventry, in a letter to Barker (*Claims, &c.*, p. 298.), says that "at the sale of Wilkes's books there was a Junius with Wilkes's notes, brought 5*l.* 17*s.* 6*d.*" One would suppose that this was a fact admitting of no doubt; but Barker follows with this comment: "I have examined the sale catalogue of Mr. Wilkes's books, and do not find any mention of the Junius." After this one would suppose there could be no doubt the other way. Now I have a catalogue of the sale of Wilkes's books, with prices and names of purchasers, and there I find—

"No. 715. Junius's Letters, 2 vol. 1794 [the last figure defaced]. 15*s.*

"No. 716. Junius's Letters, 2 vol. 1. Lond. 1772. 5*l.* 15*s.* 6*d.*"

Both editions were bought in the name of Wall, or Wales, but from my copy it is difficult to make out the exact name.

All is not yet made clear. In 1800, Chalmers published separately his *Appendix to the Supplemental Apology*, intended to prove that Hugh Boyd was Junius. Therein (p. 42.) he writes:

"I have now before me Mr. Wilkes's edition of Junius's Letters, with MS. notes which were written with his own hand. The first note is, 'This edition is imperfect and incorrect. It was printed by Dryden Leach.'"

It is obvious that an edition printed by Dryden Leach was not the edition of "1772," for that, it may fairly be assumed, was the genuine Woodfall edition; indeed I know of no other in which the two volumes are dated 1772. Then again, how did any edition which belonged to Wilkes, and had his private MS. notes, come into the possession of Chalmers in 1800; for Wilkes's books were not sold for two years after—Nov. and Dec. 1802? To make confusion greater, in Aug. 1853 the books of Mr. Roche of Cork were sold by Messrs. Sotheby and Wilkinson, and one lot is thus described:

"614. Junius's Letters, 2 vol. old russia. H. S. Woodfall, 1772.

*** This copy contains the notes, interlineations, and index references copied from those found in that belonging to John Wilkes, Esq., sold at his sale in 1802."

Can any of your intelligent readers say what are the facts? Where is the copy which Chalmers quoted from in 1800? Where the copy which sold for 5*l.* 15*s.* 6*d.* in 1802? W. C. J.

MEDAL OF THE PRETENDER.

I inclose you two wax impressions of the two sides of a medal I possess, in order the better to describe it. The medal is of silver, with a very handsome head on one side, and on the other side

a dead tree, with a young living tree in leaf springing out of its roots. I think the tree is intended to be an oak. Over the top of the dead tree is the word "revirescit;" and at the bottom, "1750." The medal is rather larger than a half-crown of 1823; indeed, the half-crown will nearly go within the outside rim of the medal, which is considerably broader than that of the half-crown.

The account I received many years ago of this medal is, that it was given by the Pretender to Colonel Goring; who, I believe, died a field-marshal in the Prussian service, and from him came into the possession of a member of my family, in which it has continued ever since. I am descended, through my grandmother, from William Goring of Kingston and Fradley in Staffordshire, and Colonel Goring was of the same family. I was told that very few of those medals were struck, as they were intended only for the intimate friends and warm supporters of the Pretender. As my grandmother was about ten years of age when the medal was struck, I think it probable that the account she gave of it was correct, and the more so, as it was always held in particular esteem. I have never heard of any other medal of this kind, but possibly some of your readers may: and I should be obliged to any of them for any farther information, either respecting the medal itself or Colonel Goring.

I may add, that the medal is considerably worn, as if it had been carried in the pocket; but not so as to obliterate any of its parts.

Chas. S. Greaves, Q. C.

[This medal, which was struck in Italy, is not uncommon. It represents Prince Charles; and the reverse, the young tree springing from the withered trunk, alludes to his hopes of re-establishing his family. Impressions exist in copper. The likeness of the Prince was an approved one, for it appears upon three other medals of different sizes, bearing date respectively 1745, 1750; 1752, Sept. 23. To what does this latter date refer?]

SIR SAMUEL BAGNALL.

Some time since a friend of mine requested me to obtain for him information respecting a gentleman of the name of Sir Samuel Bagnall. He said it was supposed he resided in Ireland, and held some military command there, either at the latter part of the reign of Queen Elizabeth, or beginning of that of James I.

To satisfy my friend's request, I examined with some care many of the existing historical and other documents relating to the reign of Elizabeth, and ascertained that the family of Bagnall belonged to the county of Stafford; also that one John Bagnall, Esq., had two sons, Ralph and Nicholas. That the eldest son, Sir Ralph Bagnall, was described of Barlaston in that county, and that he married Elizabeth, the second daughter of Robert Whitgrave, Esq., of Burton, in the same county, and by whom he had an only son, Samuel Bagnall. But by several pedigrees of that family which I consulted, it appears that Sir Ralph was never married, and that his son Samuel was illegitimate.

The second son of John was Sir Nicholas Bagnall, who married and had a large family, and received in the early part of the reign of Elizabeth the appointment of "Marshall of the Army in Ireland," which he retained until his death, and which occurred in 1575 at his seat, Newry Castle, in the county of Armagh. He was succeeded by his eldest son, Sir Henry Bagnall, who was also married and had several children. The queen, upon the death of his father Sir Nicholas, appointed him to the same command, which Sir Henry held until his death in August, 1598, when, during the rebellion, he was slain in a battle at Blackwater, fought against the celebrated O'Neill, Earl of Tyrone.

Upon the death of Sir Henry Bagnall, the queen gave that command to Sir Richard Bingham; but he dying very suddenly shortly afterwards, the queen appointed Sir Samuel Bagnall, the cousin of Sir Henry, to that very important office. Sir Samuel was very much distinguished at that period as a military man. He had accompanied the famous Devereux, Earl of Essex, in the expedition against Cadiz in 1596, and at the taking of that city by assault, he received eight wounds, and was knighted on that occasion by the Earl of Essex, under the authority granted specially to him by Queen Elizabeth. So soon as Sir Samuel received the appointment, he immediately put himself at the head of 2000 infantry and 300 cavalry, and crossed over the channel into Ireland.

The latest account I have as yet been able to find of him is, that he still held the same command in 1602; but whether he died or resigned about that time, I cannot ascertain. Sir Samuel Bagnall married, and left issue several daughters, but whether he had any sons I do not know.

As the correspondents of "N. & Q." are so numerous and so well read, I have thought it very probable that some of them may be able to furnish me with the additional information I am in search of. My Queries are:

1. The name of the wife of Sir Samuel Bagnall?

2. Where his residence was, and when and where he died?

3. The names of his sons (if any?) and the names of his daughters, and whether married or not?

Chartham.

Minor Queries.

Pope and "The Dunciad." — Do any of your correspondents know of an edition of *The Dunciad* (alone) in 12mo. or small 8vo., of the date of 1750? Such an edition there certainly was. If any gentleman happens to possess it, and would kindly send it to the publisher's for my inspection, it should be safely and thankfully returned in two or three days. C.

Gurney's "Burning of East Dereham." — *An Account of the lamentable Burning of East Dereham, in the County of Norfolk, on the 1st of July*, 1581, by Arthur Gurney, in verse, black letter, 1582, London. Mentioned by Blomefield, who refers to *Anecdotes of Topography*, p. 371.

Where can I meet with a copy of this scarce poem? I could not find it at the British Museum. G. A. C.

Neilson Family. — What branch of the family of Neilson bears the arms of the Neilson of Corsack; and what are the arms, crest, and motto, if any? The same information respecting the family of Neilson of Crays; Neilson of Craigcaffie; Neilson of Maxwood; Neilson of Grangen; Neilson of Galloway or Galway. In *Naphtali*, p. 323., the name of John Neilson of Corsack is mentioned, the said J. N. having died at Edinburgh, Dec. 14, 1666. The name of Neilson, jun. (I suppose the son), appears in the list of fugitives, May 5, 1684. The land which appertained to this family was confiscated, it is said. Can you give any reliable information on the subject? To whom is it supposed to have belonged?

The name William Neilson appears in the list of provosts of Edinburgh, A. D. 1717–18. Who are the descendants of this William Neilson, and what were his arms, crest, motto, &c.?

In the time of Robert Bruce, one of the family was entitled to bear two shields. What were they, and to whom descending, with crest?

From what heraldic work can this be learned?

Ex Familiâ.

P. S. — Would you kindly say whether the Neilsons are descendants of the O'Neils, kings of a province of Ireland; or from whom supposed to be descended, and how far back they can trace their pedigree?

Lucifer's Lawsuit. — After having described the dispute between Corcyra and Corinth, respecting Epidamnus, at the beginning of the Peloponnesian war, Niebuhr adds the following remark:

"From a legal point of view, much might indeed have been said on both sides to justify the interference: and if the matter had been tried in a court of justice with all the trickery of lawyers, very different decisions might have been come to; as in a very learned lawsuit of Lucifer against Christ, for doing injury to paganism, which was composed in the seventeenth century."—*Lect. on Anc. History*, vol. ii. p. 39., ed. Schmitz.

Can any of your correspondents explain this allusion? L.

Husbandman. — What is the original signification of this term? In the present day we usually understand by it an agricultural labourer, a cottager, and such like. I have, however, seen it put as an addition, in former times, to persons whom I am disposed to think must have been in a somewhat higher position in life than those above mentioned. In Burn's *History of Parish Registers in England*, p. 98., is an extract from the register at Barwell, October 7, 1655, of "Mr. Gregory Isham, attorney and husbandman;" and at Hawsted, p. 129.:

"William Cawstone and Mary Baldwin, of this parish, were married 8 Sept. [1710]. The said William is a husbandman, and liable to pay 2*s.* 6*d.* as the king's duty."

C. J.

Talismanic Ring. — I have a ring in my possession to which my father attached superstitious importance, and it bears the following inscription:

"C^2. O. A^2. = M^3. T^2. R^2. Talisman *."

Can any of your readers enlighten me as to the meaning of these signs, and inform me if such rings are common? G. C.

11. Mark Lane.

Booch or Butch Family. — Information is requested as to the family of Booch or Buteh, who lived in Carlisle or its neighbourhood. Upwards of one hundred years ago Elizabeth Booch (or Butch) from Carlisle settled in Dublin. Her father was an ensign in the army of William III., at the battle of the Boyne. Her husband's father was an officer in James's army. He either belonged to Tyrone, or settled in that county after the revolution. Any information will interest

A Descendant.

Wolverhampton.

Dramatic Queries. — Can you give me any information regarding the following curious drama, the names of *dramatis personæ*, &c.?—*The Manuscript*, an interlude, by William Lucas, 1809. This drama is published in a volume along with *The Travels of Humanus in search of the Temple of Happiness*, an allegory. I would also be obliged for any account of the author. Besides the works I have mentioned, he has written *The Fate of Bertha*, a poem, 4to., 1800; *The Duellist; or Men of Honour*, London, 8vo., 1805, — a story calculated to show the folly, extravagance, and sin of duelling.

Can any of your readers give me the names of the authors of the following dramas, all of which I believe are very scarce? — *The Planters of the*

Vineyard; or the Kirk Sessions confounded, a comedy: Edinburgh, 1771. *Malvina*, a tragedy: printed at Glasgow, 1786. *The Duke of Rochford*, a Tragedy from the Posthumous works of a Lady of Quality: performed at Edinburgh, 1799.

Can any of your Newcastle correspondents give me any account of T. Houston, author of *The Term-Day; or the Unjust Steward*, a comedy: printed at Newcastle, 1803? R. J.

First Book printed in New England. — At the sale of the residue of Mr. Pickering's books at Sotheby's Rooms on the 12th ult., a lot (531) was sold, comprising various editions of the Psalms betwixt the years 1630 and 1675; it was purchased by Mr. Stevens, the American agent, who stated that one of the versions, dated 1646, was the first book printed in New England. Any bibliographical information respecting this volume, and its claims to priority, will oblige.

C. J. Francis.

Islington.

"*The woodville sung*," &c. —

> "The *woodville* sung, and would not cease,
> (Sitting upon the spray);
> So loud he waken'd Robin Hood,
> In the greenwood where he lay."

It is desired to know whence the above is a quotation, and also what bird is intended by the "woodville?" E. A. B.

F.S.A. Question. — Can any of your correspondents state if there be any, and what, *legal* rights with reference to the assumption by individuals, members or fellows of any societies, chartered or otherwise, to affix this or that series of letters to their names; or any and what *legal* remedies for wrongful assumption? I apprehend that there is no legal remedy; and that the assumption at all, except where the authority is specially granted by charter, is a mere matter of taste or custom. How far a bye-law could give such authority, is another question. Nemo.

"*William and Margaret.*" — This beautiful ballad has been set to music no less beautiful than itself. But who is the composer? It opens in the key of D minor, but the key changes with every verse. It is not to be found in the list of Purcell's works. I hope Dr. Rimbault, or some of your musical correspondents, can answer my question.

Hermes.

Armorial. — To what families do the following arms belong?

1. Azure, a griffin rampant or.
2. Argent, a chevron gules between three bugle-horns sable.

The tinctures may not be quite correctly given on the plate from which the above are copied.

P. P—m.

Arms of Ilsley. — On the floor of the chancel of the parish church of Yoxall, co. Stafford, is a stone slab, with a Latin inscription, commemorating Thomas Swinnerton of High-Wall-Hill, in the parish of Yoxall, gentleman, second son of Thomas Swinnerton of Butterton, co. Stafford, who died 3rd July, 1713; and above the inscription is carved the arms of Swinnerton, a cross fleurée, over all a bendlet, impaling a chevron between three birds, or martlets.

This Thomas Swinnerton married Sarah, second daughter and coheiress of Thomas Ilsley, of High-Wall-Hill; and the adjoining stone records her death on 12th August, 1717, and styles her "wife and relict of Thomas Swinnerton, Gentleman."

What is the blazon of the lady's arms?

Shaw, in his *History of Staffordshire*, vol. i. p. 101., describes the birds as "Cornish choughs." The arms of Ilsley are generally given as, Or, two bars gemelles sable, in chief three pellets.

D. W. B.

Minor Queries with Answers.

Joyce Family. — Could any of your correspondents, who have access to a copy of Nichols's *Leicestershire*, inform me whether, in that work, there is any account of the family of Joyce, at Blackfordby in the hundred of West Goscote? Also, could any one give me any particulars concerning William Joyce, mentioned in Pepys's *Diary*, as to the place of his birth, &c. M. (1)

[In Nichols's *Leicestershire*, vol. iii. pt. ii. pp. 63, 64., edit. 1804, under Blackfordby, appears the following: — "Mr. John Joyce, who owned an estate at Blackfordby, very pleasantly situated on an eminence, well wooded, and excellent land both for tillage, sheep, and dairy, died more than twenty years since, leaving four sons, William, Nicholas, John, and Henry. The eldest, William, an attorney, died a few years after his father; when the estate came to Nicholas, the present possessor, who now lives at Billesdon, and was an apothecary there. John, the third son, who was likewise an apothecary at Coleshill, on the death of William, relinquishing business, came to reside at Blackfordby, and farmed the estate, which he rented of his elder brother Nicholas. This John died very lately, and has left a family, among whom is a son, also named John. Henry, the fourth brother, lives unmarried at Ashby. In the chapel yard, at the east end of the chapel, is an old altar tomb of stone, for William Joyce, gent., who died 1706, aged 51; and Sarah his wife, who died 1731, aged 67. There are several head-stones for their descendants, who have long inhabited the house opposite." This William Joyce does not appear to be the same person who is noticed in the *Diary* as Pepys's cousin, whose wife's name was Kate, "a comely fat woman." Anthony Joyce kept the Three Stags at Holborn Conduit, as we learn from a token issued by him, and described by Akerman, p. 105.]

The Irish Palatines. — Can you tell me where to look for a satisfactory account of the Palatines in Ireland? I am aware of what is said of them

by Ferrar in his *History of Limerick*, pp. 409—412., edit. 1787. ABHBA.

[The following notice of the poor Palatines occurs in the *Memoirs of Thomas Marquis of Wharton*, by Sir R. Steele, p. 66.:

"In this year (1709) the poor Palatines came into England, and my Lord Wharton, whose wisdom was too extensive to be confined to the narrow views of an ignorant selfish faction, procured the Privy Council of Ireland to join with him in an humble address to Her Majesty, that as many of the poor Palatines as Her Majesty should think fit, might be settled in that kingdom; where they should be very kindly received, and advantageously settled."

Some farther notices of these poor Palatines will be found in *The Annals of Queen Anne*, 1709, 8vo. pp. 166—168. Consult also Boyer's *Political State of Great Britain*, vol. i. pp. 133. 276—280.]

Etruscan Bronzes. — At the sale of the collection of the late Crofton Croker, last month, were several Etruscan bronzes labelled —

"Dug up in 1829, under the immediate inspection of Lucien Buonaparte, Prince of Canino, on his estate at Canino, in Romany, on the borders of Tuscany, from the tombs of the ancient Etruscan kings; discovered to be the ruins of Vitulonia, which existed previous to the foundation of Rome, and 800 years before the birth of Christ. Purchased by Mr. W. Tilt, Great Russell Street, Covent Garden."

Can any of your readers refer me to an account of this discovery? R. H. B.

Bath.

[In *Archæologia*, vol. xxiii. pp. 130—276., is a "Catalogue and account of certain Vases and other Etruscan Antiquities discovered in 1828 and 1829, by the Prince of Canino, translated and communicated to the Society of Antiquaries, by Lord Dudley Stuart, in a letter to the Earl of Aberdeen." In an appendix to the article is a note by the Prince, containing an account of the origin of the excavations, &c. Consult also the *Gent. Mag.*, vol. c. pt. i. pp. 162. 352.]

The "Telliamed." — Is a publication called *Telliamed* (about 1750) known to any of your readers? D.

Leamington.

[The following notice of this work occurs in Barbier, *Dictionnaire des Ouvrages Anonymes*, s. v.: "*Telliamed* ou Entretiens d'un Philosophe indien avec un Missionnaire françois, sur la diminution de la mer, mis en ordre sur les Mémoires de M. de Maillet, par. A. G. [A. Guer]. Amsterdam, l'Honoré, 1748, 2 vols. 8vo. Nouvelle édition, augmentée sur les originaux de l'auteur, avec une vie de M. de Maillet [par l'abbé le Mascrier]. Paris, de Bure, 1755, 2 vols. 12mo."]

"The Twa Bairns," a Ballad. — In Mr. Kingsley's lecture on *English Literature*, at Queen's College, Harley Street, published with other lectures in 1849, he asked:

"How many poets are there in England now who could have written 'The Twa Bairns,' or 'Sir Patrick Spense?'"

We all know "Sir Patrick Spense," through *Percy's Reliques;* but where is the ballad of "The Twa Bairns" to be found? C. (2)

[This ballad is entitled "The Bonnie Bairns," and will be found in Allan Cunningham's *Songs of Scotland*, vol. ii. p. 70., edit. 1825; it commences —

"The lady she walk'd in yon wild wood,
Beneath the hollin tree,
And she was aware of twa bonnie bairns
Were running at her knee."]

Replies.

THE DEVIL'S DOZEN.

(Vol. x., pp. 346. 474. 531.)

I might, I think, complain of the tone of G. N.'s reply; I shall content myself with *proving* that he is wrong on every point, of both his Query and his "defence" of it. He says he has never heard of the "baker's dozen." I wonder where he has lived. I beg leave to inform him, that the "baker's dozen" is not a phrase, but a *fact* of daily occurrence in the trade for the number fourteen, or more commonly thirteen; and if he will send to any baker's shop for a *dozen* of rolls, he will receive thirteen of a larger size, or fourteen of a smaller. I will venture a conjecture at explaining whence this custom may have arisen. Under the highly penal statutes for the assize of bread, bakers were liable to heavy penalties for any deficiency in the weight of loaves, and these weights were specified for loaves of every price from 18*d.* down to 2*d.*; but *penny* loaves, or rolls, were (no doubt from their minute weights) not specified in the statute: and therefore the bakers, when selling these nondescripts, to be on the safe side, threw in a *thirteenth* of the larger rolls or two of the smaller ones. And though the assize has been discontinued, the practice still survives; and my housekeeper, only last week, received fourteen small rolls for the dozen. Nor is the use of the term confined to the technicality of the trade; it is frequently used metaphorically to express thirteen or fourteen: for instance, in Grose's *Dictionary of the Vulgar Tongue*, G. N. will find:

"BAKER'S DOZEN, *fourteen*; that number of rolls being allowed to purchasers of a dozen."

And it is so ancient, that old Hudson, when he discovered the Bay of that name, gave to a cluster of thirteen or fourteen islands on the east shore of it the name of the "Baker's Dozen," as may be seen in all the charts, and even in the foreign ones, for D'Anville's great atlas exhibits those islands as "La Douzaine du Boulanger."

The passage G. N. quotes from Dr. Jamieson is an egregious mistake of both his and the good Doctor's. It refers to a matter of an entirely different nature, viz. the superstitious dislike

which many people have to sit down to table with thirteen guests. Dr. Jamieson says, he cannot account for so strange a prejudice; but I need hardly say, that it alludes, not to any supposed "Devil's dozen," but to the very contrary — a supper where there were a *dozen* righteous persons, and *one* only the Devil's, Judas Iscariot. C.

COWLEY ON SHAKSPEARE.

(Vol. xi., p. 48.)

For the satisfaction of J. O. H., I copy from an old edition of Cowley in my possession, printed by Herringman in 1680, the passage to which I suppose he refers. It occurs in the preface to his *Poems*, in which he complains of a publication of his verses without his concurrence, full of errors and interpolations. He then proceeds:

"From this which has happened to myself, I began to reflect on the fortune of almost all writers, and especially poets, whose works (commonly printed after their deaths) we find stuffed out, either with counterfeit pieces, or with such which, though of their own coin, they would have called in themselves, for the baseness of the alloy; whether this proceed from the indiscretion of their friends, or by the unworthy avarice of some stationers, who are content to diminish the value of the author, so they may increase the price of the book. This hath been the case with Shakspeare, Fletcher, Johnson, and many others, part of whose poems I should take the boldness to prune and lop away, if the care of replanting them in print did belong to me," &c.

While on the subject of Shakspeare, may I be excused for noticing an allusion to one of his characters which I have just met with, written some thirty years previous to this preface, and by no less a person than Chillingworth? It is in his first answer to "Charity Maintained," and is as follows:

"So that, as a foolish fellow, who gave a knight the lie, desiring withal leave of him to set his knighthood aside, was answered by him, that he would not suffer anything to be set aside that belonged unto him," &c.

This seems clearly to refer to the scene between Falstaff and the Lord Chief Justice, where the attendant says, —

"I pray you, Sir, then set your knighthood aside, and give me leave to tell you, you lie in your throat," &c.

To which the knight replies, —

"I give thee leave to tell me so! I lay aside that which grows to me! If thou get'st any leave of me, hang me," &c.

I hope Cowley would not have "pruned and lopped away" this passage. F. White.

SIR THOMAS PRENDERGAST.

(Vol. xi., p. 12.)

I have extracted (literally so) the following page from my *Memoir of the Campaign of* 1708, by John Marshall Deane, privately printed in 1846: and I send it to you as an answer to Mr. G. Taylor of Reading, who (Vol. xi., p. 12.) wishes to know the particulars of the story of Sir Thos. Prendergast's dream or vision.

"Sir Thomas Prendergast was Colonel of the *Twenty-second Regiment* in 1709, when he fell at Malplaquet under very extraordinary circumstances, as testified by the following extract from Boswell's *Life of Dr. Johnson*, vol. iii. c. viii. p. 220. 12mo. 1835.

"'General Oglethorpe told us that Prendergast, an officer of the Duke of Marlborough's army, had mentioned to many of his friends, that he should die on a particular day; that on that day a battle took place with the French; that after it was over, and Prendergast still alive, his brother officers, while they were yet in the field, jestingly asked him, 'Where was his prophecy now?' Prendergast gravely answered, 'I shall die notwithstanding what you see.' Soon afterwards there came a shot from a French battery to which orders for a cessation of arms had not yet reached, and he was killed on the spot. Colonel Cecil, who took possession of his effects, found in his pocket-book the following solemn entry: — [Here the date] 'Dreamt —— or —— —— * Sir John Friend meets me.' [here the very day on which he was killed was mentioned.]

"'Prendergast had been connected with Sir John Friend, who had been executed for high treason [by William the Third]. General Oglethorpe said he was with Colonel Cecil when Pope came and inquired into the truth of this story, which made a great noise at the time, and was then confirmed by the colonel.'

"Such is this remarkable story. Mr. Croker endeavours to throw doubt upon it: 'Colonel Sir Thomas Prendergast, of the Twenty-second Foot, was killed at Malplaquet, Aug. 31, 1709; but no trace can be found of any *Colonel* Cecil in the army at that period. *Colonel Wm. Cecil*, the Jacobite, sent to the Tower in 1744, could hardly have been, in 1709, of the age, rank, and station which Oglethorpe's anecdote seems to imply.'

"But General Oglethorpe does not say that Cecil was a *Colonel* in 1709: he might only have been a subaltern at that time, and a colonel when spoken of in the above conversation. If he was a relative of Sir Thomas Prendergast, he would probably administer to his property and take charge of his papers, as he is reported to have done. It is at all events clear, that Friend, Prendergast, and *Colonel Cecil*, were of the same political party. Whatever then may be the measure of our credulity in respect of apparitions of spirits, or premonitions of death, this explanation, or rather objection, by Mr. Croker, has not, in my mind, cleared away the difficulties of the direct narrative."

J. B. Deane.

Bath.

* Note by Boswell. — "Here was a blank which may be filled up thus, or *was told by an apparition.*"

"ROCCHA DE CAMPANIS."

(Vol. xi., p. 33.)

Thanks are due to an Irish correspondent for a Note from a bookseller's catalogue (would he had given the date), showing the value (five pounds!) set upon a book on bells. He will see the work enumerated in my first list, Vol. x., p. 240.

I have before alluded to the same work as one full of information on the subject (Vol. vi., p. 610.); but to give such an account of it as is asked for, would be to abridge the whole work, and would take up too many pages of "N. & Q." However, I will copy the title-page, and all that I find in the volume about Irish bells. For a fuller account of the good old bishop (who was a very voluminous writer), I would refer ENIVRI to biographical dictionaries. Should he wish to possess the work, I shall be happy to receive the value set upon it by John O'Daly, and to devote it to the fund for the restoration of this church, in which I am engaged; or if he will favour me with a direct communication, dropping his *assumed* (I presume) name, I shall be ready to lend it to him should he wish to read it; it is a thin 4to. of 166 pages besides an index, with plates. The title-page (nicely ornamented) runs thus:

"DE
CAMPANIS
COMMENTARIVS
A. FR. ANGELO ROCCHA
EPISCOPO TAGASTENSI,
ET APOSTOLICI SACRARII PRÆFECTO
ELUCUBRATUS,
AD SANCTAM ECCLESIAM
CATHOLICAM
DIRECTVS.

"In quo multa non minus admiratione, ac scitu digna, quam lectu jucunda, in Ecclesia Dei reperiri narratur.
"Juxta diversa Quæsita, quæ in pagina quinta videre licet.

ROMÆ
APUD GULLIELMUM FACCIOTTUM.
SUPERIORUM PERMISSU
ANNO DOMINI
M.DC.XII."

"*Cap. VII. Admiranda de Campanis consecratis.*

"Silentio prætermittenda non censentur admiranda illa, et scitu quidem dignissima, quæ de Campanis consecratis narrantur, præsertim vero juramentum in primis illud in Hibernia, Scotia, et alibi super Campanas præstari consuetum, ob magnam reverentiam, quæ ipsis adhibetur dictis in locis. Si qui enim super Campanas pejerare, hoc est falso, et animo fallendi jurare audeant, plerumque tacite, ut ita dicam, vel cælitus puniuntur. Si qui vero tales convicti ab homine pejerasse inveniantur, graviter in eos animadverti solet, ut colligitur ex eo, quod in Topographia Hiberniæ scriptum reliquit Silvester Giraldus in hæc verba.

"'Hoc etiam non prætereundum puto, quod Campanas baiulas, baculosque Sanctorum in superiori parte recurvos, auro et argento, vel ære contextos, sive contectos, in magna reverentia tam Hiberniæ, et Scotiæ, quam Guualliæ, vel Uualliæ Populus, et Clerus habere solent; ita ut Sacramenta (hoc est juramenta), super hæc longe magis, quam super Evangelia, et præstare vereantur, et pejerare. Ex vi enim quadam occulta, et iis quasi divinitus insita, necnon et vindicta (cujus præcipue Sancti illi appetibiles esse videntur) plerumque puniuntur contemptores, et graviter animadvertitur in transgressores.'

"Hæc de juramento super Campanas præstari memoratis in locis consueto, narrat Giraldus."

From which, methinks, a Scotch or a Welsh bookseller might as well claim the author for a countryman, as John O'Daly of Dublin fancies he must have been an Irishman!

H. T. ELLACOMBE.

Rectory, Clyst St. George.

PHOTOGRAPHIC CORRESPONDENCE.

Collodionized Glass Plates, &c. — As I should be very sorry to make my old friend "N. & Q." the medium of any personal discussion between MR. SHADBOLT and myself, I will be contented with merely acquitting myself of the various allegations contained in his letter (Vol. xi., p. 34.), and leaving the case as it stands to the opinion of the public. I am not a little surprised that my letter on the subject of preserving collodion plates should so have disturbed MR. SHADBOLT, and at the same time I am rather at a loss to find out *what* I have done to merit his statements concerning me.

In my reply I must divide his statement into two parts.

First, he says I accuse him of plagiarism. Secondly, he states that I have plagiarised on his process.

Now, as to the first point. I must repeat what I said, which was nearly as follows: That it was singular MR. SHADBOLT and myself should have been experimenting in the same line at nearly the same time, as his process seemed only to differ from mine in the fact that he left a slight excess of nitrate on the plate, whereas I kept the excess in the syrup. I then stated that I felt MR. SHADBOLT to be a perfectly independent discoverer, but claimed for myself the priority of publication. Then I gave another method of preparing the plate for keeping it; and, having some delicacy as to even taking that part of his process, I said that I adopted his plan of washing the plate with a weaker nitrate bath. I might add, that in his first publication of his process, MR. SHADOLT never even alluded to my previous publication, although my process was published on the 17th of June, and his not till the 20th of the following month. He can surely, therefore, have nothing to say on *this* head? I do then most distinctly claim being the first to apply the honey or grape sugar to the collodion plate. Next, I do claim having also applied the same substances to preserving the plate sensitive, as may be seen in four instantaneous views which will appear in the Exhibition before the end of this month, in one of which the plate was kept for twenty-four hours, and the other three were carried two miles in a hot summer sun, and kept five hours. These were shown at the Royal Institution before the publication of my process.

In my first publication I said that the stability of the process was greatly increased by my method. And again, in another place, that by my method the plates would keep for four hours at least.

The combination of nitrate of silver with the grape sugar I still hold to be quite essential, as without it I find that not only are the half-tones not so perfect in the deep

shades, but next, that otherwise, with the utmost care possible, I cannot help getting one part of the plate more sensitive than the other, by the syrup washing the nitrate more from the side on which it is first poured on, than from that on which it runs off. It is evident, however, that after a certain time Mr. Shadbolt's syrup will become sufficiently nitrated by what it will wash off from the plate, and this nitrate will not, as he says, all precipitate by exposure to light, but a considerable portion will always remain in combination. My object is to prevent the washing off by having the syrup and the washing bath each about equally charged with nitrate; and this small excess of nitrate does not injure the solution of grape sugar so much as it will most samples of honey, as the uncrystallisable sugar which the latter contains generally decomposes and causes the plate to fog.

Now for the other portion of his statement: that I have taken his process, merely interpolating mine for making grape sugar. In my letter I said that I adopted the plan of Mr. Shadbolt in washing the plate, which was excellent; and as that makes the essential difference between his process and mine, I felt that in so saying I had given him all his due. And then I gave a process in which, for reasons before stated, I used grape sugar, not honey, and put nitrate of silver in the syrup; and these differences being certainly at least as great as those between Mr. Shadbolt's process and mine, I leave it to the public to decide whether he has behaved as justly to me as I have to him.

I may add also, in answer to what he says of the infinitesimal nature of my dose of nitrate, that to all acquainted with the chemistry of photography it is well known what is the comportment of iodide of silver in the presence of even the smallest excess of nitrate of silver, and of the same substance when nitrate is not present. I feel the utmost confidence that my plan will be the one ultimately adopted for preserving the plates, as by this method with the grape sugar the results must be much more certain and regular than when honey, a substance which is of so uncertain a constitution, is employed. In conclusion, I may add that I am very sorry to have trespassed on your pages for so long a space; but as you have given publication to Mr. Shadbolt's letter, I hope you will permit me, with your usual kindness, to make my response to it, and I promise that I will not trouble you farther on this matter; for should any reply be made to this letter, having now fully stated my case, and being also at present in a foreign country, I shall leave it to your readers to decide whether Mr. Shadbolt or myself is in the right, and feel *no* doubt as to the result.

F. Maxwell Lyte.

Maison George, Rue Montpensier, Pau.
Jan. 19, 1855.

Bromo-iodide of Silver.—Mr. Reade, in a letter he addressed to you (Vol. xi., p. 51.), endeavours to show that the statements I made in my former letter in reference to this subject are at variance with those of Mr. Lyte, which is not the case. He says that I prove, or think I prove, by my experiment, which he describes, that the so-called bromo-iodide of silver (for such, he says, is the precipitate I obtain from Dr. Diamond's solution) is in fact nothing of the kind, but consists entirely of iodide of silver; whereas, he says, Mr. Lyte first of all proves that the same compound and iodide of silver when dissolved in strong liq. amm. are each similarly acted upon by dilute nitric acid, and then forms a *true bromo*-iodide of silver, but in such combination as to exhibit the same kind of milkiness which occurs with pure bromide of silver on the addition of an acid, and hence leads to the conclusion that bromide and not iodide of silver is exhibited by this experiment.

Now I beg to remark, in the first place, that the *true* bromo-iodide of silver which Mr. Lyte forms by adding an excess of nitrate of silver to a solution of the bromide and iodide of potassium, consisting as it does of a mixture of bromide with iodide of silver, is a very different compound from Mr. Reade's bromo-iodide of silver; and, secondly, that my statement as to the latter being iodide of silver, is confirmed by Mr. Lyte, although Mr. Reade is endeavouring to prove the contrary.

Again, Mr. Reade states that the whole of the silver from a solution of the double bromide and double iodide of silver is precipitated by water, which is quite true; but what it has to do with the question under discussion I am at a loss to conceive. The whole of the silver from Dr. Diamond's solution is precipitated by water, but it does not necessarily follow that the precipitate consists either wholly or partly of bromide or bromo-iodide of silver. On the contrary, the whole of the bromide of silver is, as I stated in my former letter, decomposed by the iodide of potassium, iodide of silver and bromide of potassium being formed; and if Mr. Reade will take the trouble to test the precipitate for bromine, after having well washed it with water, he will find that it does not contain a trace of that element.

Farther, Mr. Reade states that paper prepared with Dr. Diamond's solution is more sensitive than ordinary calotype paper in the proportion of 10 to 1; but what does Dr. Diamond himself say as to the effect of his solution of bromide of silver? He says (*Photog. Journal*, vol. i. p. 132.) it does not increase the general sensitiveness of the paper, although it seems to accelerate its power of receiving impressions from the green rays; a statement which, as far as regards the general sensitiveness of the paper, is quite in accordance with my experience.

In conclusion, if Mr. Reade will wash his paper more thoroughly after applying the solution, so as to get rid of the whole of the bromide and iodide of potassium, I am confident he will not find it more sensitive than ordinary calotype paper.

J. Leachman.

20. Compton Terrace, Islington.

Replies to Minor Queries.

Death-bed Superstition (Vol. xi., p. 7.).—An extract from your paper, thus headed, having been extensively copied, I beg to state that the whole story is a misrepresentation, no doubt unintentional. I was the clergyman of Charlcombe at the time alluded to, and no death took place in the parish during the year 1852; but in 1850 the clerk came to me to borrow, not the plate, for there was none, but a pewter plate to place it on the body of a person *already dead*, to prevent the body swelling. It is true I used the plate as a paten, but it was asked for simply because it was pewter; so that it might be a case of quackery, but not of superstition; and I think it is plain to any one that a dying person could hardly bear a pewter plate filled with salt upon his chest, and if placed there it would be much more likely to hasten death than to alleviate it.

Edmund Ward Pears.

"*Whychcotte of St. John's*" (Vol. iii., p. 302.; Vol. xi., p. 27.).—The authorship of this very

interesting work has often been questioned. I am however enabled to state, that it was written by the Rev. Erskine Neale, now rector of Woodbridge. This gentleman is still actively engaged in literary pursuits. Among the best known of his later works are *The Experiences of a Gaol Chaplain* and *The Coroner's Clerk*.

ROBERT S. SALMON.

Newcastle-on-Tyne.

Railroads in England (Vol. x., p. 365.). — The following extracts may perhaps interest your correspondent W. W., who inquires for notices of railroads earlier than 1676 :

"It appears by the order of the Hostmen's Company, 'at a courte holden the thirde day of February, anno Reginæ Elizabethæ, &c. 43, annoque Domini 1600,' that waggons and waggon-ways had not then been invented; but that the coals were at that time brought down from the pits in wains (holding eight bolls each, all measured and marked), to the staiths by the side of the river Tyne."—Brand's *History of Newcastle-upon-Tyne*, vol. ii. p. 272.

Again :

"1671. Waggon-ways, or railways, for the conveyance of coals, appear to have been in use on the Tyne at this period. In Bailey's *View of Durham*, p. 35., it is stated (on the authority of Mr. Robson, then agent at Ravensworth) that the earliest mention of coals delivered by waggons occurs in 1671, at Team Staith."—Richardson's *Local Historian's Table Book*, vol. i. p. 301.

And the following seems to confirm the date :

"September 2, 1674. The hostmen of Newcastle endeavoured to procure an Act of Parliament to regulate the great abuses and exactions upon the collieries for their *way leaves* and staith-rooms."—Brand's *History of Newcastle*, vol. ii. p. 297.

To the coal-owners on the river Tyne, therefore, is due the honour of having commenced the system of Railways. The system was not adopted on the neighbouring river, the Wear, until a much later period, as appears by the following extract from Hutchinson's *History of Durham :*

"1698. Waggon-ways were now first used on the river *Wear* by Thomas Allan, Esq., of Newcastle, who amassed a large fortune in collieries, and purchased estates, a part of which still retains the name of 'Allan's Flatts,' near Chester-le-Street."

ROBERT S. SALMON.

Newcastle-on-Tyne.

"*Talented*" (Vol. xi., p. 17.). — Coleridge, a great authority in such matters, objected to the use of this word. In p. 181. of *Table Talk*, he says :

"I regret to see that vile and barbarous vocable *talented*, stealing out of the newspapers into the leading reviews and most respectable publications of the day. Why not *shillinged*, *farthinged*, *tenpenced*, &c.? The formation of a participle-passive from a noun, is a license that nothing but a very peculiar felicity can excuse."

Coleridge evidently is not aware of its being a revived word, for he goes on to say that such slang mostly comes from America. Your correspondent adduces several words; he might have added *gifted* as analogous in formation to *talented*, and in most constant use. E.

"*Snick up*" (Vol. i., p. 467.; Vol. ii., p. 14.; Vol. iv., p. 28.).—Respecting this expression, I quote a passage from Middleton's *Blurt, Master Constable*, Dyce's edit., 1840, vol. i. p. 284., to show, as I think, that it is not invariably used as a stage direction for "hiccough," whatever it may signify in *Twelfth Night :*

"*Sim.* You smell a sodden sheep's head: A rat? Ay, a rat; and you will not believe one, marry, foh! I have been believed of your betters, marry, *snick up!*"

I think it likely to mean "shut your shop," a vulgar expression of the present day, — "What do you know about it?" E. H. B.

Demerara.

The Post-mark on the Junius Letters (Vol. viii., p. 8.; Vol. x., p. 523.). — For the information of your correspondents, allow me to say that I have in my possession several letters of the required date, and bearing the peculiar mark. They are among the family correspondence of the late Dr. Doddridge. One of his daughters, while on a visit to the neighbourhood of London, writes to her mother at Northampton, and posts her letter (franked) at the suburban office. The mark is invariably a triangular stamp, with the words "PENY-POST PAYD," countersigned "*Mac Cullock.*" These letters are written from the house of a Mr. Streatfield; and though the name of the place is in no case given at the head of the first page with the date (June, 1763), there is internal evidence sufficient to fix the post-office to have been situated in Highgate. CHARLES REED.

Paternoster Row.

"*Nettle in, dock out*" (Vol. iii., p. 463.). — In addition to the instances already given of the use of this expression, I give you one from Middleton's *More Dissemblers besides Women*, Dyce's edit., vol. iii. p. 611. :

"Is this my in dock, out nettle?"

And the editor, in his note, refers to Sir Thomas More's *Works*, 1557, fol. 809. E. H. B.

Demerara.

Poems of Ossian (Vol. x., pp. 224. 489.). — The *John o' Groat Journal* says :

"We lately sent a deputation to wait on an aged widow of fourscore years, resident in Sutherland, who can repeat not much less than a thousand lines of poetry, which she regards as Ossianic, or belonging to a very remote age! Upwards of eight hundred lines, rather imperfectly copied, we have got and can produce them . . . In the language of our friends who waited upon her, and

passed two long summer days in copying her lays: 'She never heard these poems imputed to any but Ossian and other bards of the Fingalian age.' She firmly believed that the very words of these poems were those of the Fingalians. She never heard of the Macpherson controversy, nor that ever the poems of Ossian were in print."

In addition to this, I may add, that when I attended University and King's College, Aberdeen, there were several students from Nova Scotia. We all lodged in the same house. Our conversation one evening happened to turn on the Poems of Ossian. I asked if they were known in Nova Scotia? I was told, that many of the people who had emigrated from the Highlands could repeat many lines of his poems; although they could neither read nor write, and that they had never heard of Macpherson. W. G.

Macduff.

Books chained in Churches (Vol. viii., pp. 93. 206. 273. 328.; Vol. x., pp. 174. 393.). — As reference has several times been made in your pages to this ancient custom, perhaps you may not deem the following unworthy of your notice. The usage, it is evident, was owing to a scarcity of books, and may be traced back to distant ages. It was common in St. Bernard's time, for he says, in *Serm. IX. de Divers.* No. 1.:

"Et est velut communis quidam liber, et catenâ alligatus, ut assolet, sensibilis mundus iste, ut in eo sapientiam Dei legat, quicumque voluerit."

The saint does not here mention churches as connected with this custom, for he spoke of what was known to all. But his meaning is more clearly set forth by St. Thomas à Villanova, who was born in 1480, in his "Concio prima" in *Festo Sti Augustini*, No. 3. He says, —

"Unde Bernardus, mundum istum sensibilem, librum communem catenâ ligatum appellat, ut in eo sapientiam legat quicumque voluerit, sicut solent esse in Ecclesiis cathedralibus breviaria promiscuæ multitudini exposita, catenulâque appensa."

J. N.

Greenwich.

Prophecies of Nostradamus, Marino, and Joachim (Vol. x., p. 486.). —

"Scrisse già Nostrodamo in un Tacuino
Autor, che mai non disse la bugia;
L'istesso afferma un' altra Profetia
Del reverendo Abbate Gioacchino;
Che quando una bestiaccia da molino
Parlar con voce humana s'udiria.
Subito l' Antechristo nasceria
E 'l fin del Mondo sarebbe vicino."
Marino, *La Murtoleide*, Fisch. xlviii., ed. Spira, 1619.

H. B. C.

U. U. Club.

The Divining Rod (Vol. x. *passim*). — Perhaps, like many of your correspondents, I had imagined that the supposed properties of the divining rod had been a discovery recently made, either by that great American artist, Mr. Barnum, or by one of the *Dii minores* of this country. To my mortification, however, I find that it is "as old as the hills," or at least cotemporaneous with the "Sortes Virgilianæ," *et id genus omne*. I have before me *The Works of Mr. Abraham Cowley*, in two vols. 12mo., London, printed in 1681; and in one of his "Pindarique Odes," addressed to Mr. Hobs (vol. i. p. 41.), I find the following lines:

"To walk in ruines, like vain ghosts, we love,
And with fond divining wands,
We search among the dead
For treasures buried."

And to these lines is added (p. 43.) the following note:

"Virgula Divina, or divining wand, is a two-forked branch of a hazel tree, which is used for the finding out, either of veins, or hidden treasures of gold or silver; and being carried about, bends downwards (or rather is said to do so) when it comes to the place where they lye."

D. W. S.

Amontillado Sherry (Vol. xi., p. 39.). — *Mosto* (French, *moût*; German, *must*), or raw wine, is made up and flavoured by the addition of the wine grown in the district of Montilla. The product is Amontillado, or *Montillated* sherry. This is the real derivation of the term. I do not pretend to deny the peculiarity of the fermentation of Montilla wine. H. F. B.

Mortality in August (Vol. x., p. 304.). — September will, I think, be found to be the month of greatest mortality in most of the plague years, although it does not appear to have been the case at Cambridge in 1666, or at Bury in 1637. From the extracts from the registers of St. Mary's, Bury St. Edmunds, printed in Tymms's *History* of that church, it appears that in 1544 "the highest rate of mortality was in August and September, when 45 persons in the one month, and 75 in the other, are entered with the plague mark." In 1637 there were 74 in July, 128 in August, and 117 in September. Buriensis.

Clay Tobacco-pipes (Vol. xi., p. 37.). — The Hunts appear to have been a family of pipe-makers, but where established I am unable to state. In my collection of old pipes from various localities, there are now about fifty different marks, and amongst them are two with the name in question, but of different individuals, "IOHN HVNT" and "THOMAS HVNT." One was found in London, the other at Ogden St. George in Wiltshire. In both cases the letters are sunk, not embossed; the V is substituted for the U, the A has a cross-bar at top, and in one the N and T are combined like a monogram. Jeffry Hunt is new to me. Pipes of the seventeenth century are often

found in churchyards; I picked up several when the surface ground of that at Much Wenlock was lowered. W. J. BERNHARD SMITH.

Temple.

Brasses restored (Vol. x., pp. 104. 535.; Vol. xi., p. 37.). — For the information of SOB I beg to say that the "metallic rubber" and prepared paper for monumental brasses are sold by H. S. Richardson, Stockwell Street, Greenwich. I have employed this method, but I doubt if SOB will find it answer so fully as he probably expects. Its composition is not made known, but it appears to be simply bronze powder melted with bees'-wax. Rubbings made with it on black paper certainly produce very faithful representations of the original brasses, but they have the disadvantage of not bearing to be folded; and the bright colour of the bronze soon fades. F. C. H.

St. Pancras (Vol. xi., p. 37.). — The figure of this saint on the noble brass of Prior Nelond is described by NORRIS DECK as "treading on a human figure, probably intended for one of his Pagan persecutors." I should suppose it rather intended to symbolise his triumphs over the arch-enemy of mankind, in allusion to the etymology of the saint's name. He is said to have been Bishop of Taormina in Sicily, to have been ordained by St. Peter himself, and finally stoned to death. Hence he is often represented with a sword in one hand and a stone in the other. F. C. H.

Artificial Ice (Vol. xi., p. 39.). — Your correspondent I. P. O. inquires "What was the substance exhibited under the name of artificial ice for skating on at the Egyptian Hall and Baker Street Bazaar, many years ago?" I believe it was merely a strong solution of Epsom or Glauber salts, which was frequently replaced, as it was soon cut up by the skaters. F. C. H.

Campbell's Imitations (Vol. vi., p. 506.). — The line —

> "And coming events cast their shadows before."

has been compared with similar thoughts in Leibnitz and Chapman. It has also a prototype in Shakspeare, though the resemblance is not so close as to amount to plagiarism in Campbell.

In *Troilus and Cressida*, Act I. Sc. 3., Nestor says:

> "And in such indexes, although small pricks
> To their subsequent volumes, there is seen
> *The baby figure of the giant mass*
> *Of things to come at large.*"

STYLITES.

Turning the Tables (Vol. iii., p. 276.). — This is derived from the game of backgammon, formerly called "The Tables," where the tables are said to be turned, when the fortune of the game changes from one player to the other. UNEDA.

Sestertium (Vol. xi., p. 27.). — The following extract from Zumpt, § 84., is perhaps the best reply that can be given to MR. MIDDLETON'S Qucry:

> "The neuter *sestertium*, which denoted a sum and not a coin, was equal to a thousand *sestertii*. In reckoning by *asses*, as the Romans carried their numbers only to *centena millia* and formed higher numbers by adverbs (§ 29.), the words *centena millia* came to be left out, and *only* the numeral adverbs, *decies*, *vicies*, &c. used, with which *centena millia* is to be supplied. Thus *decies aeris* was *decies centena millia assium aeris*. In reckoning by sesterces, the neuter noun *sestertium* was joined in the case required by the construction with the numeral adverb. Thus *decies sestertium* (*-i-o-um-o*) was *decies centena millia sestertiorum* (gen. pl. of *sestertius*), a million of *sestertii*. The adverb often stood alone; e. g. *decies*, *vicies*. There were therefore three forms, carefully to be distinguished from each other: the *sestertius*, joined with the cardinal numbers, denoting a single *nummus sestertius*; the *sestertium*, joined in the plural with ordinals, denoting so many *thousands* of the *nummi sestertii*; and *sestertium*, joined in the singular only with numeral adverbs, denoting so many hundred *sestertia*, or hundred thousand *sestertii*. See Vall. Pat. 2. 10. sex millibus (*sc.* sestertiis *masc.*). Suet. Aug. 101. Vicena sestertia. Nep. Att. 14. 2. Sestertio vicies . . . sestertio centies. These three combinations were distinguished in writing; HS. X. was decem *sestertii*; HS. $\overline{X}$. decem *sestertia*; $\overline{\text{HS. X.}}$ decies *sestertium*. But the distinction was not always observed, if our present MSS. of the classics are correct. Vid. Ascon. Ped. *Cic. Ver.* 1., extr."

Subject to the correction of Cicero's text, or to his mystification, the following are the respective values of —

HS. D. millia *	=	5 hundred sestertia	= £4035
HS. MM.	=	2 thousand sestertii	= 16
HS. M.	=	1 „ „	= 8

These English values are from Ainsworth. The *Penny Cyc.*, art. Sestertius, values the sestertium at 8*l.* 17*s.* 1*d.* See Anthon's *Sallust. Catal.* xxx. Conf. Say, *Pol. Ec.* b. i. c. 31. § 7. as to the comparative value of Roman and modern money. On the text of *Act.* ii. 3. 32., see Valpy's ed. vi. p. 532. T. J. BUCKTON.

Lichfield.

Cummin (Vol. xi., p. 11.), or rather Cumin (*Cuminum cyminum*, Linn.), was probably placed in coffins with the dead body (as many other plants and herbs) on account of its antiseptic, aromatic properties. That it was extensively used for some purposes in ancient times may be inferred from the mention of it in holy writ (both Old and New Testaments), in the old Medical Classics both Greek and Roman, and in the writings of Horace, Persius, and others; but it was most in use apparently by the Arabian physicians: much is said of it by Rhazes, Serapion, Avicenna, and Averrhoes; but whether there is anything to connect the plant with any necrological purposes, I have not been yet able to ascertain. The inquiry would be well worth pursuing. WILLIAM PAMPLIN.

* Here the word *millia* is used instead of *sestertia*.

Tallies (Vol. x., p. 485.; Vol. xi., p. 18.). — Tallies are universally used in the hop-gardens in the neighbourhood of Canterbury, between the overseer of the garden and the hop-pickers, to mark the number of baskets filled. E. F.

Hangman's Wages (Vol. xi., p. 13.). — I know not how hangmen are remunerated now for their disgusting work; but six or seven and twenty years ago there were always two persons employed in London to perform all executions, hangings, whippings, pillories, &c., and each of them had a salary of 50*l.* a year. I can assure you that when a vacancy occurred, there were many candidates for the office. E. F.

Charm for a Wart (Vol. xi., p. 7.). — Twenty-five years ago there resided at the little village of Ferry Hincksey, near Oxford, in a cottage adjoining the church, an old woman who had a great reputation for charming warts. Being at that time a lad, and much troubled with these excrescences, one of which was as large as a four-penny piece, I was recommended to pay the old lady a visit. With fear and trembling I entered her little hut, and after being interrogated as to the number of warts upon my person, a small stick was produced, upon which certain notches were cut, a cross having been first slightly imprinted on the larger wart; the old lady then retired into her garden to bury the stick, and I was dismissed. From that day my troublesome and unsightly adherents began to *crumble away*, and I have never been troubled since. *Silence* as to the transaction is strictly enjoined, nor must any remuneration be offered until the warts have quite disappeared.

Z. z.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Society has just issued another valuable contribution to our materials for the History of England. It is entitled *Grants from the Crown during the Reign of Edward the Fifth, from the Original Docket Book, MS. Harl.* 433., *with an historical Introduction*, by John Gough Nichols, F.S.A. The manuscript, of which the documents here printed form a part, has long been known as a record of great value, and as such has been quoted by several of our most painstaking historical writers. Of the importance which Humphrey Wanley attached to it, no better proof can be given than the fact, that his account of its contents occupies no less than sixty pages of the folio Catalogue of the Harleian MSS. Short as was the reign and Dr. Lingard, the leading events of it are still involved in an obscurity, to the removal of which this volume will of Edward V., and despite the labours of Sharon Turner greatly contribute: and few, we think, will rise from its perusal without a feeling that it is one, the publication of which reflects credit alike on the Camden Society, and the accomplished antiquary by whom it has been so carefully edited.

We have before had occasion to make favourable mention of the *Journal of the Architectural, Archæological, and Historic Society for the County, City, and Neighbourhood of Chester*; and the Third Part (January to December, 1852), which has just been issued, deserves the same treatment. Like its predecessors, it is properly confined to subjects of local interest, and is profusely, rather than elegantly, illustrated.

The mention of this local Society recalls our attention to a small contribution to local biography, the publication of which calls for a few lines of record in our columns. We allude to a series of *Profiles of Warrington Worthies*, collected and arranged by James Kendrich, M. D. Among these Warrington Worthies it may be remembered are the Aikins, Barbaulds, Dr. Priestley, &c.

We learn that the library of the late learned and respected President of Magdalen College, Oxford, Dr Routh, is to be transferred from Oxford, where books abound, to Durham. By a deed of gift, made two years ago, it is conveyed to the Warden, Masters, and Scholars of the University of Durham. The library is said to contain nearly 20,000 volumes.

The world-renowned collection of the late Mr. Bernal is to be sold by Messrs. Christie & Manson at his late residence, in Eaton Square, early in March. The Catalogue, which is illustrated with woodcuts of the most valuable and interesting articles, has just been issued; and when the assemblage of matchless objects, which the liberality and good taste of the late proprietor had enabled him to bring together, are dispersed abroad, the Catalogue will find its place on the shelf of every lover of early art, not only as a memorial of the collector, but as a guide to his own studies in the same department. We advise our readers not to lose the opportunity of seeing, before it is broken up, a collection which has, we believe, scarcely its equal in Europe; and our friends who are collectors, to remember that such another sale cannot occur again for years.

While on the subject of Sales, we may direct attention to the very curious — indeed Messrs. Southgate & Barrett are perhaps justified in calling it unique — collection of prints and cuttings, entitled "Notes and Illustrations," treating on every subject interesting to the antiquary, the historian, and the topographer, and comprised in one hundred and thirty quarto volumes, which they are about to sell by auction. Those only who have endeavoured to make collections upon any particular subject, can form an estimate of the value of materials such as these.

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CONTENTS.

NOTES: — Page

Ancient Chattel Property in Ireland, by James F. Ferguson - - - 97

POPIANA: — Pope's "Ethic Epistles" — Anecdotes of Pope — James Moore Smyth - - - - - 98

Books burnt, by Rev. B. H. Cowper - 99

Lansallos Bell, by Thomas Q. Couch - 100

Anonymous and Pseudonymous Works, by William Bates - - - 100

Scraps from an old Common-place Book 101

The "Almanach Royal de France," by Bolton Corney - - - - 101

MINOR NOTES: — Former Power of the Turks — Dr. Routh, President of Magdalen College — Strange typographical Error — Exchange of Brasses — The Euxine, or Black Sea — Campbell's Poems — Cold-protectors — "Galore" — Creation of a Baronetcss - - 102

QUERIES: —

Old English MS. Chronicle - - 103

Marvell's "Rehearsal Transprosed," by H. Martin - - - - - 104

Wells Procession - - - - 104

MINOR QUERIES: — The Lyme Regis and Bridport "Domesday" and "Dom Books" — Turkish Emblematical Flower — Value of Money in 1653 — Rev. Roger Dale — Quotations wanted — "Romance of the Pyrenee," &c. — Lucky Birds — Cardinal's red Hat — Archbishop Leighton — Marriages decreed by Heaven — Greek "Dance of Flowers" — Theatrical Announcements — "At tu, quisquis eris," &c. - - 105

MINOR QUERIES WITH ANSWERS: — Right Rev. Charles Lloyd, D.D., Bishop of Oxford — Paisley Abbey — Demonological Query — Early English and Latin Grammar — "To rat" — "Domesday Book" - - - 106

REPLIES: —

The Inquisition, by Col. Lehmanowsky 108

Lord Derby and Manzoni - - 108

The Sultan of the Crimea - - 109

Milton's Widow, by T. W. Jones - 109

PHOTOGRAPHIC CORRESPONDENCE: — Preservation of sensitised Plates — Fading of Positives - - - - 110

REPLIES TO MINOR QUERIES: — Oranges among the Romans — Leverets marked with white Stars — Major André — Designation of Works under Review — Tobacco smoking — "What I spent," &c. — "Star of the twilight grey" — Quintus Calaber — Oriel — Weather Rules — Spirit Rappings — The Schoolboy Formula — To "thou" or to "thee" — "As big as a parson's barn" — "The Village Lawyer" — Unregistered Proverbs — Old Jokes: "John Chinaman's Pig," &c. - - - 110

MISCELLANEOUS: —

Notes on Books, &c. - - - 115

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Notices to Correspondents.

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LONDON, SATURDAY, FEBRUARY 10, 1855.

Notes.

ANCIENT CHATTEL PROPERTY IN IRELAND.

(Vol. ix., p. 394.)

The following extracts, which have been made from several of the records of the Irish Exchequer, afford some information upon the cost of personal property in Ireland at an early period of time, and they also convey to us some idea

"Of manners long since changed and gone."

Amongst the fragments of Irish records recently brought to Dublin from Switzerland, I find a remnant of a Plea Roll of the 18 Edward I., containing an entry stating that Nicholas, Archbishop of Armagh, was accused of taking two cows worth 5*s.* each, and two bullocks (juvencas) worth 2*s.* each, the property of Henry Kenefeg. By other fragments of Irish records, also brought from Switzerland, and apparently of the reign of Edward II., it appears that a knight named Waleys and Nicholas Habraham broke into the "cameram sacerdotum" of the church of St. Patrick at Cashel, and stole therefrom four crannocks of wheat worth 20*s.* each; that Stephen Laweles robbed Hugh Northwyche of a heifer worth 5*s.*, of sixty gallons of ale worth 15*s.*, of two bushels of wheat, "unam falingam et unum capucium," worth 11*s.*; that William Stafford, the king's sergeant, with others, robbed Roger le Bret of a heifer (juvenca), worth 40*d.*, "de uno arcu et uno glaneto" (value defaced), and of three sheep worth 8*d.* each; that Robert Brown robbed Henry Spencer of eighteen pigs worth 1 mark, John the chaplain of two cows worth 1 mark, and of a heifer worth 40*d.*, and that he also robbed John Manery of a cow and a heifer worth 1 mark. It farther appears by these fragments of the reign of Edward II., that a horse was then valued, sometimes at a mark, and at other times at 40*s.*, a sheep "bidentem" at 12*d.*, a pig at 2*s.*, and six crannocks of wheat at 6*l.*

It also appears by the same fragments that Geoffrey Harold, vicar of Grene, robbed a woman who was going towards Limerick of "unam falingam" worth 12*d.*; that two members of the family of de Londres robbed John le Flemyng of ten crannocks "bladi mixti et uno crannoco brasei avenæ," and that they also robbed William Bagod of twenty crannocks of wheat and twenty-eight crannocks of oats worth 20*l.*; that Robert Fitz John Swayn robbed John Fitz Adam of twelve cows worth 10 marks, and thirteen "affris" worth 6 marks; that "una olla enea" was worth 12*d.*; that two tunicks were worth 4*s.*, a gown 3*s.*, four salmon 2*s.*, nine cows 6*l.*, twelve cows 12 marks, and half a crannock of wheat 8*s.*

In the 4 Edward II. the goods of William the clerk of Newcastle of Lyons were found to consist of sixteen crannocks of wheat worth 6*s.* each, of sixteen crannocks of oats worth 4*s.* 6*d.* each, a haycock worth 10*s.*, three cows and two calves worth 8*s.* each, thirty-two "bidentes" worth 10*d.* each, one "affrum" worth 2*s.*, fourteen pigs worth 18*d.* each, three and a half acres of "hastinell," sown, worth 8*s.* an acre, three crannocks of beans worth 6*s.* each, and one crannock of peas worth 4*s.* 6*d.*

In the 26 Edward III. the following articles, being the property of one Walter de Bermingham, were delivered by the treasurer of the Exchequer to Robert de Preston, for the benefit of his the said Walter's son when of full age:

	s.	*d.*
"Una galea ove le barber pro hastiludio -	20	0
Una selda pro eodem - - - - -	15	0
Unum par' de plates - - - - -	6	8
Unum bresteplate - - - - -	3	4
Unum saccum pro eodem - - - -	5	0
Un mayn de ferre - - - - -	0	20
Un chapel de ferre - - - - -	10	0
Un rerebrase - - - - -	0	12
Un estoff pro una lancea - - - -	0	18
Un aketon - - - - - - -	66	8"

By the Memoranda Roll of the 48 & 49 Edward III., memb. 45 face, it appears that one Maurice Laweles of Le Bre (hodie Bray), near Dublin, had nine acres of wheat, each acre of the price of 4*s.*; seven acres of oats, price 40*d.* per acre; a horse worth a mark, and a sow and sixteen little pigs worth 3*s.*, within the said manor.

In the 2 Richard III., William Brian of Dromconragh, a chaplain, robbed Stephen Patrick of "duas tunicas virorum panni Anglici" worth 13*s.* 4*d.*, and "unam falingam" worth 40*d.* In the 1 Richard III. James Cruys robbed Thomas Saresfeld of eight yards of cloth, called "asay," worth 13*s.* 4*d.*, and "de uno instrumento ferri," called "brandirne," worth 20*d.*

By the Memoranda Roll of the 11 Henry IV., mem. 15 dorso, it appears that John Frampton, of the city of Dublin, the king's debtor, had twenty-eight "nobilia auri et unum anulum auri precii," 20*d.*, which he gave to William Botiller, a chaplain, to distribute for his soul; that he also possessed "unum parvum anulum aureum" worth 20*d.*, which he also gave "pro anima sua;" he also possessed "aliqnod anulum aureum cum una margarita vocata saffire" worth 20*d.* By another entry upon the same Roll, membrane 12 dorso, it appears that he also possessed "unus anulus aureus cum una margarita vocata dyamount" worth 20*s.*, "unum nobile auri et unus anulus aureus" worth 40*d.*

In the 6 Edward IV., Richard Broun, a chaplain, robbed Robert Cusake of Cosyngeston of a horse worth 5 marks, and in the 1 Richard III., William Stevenot, the prior of All Saints, near Dublin, at Rathlege, robbed Richard Pheypowe of three bushels of wheat worth 3*s.* In 2 Ri-

chard III., a husbandman robbed Emmot Owyn, a widow, of a horse worth 16*s.* In the 18 Edward IV., a nurse stole from Robert Belyng of Belyngeston "unam falyngam" worth 40*d.*, "duas peplas fili linei" worth 10½*d.*, "duas peplas," called "lanud," worth 20*d.*, "unum tippet de violet panni Anglici" worth 18*d.*, and a pair of spurs worth 12*d.* In the reign of Richard III., Walter Cusake of Gerardeston was robbed of two salmon worth 4*s.* each. In the 19 Edward IV., Edward Telyng of Syddan, and an "idilman," robbed Robert White "de quinque forpicibus" worth 20*d.*, "duobus securis" worth 16*d.*, "duobus penetralibus" worth 4*d.*, and 20*d.* in money.

In the 1 Henry VII., James Barby, a merchant of Dublin, robbed Christopher Bellewe of Belleweston of two cows worth 5*s.* 4*d.* each. In the 1 Richard III., John Netterville of Douth, gentleman, robbed Richard Molice of two sheep worth 8*d.* each, and four bushels of oats worth 12*d.* In the 2 Richard III., Robert Chamberlyn of Chamberleyneston, gentleman, stole seven acres of wheat, worth 26*s.* 8*d.* per acre, from Feral Oconyll of Gyrly; and in the 1 Richard III., "unam ollam eneam," and "unum morterium eneam" (values defaced in the record), "a chaffe" worth 20*s.*, and "quodam vas eneam vocatam A bell" worth 13*s.* 4*d*, were stolen from Robert Scurlag.

In the 2 Charles I., Mr. Philip Bushen of Grangemillon, co. Kildare, was condemned for the murder of his wife, and an inventory having been made of his goods, they were found to consist of, amongst other things, —

	Irish money.	
	s.	*d.*
"32 cowes - - - - worth	26	8 each.
2 bulls - - - - - -	26	8 each.
38 calves - - - - -	4	0 each.
8 yerrans - - - - -	13	4 each.
4 hoggs - - - - - -	4	0 each.
Certen weynes, their chaynes and plowharnes and irons - -	53	4
Hay - - - - - -	100	0
700 sheep and 400 lambs - - -	2	0 each.
4 pieces or guns - - - -	3	4 each.
2 iron shovells - - - -	0	6 each.
1 old cott - - - - -	6	8
1 yron pott and 4 panns of brasse -	100	0
1 three-pint pewter pott, 1 pewter dish, pewter salt, 1 payre of iron trippets, and 1 spitt - -	6	8
1 hayre cloth to dry malt, and certen pieces of tymber - -	10	0
6 cowes and 1 sucking calf - -	120	0
14 young cattle, heifers and bullocks, of two yeares old or thereabouts	8	0 each.
18 yearling bullocks and heifers -	5	0 each.
6300 foote of board lying in the great wood - - - - - -	2	6 the hund.
292 fathom of wood lying by the river of Barrowside - - - -	0	16 the fath."

In the year 1628 several French vessels were seized in the ports of Waterford, Kinsale, Dingle, Cork, and Youghal, in the south of Ireland, and sold for the sum of 1049*l.* 3*s.* 6*d.* By the certificate of sale which was returned into the Exchequer, it appears that "a barque" of 34 tons was sold for 60*l.*, another of between 50 and 60 tons was sold by candle for 106*l.*, another of 70 tons was sold for 32*l.*; 10,000 weight of "reisons" were sold for 20*s.* a hundred; 340 hides for 102*l.* 12*s.*; 48 pipes of "Mallaga wynes" for 12*l.*; and 170 "peeces" of "Mallaga reisons" for 18*s.* "per peece." Before the ships were seized the commissioners made the following payments for "ye shipps companie:"

	£	*s.*
"They paid the bruer for beere - - -	7	10
They paid the baker for bread - - -	4	16
They paid for 220 weight of butter - -	2	17
They paid for 2 barrells of herrings - -	1	17
They paid for 8 quarters of beefe - - -	1	15"

Memoranda Roll of the Exchequer, 4 Charles I. m. 6.

JAMES F. FERGUSON.

Dublin.

POPIANA.

Pope's "Ethic Epistles." — I solicit the early attention of my fellow-contributors to "N. & Q." to the following Query.

In Nichols's *Anecdotes of Literature*, vol. v. p. 578., it is stated that in 1742 Warburton edited for Pope his *Ethic Epistles*, with his own commentary. Is any copy of that publication extant? I doubt any of that date's having ever existed. C.

Anecdotes of Pope. — As you inserted the anecdote of Johnson which I lately sent you, perhaps you will give admission to the following anecdotes of Pope from the *Town and Country Magazine* for May, 1769? I believe it contains the earliest information we have as to the precise place of the poet's birth. What is known of his tragedy of *Timoleon?* are any portions in existence?

M. N. S.

"Some authentic *Anecdotes of Mr. Pope*, never before in print:

"Mr. Pope was born in Lombard Street, London, in a house where a few years ago resided Mr. Morgan, an apothecary.

"Pope, when very young, was introduced as a maker of verses to Dryden, who gave him a shilling for the version of 'Pyramus and Thisbe.'

"Pope wrote his *Ode on Music* at the desire and instigation of Steele, who used to prefer it to Dryden's: it was set to music by Dr. Green.

"Pope spent some time in writing a tragedy called *Timoleon*, but did not succeed in the attempt."

James Moore Smyth (Vol. x., pp. 102. 240. 459.). — As every fact tending to establish the identity

of this gentleman as the son of Arthur Moore will be probably acceptable to C., Mr. Carruthers, and J. M. S., I send you the following passage which I have just stumbled upon in p. 19. of *The Brobdignagian; being a Key to Gulliver's Voyage to Brobdignag. In a Second Letter to Dean Swift:* London, 1726:

"This observation, Mr. Dean, we both know to be true, and I have had the honour of hearing it confirmed by Arthur Moore, Esq., at his rural seat in Surrey. I am likewise assured that his hopeful son *Jemmy* resolves to cast this race of upstarts in a comedy which is shortly to make its appearance upon the Theatre Royal in Drury Lane."

This is the second part (there are altogether four) of *A Key; being Observations and Explanatory Notes upon the Travels of Lemuel Gulliver. By Signor Corolini, a noble Venetian now residing in London. In a Letter to Dean Swift. Translated from the Italian Original.*

"Qui vult, Lector, decipi decipiatur;
"Out comes the *Book*, and the *Key* follows after."

London, printed in the Year 1726.* I should like to know from some of your readers familiar with the literature of the time, whether *Signor Corolini* was not related to *Dr. Barnveldt*, who *attacked* the *Rape of the Lock*; and also to the author of the *Key to the Dunciad?* I have not a copy of the latter work to refer to, but I have a strong impression that it bears on the title a couplet very like that on the *Key to Gulliver*.

By-the-bye, having given us a Bibliography of *The Dunciad*, you ought to complete your work by a Bibliography of *The Key* to that poem, and of the various books to which it gave rise. S. R.

BOOKS BURNT.

(*Continued from* p. 78.)

During the persecution of Christians under the pagan emperors, it was not uncommon for their books to be condemned to the fire. Thus, in the martyrdom of Saturninus, who suffered under Diocletian in A.D. 304, we read that a fire was kindled to consume the sacred books which had been given up for the purpose; but a sudden fall of rain extinguished the flames and saved the volumes. The martyr Euplius (A.D. 303) was led away to execution with a copy of the Gospels hung about his neck. The same year an edict was issued by the emperor, ordering all the sacred books of the Christians to be surrendered to the civil magistrates, or to be seized in order to be burnt. This edict was published throughout the empire, and as far as possible carried into effect. Those who timidly gave up the books were called *traditores*, of whom frequent mention is made in the records of the times. The first council of Arles, in 314, decided (Canon 13.) that those of the clergy should be deposed who gave up the sacred Scriptures, the vessels used in the service, or the names of their brethren.

Zonaras informs us (book iii. *Leo Isaur.*) that a royal edifice had been erected, wherein many volumes of sacred and profane literature were deposited, and where from ancient times *he* was allowed to dwell who, having proved his superiority in letters, was styled the Œcumenical Doctor. His associates were twelve other learned men, who were maintained at the public expense, to whom whoever was ambitious of acquiring knowledge resorted, and whom the emperors themselves consulted in the business of the state. Leo would have deemed the accomplishment of his designs no longer uncertain, if the sanction of these men could have been obtained. He laid before them his views: he made use of caresses and of threats. But when nothing could prevail, he dismissed them, and, commanding the building to be surrounded with dry wood, consumed them and the rich treasure which they guarded, of 30,000 volumes, in the flames. (Berington's *Lit. Hist.*, pp. 361–2., Bohn's edition.)

Constantinople was taken in 1204, and it is probable that many works perished in the three fires which raged in the city, and some writings of antiquity which are known to have existed in the twelfth century are now lost. (*Ibid.* p. 393.)

In the year 1453, when Constantinople was taken by the Turks, 123,000 MSS. are said to have disappeared. It is well known that they were not *all* destroyed, as many were removed.

Cardinal Ximenes is reported, at the taking of Grenada, to have doomed 5000 copies of the Koran to the flames.

In 1059, Berenger was compelled to burn the work of John Scotus Erigena against Paschasius Radbert. The book is now lost.

Early in the sixteenth century the Emperor Maximilian gave an order that all Jewish books should be burnt except the Bible, because they were filled with blasphemies against Christ. Reuchlin and other learned men opposed it; whereupon Reuchlin was required by the emperor to examine the books. He did so, but he saved all that contained no attacks upon Christianity, and burnt the rest. This lenity offended the Dominicans, who charged Reuchlin himself with heresy. Hochstraten assembled a tribunal at Mayence against Reuchlin in 1513, and secured the condemnation of his writings to the flames.

Not long after, anonymous publications containing evangelical doctrines began to be printed and privately circulated at Modena, but they

* There is no publisher's name, but the last three pages are occupied with a list of *New Books, printed for H. Curll in the Strand.* I presume the *H* is a misprint, for the first book on the list is *Pope's Familiar Letters to Cromwell, &c.*

were soon discovered by the inquisitors and burnt.

The celebrated treatise of Aonio Paleario, *On the Benefits of the Death of Christ*, was prosecuted with great rigour, and whenever found destroyed; and though no less than 40,000 copies of it were sold in six years, it is now a scarce book.

"The *Index Expurgatorius* is well known; and as the condemned books were consigned to the flames, we form some idea of the amount of destruction caused by theological bigotry and hate."

In A.D. 849, Godeschalk was condemned at Chiersey, and sentenced to be deprived and to be whipped, until he should throw the statements he had made at Mentz the year before in his own defence into the flames. It is said he submitted, under torture, to throw into the fire the texts he had collected in support of his own opinions.

B. H. COWPER.

(*To be continued.*)

LANSALLOS BELL.

In many parishes in Cornwall an annual allowance of 7*s.* 6*d.* is made to the ringers, who, on the night of Nov. 4, remind us of the Gunpowder Plot. Now ringers are proverbially thirsty souls: and the crazy discord, or no less expressive silence of some of the belfries, plainly tells how this item of the churchwarden's account is expended. "Cracked one ringing night," concludes the history of many of our bells.

The tower of Lansallos Church contains the fragments of two bells scattered on the floor of the belfry; while a third, still hanging, barely serves to notify the hour of service to the inhabitants of the adjoining hamlet. A few particulars respecting the latter may interest some of your correspondents, and furnish two or three Queries to those learned in heraldry.

There is nothing remarkable in the shape or size of the bell, but it bears the words, in an old black-letter character: "Sancta Margareta ora pro nobis," and also three coats of arms which I will attempt to describe.

The first is a chevron between three fleurs-de-lys. The second is an octagonal shield, charged with a very curious crosslet. The third is a chevron between three remarkable-looking vessels with spouts, more like the modern coffee-pot than anything I know besides. The tinctures, if there were ever any, are obliterated.

Can any of the readers of "N. & Q." inform me—1. To whom the arms belong? 2. Whether the character of the legend indicates the age of the bell? 3. What are the vessels with which the third of the shield is charged?

It has been supposed that the latter is the coat of Pincerna (a family which afterwards took the name of Lanherne), whose ancestor, William de Albany, held lands from the Conqueror on the service of attending the king as chief butler on the day of coronation. But the Pincerna arms, as displayed among seven-and-thirty of the alliances of the Trelawnys, over the fire-place in the hall at Trelawny, are: Gules, on a bend or, three covered cups sable.

This bell, I have thought, may be coeval with the re-edification of the church, which was dedicated to St. Ildierna, or Hyldren, October 16, 1331. (Oliver's *Monasticon Dioc. Exon.*, Appendix.)

On putting together the fragments of one of the other bells, it was found to bear the initials of the donors; and an inscription in modern characters, of which I could only discover these words:

"In May we cast this —
To pray and hear his word divine."

It will be unnecessary for me to confess my ignorance of the gentle science; but as an atonement for my heraldic offences in this note, I shall be happy to make a few tracings of my sketch of the legend and arms for those of your readers whom the subject may interest, and who will apply to

THOMAS Q. COUCH.

Polperro, Cornwall.

ANONYMOUS AND PSEUDONYMOUS WORKS.

The position which the careful and methodical Quérard occupies in the French library is filled — *longo intervallo* — in ours by Watt and Lowndes: but we still remain without a manual of reference such as that afforded by Barbier. This leads me to make the authorship of the undernoted volumes the subject of a Query; and to suggest that if, under such a heading as I have chosen, those possessed of such information would spontaneously contribute it, a valuable nucleus might be formed for a future dictionary, — a work which I believe would not be ill-received by the public.

The English Spy; an original work, characteristic, satirical, and humorous, &c. By Bernard Blackmantle.* 2 vols. 8vo. London, 1826.

Moments of Idleness, or a Peep into the World we call "ours." London, 12mo., 1833.

Walter; or a Second Peep, &c. By the same Author. London, 12mo., 1835.

The Rebellion of the Beasts, or the Ass is dead! Long live the Ass!!! By a late Fellow of St. John's College, Cambridge. London, J. & H. L. Hunt. 12mo. 1825.

Deliciæ Literariæ; a new volume of Table Talk. London, 12mo. 1840.

The Cigar. 2 vols. 12mo.

[* Charles Molloy Westmacott.]

The Every Night Book. By the Author of The Cigar. 12mo.

The Fourth Estate; or the moral effect of the Press. By a Student at Law.* London, Ridgway. 8vo. 1839.

WILLIAM BATES.

Birmingham.

P. S. — The above Queries were transmitted to "N. & Q." before the appearance of the paper on the "Identification of Anonymous Books," Vol. xi., p. 59. I have only to add that I entirely coincide with the remarks appended by our Editor, and look forward with much interest to the development of the plan which he has in contemplation.

SCRAPS FROM AN OLD COMMON-PLACE BOOK.

(Vol. xi., p. 23.)

The *Citizen of the World*, letter cvi., speaks of his having, after long lucubration, devised a method "by which a man might do himself and his deceased patron justice, without being under the hateful reproach of self-conviction," and gives his elegy "On the Death of the Right Hon. . . . ." as a specimen of a poem "in which the flattery is perfectly fine, and yet the poet perfectly innocent." Though Goldsmith may be the first who adopted the expedient in elegiac poetry, yet this compromise between truth and flattery had been made in amatory verse before his time, as the following lines will show.

The terminations of two or three of the stanzas seem to be taken from old ballads, that of the third especially being a part of a song, of which all that I remember is, that its wit was of the very coarsest kind.

To his Mistress.

"O love, whose power and might
None ever yet withstood,
Thou forcest mee to write,
Come turne about Robin Hood.

"Sole mistress of my rest,
Let mee this far presume,
To make this bold request,
A black patch for the rhume.

"Your tresses finely wrought,
Like to a golden snare,
My silly heart hath caught,
As Moss did catch his mare.

"What is't I would not doe
To purchase one good smile?
Bid mee to China goe,
And I'll stand still the while.

"I know y^t^ I shall dye,
Love so my heart bewitches;
It makes mee hourly cry,
Oh how my elbow itches.

"Teares soe oreflow my sight
With waves of daily weeping,
That in the carefull night
I take no rest for sleeping.

"But since my simple merrits
Her loving looks must lack,
Come cheer my vital spirritts
With claret wine and sack.

"And since that all reliefe
And comfort doth forsake mee,
I'll hang myselfe for griefe,
And then the Devill take mee."

I forbear to copy "her aunswere," which has neither wit nor delicacy.

Who is the author of the following graceful lines?

"Wrong not, deare empress of my heart,
The merit of true passion,
By thinking hee can feele no smart,
That sues for no compassion.

"For since that I doe sue to serve
A saint of such perfection,
Whome all desire, yet none deserve
A place in her affection,

"I'd rather chuse to wante releife,
Than hazard y^e^ revealing;
Where glory recommends y^e^ greefe,
Dispare dissuades y^e^ healing.

"Since my desires doe aime too high
For any mortall lover,
And reason cannot make them dye,
Discretion shall them cover.

"Silence in love doth show more woe
Than words, though none so witty.
The beggar that is dumb, you knowe,
Deserveth double pity."

T. Q. C.

Polperro, Cornwall.

THE "ALMANACH ROYAL DE FRANCE."

The *Almanach royal de France*, which has been briefly described on a late occasion, deserves a separate note; and our alliance with France, an event at which I heartily rejoice, recommends this voluminous series to the keepers of public libraries. A few stray volumes of it are as much as we ever meet with in private collections.

Brunet omits this important publication, and so does Ebert. I proceed to describe it in the words of a well-informed writer:

"*L'Almanach royal* de France, un des plus anciens et des plus utiles, remonte à l'année 1679 où il reçut ses premières lettres de privilège. Son contenu se bornait alors au calendrier proprement dit, à quelques observations sur les phases de la lune, à l'indication des jours de départ des courriers, des fêtes du palais, des principales foires et des villes où l'on battait monnaie. On y ajouta, depuis 1699, les naissances des princes et princesses de l'Europe, le clergé de France, l'épée, la robe et la finance. Aujourd'hui on y trouve le tableau officiel de tous les principaux employés, et l'état des gouvernemens étrangers tels qu'ils sont reconnus par la France. Successivement agrandi, il excède déjà mille pages d'un grand format."— J. H. SCHNITZLER, 1833.

It must be added, in proof of the alleged importance of this publication, that the proprietors

[* Frederick Knight Hunt.]

of it are authorised, by *lettres de privilège*, to collect such information as may be required to complete it *partout où besoin sera*. It is the authenticity of its information which gives it so peculiar a claim on the attention of historians and biographers.

There was a set in the choice collection of the late M. Armand Bertin, rédacteur en chef du *Journal des débats*, which collection was sold at Paris last year. It is thus entered in the sale-catalogue:

"1679. Almanachs royaux. *Paris*, 1700 à 1846, 145 vol. in-8, reliés en maroquin vélin et veau, la plupart avec armoires. *Collection curieuse et rare.*"

I shall conclude with two Queries. 1. Was the above set purchased for the British Museum? 2. What are the deficiencies of the Museum set?

BOLTON CORNEY.

Minor Notes.

Former Power of the Turks. — At the present time, the following passage from the letters of Busbequius, ambassador from Ferdinand II. to the Sultan Solyman II., may interest the readers of "N. & Q." I extract it from the *Lounger's Common-place Book*, the name of the author of which I should be glad to know.* The biographical articles are frequently very curious, and prove the author to have had an extended literary knowledge.

"When I compare the power of the Turks with our own, I confess the consideration fills me with anxiety and dismay, and a strong conviction forces itself on my mind that we cannot long resist the destruction which awaits us; they possess immense wealth, strength unbroken, a perfect knowledge of the art of war, patience under every difficulty, union, order, frugality, and a constant state of preparation.

"On our side, exhausted finances and universal luxury, our national spirit broken by repeated defeats, mutinous soldiers, mercenary officers, licentiousness, intemperance, and a total contempt or neglect of military discipline, fill up the dismal catalogue.

"Is it possible to doubt how such an unequal conflict must terminate? The enemy's forces being at present directed against Persia, only suspends our fate; after subduing that power, the all-conquering Mussulman will rush with undivided strength and overwhelm at once Europe as well as Germany."

H. W. D.

Dr. Routh, President of Magdalen College. — Dr. Routh, the late learned President of Magdalen College, Oxford, was born before the Seven Years' war had begun; before Clive conquered India, or Wolfe bought with his blood Canada; before the United States ever thought of being an independent country, or Poland was dismembered. He was M. A. and Fellow of that Society when Gibraltar underwent its memorable siege. He was past fifty years when Sir Arthur Wellesley sailed for Portugal. The last of the Stuarts was not dead when Routh was a boy ten years old. He was president before the French Revolution broke out; he had known Dr. Leigh, Master of Baliol, Addison's cotemporary; had seen Dr. Johnson scrambling up the steps of University College; talked with a lady whose aunt had seen Charles II. walking in "the parks" with his dogs; he persuaded Dr. Seabury to seek consecration from the Scotch bishops; he died Friday, Dec. 22, 1854.

MACKENZIE WALCOTT, M. A.

Strange typographical Error. — In a copy of Johnson's tragedy of *Irene*, which I bought many years ago, one of the characters has to address Mahomet II. thus:

"Forgive, great Sultan, that, by fate prevented,
I bring a tardy message from Irene."

The unlucky printer forgot the *e* in "fate," and gave it:

"Forgive, great Sultan, that by *fat* prevented," &c.

leaving it to be inferred that the honest messenger was too corpulent to reach his royal master in time to save the heroine's life.

ALFRED GODFREY.

14. Canonbury Square.

Exchange of Brasses. — The inability to obtain anything like a good series of brasses by independent exertion is felt by all amateur collectors. I would suggest that all persons who are willing to exchange rubbings of brasses from their own neighbourhood for others more remotely situated, should unite together.

I would hold each party responsible for the brasses within a radius of, say five miles from his or her address (I must not omit the ladies).

Manning's List, and a map of England, would then only be required. The Editor of "N. & Q." would, I am disposed to think, publish the addresses; if not, the expense of printing would be merely nominal.

In the absence of an abler hand, I should be willing to arrange the materials. The above plan is only recommended for simplicity and economy of space in printing, and any farther suggestions will be received with thanks. HENRY MOODY.

Bury School.

The Euxine, or Black Sea. — The following note of Wells on the 151st verse of the Periegesis of Dionysius, explains the origin of the name Pontus Euxinus:

"Pontus* κατ' ἐξοχὴν antiquis dictus est, tanquam Mare Maximum, et quasi Oceanus alter: sed et *Axenus*†, hoc est, inhospitabilis, olim dictus est, sive ob maris turbulentiam et importuosa littora, sive ob barbaros Accolas.

[* By Jeremiah Whitaker Newman.]

* Ovid. *Trist.* IV. 4. 56. † Polyb. IV. 5.

Postea in *Euxinum* nomen mutatum est, sive ob Græcorum urbes in ejus littore conditas, unde hospitalior ea ora facta est, sive κατ' εὐφημισμὸν solum; negat enim Ovid. etiam suo sæculo nomen hoc ei vere convenire:

'*Euxinus falso nomine dictus adest.*'"

In the *Penny Cyclop.*, art. Black Sea, this explanation is called unsatisfactory; but the writer should have borne in mind, that Europe, Asia, Africa, and even America, are names of Greek origin, as well as the Euxine. The Turks, Arabs, Russians, French, Germans, and English designate it the Black Sea—probably from its stormy character. T. J. Buckton.

Lichfield.

Campbell's Poems. —

"Sweet was to us the Hermitage
Of this unplough'd, untrodden shore;
Like birds all joyous from the cage,
For man's neglect we loved it more."
O'Connor's Child.

The last line of the above extract is repeated by the poet, in almost the same words, in his "Lines on leaving a Scene in Bavaria:"

"Yes! I have loved the wild abode,
Unknown, unplough'd, untrodden shore:
Where scarce the woodman finds a road,
And scarce the fisher plies an oar;
For man's neglect I love thee more."

R. V. T.

Cold-protectors. — Our innate patriotism, now breaking out in mysteriously-knitted "comforters," finds a parallel in the winter campaign of 1760. The then Dean of Gloucester has an advertisement in a local paper (*Journal*, No. 1949., 1760) offering "a warm flannel waistcoat to any volunteer, to defend him against the inclemency of the approaching season." R. C. Warde.

Kidderminster.

"*Galore.*" — This word, now in common use, is derived from the Irish *go leor*, *i. e.* in abundance. An Oxford B. C. L.

Creation of a Baronetess. — The following is a curious instance of the creation of a baronetess in her own right, which is recorded in the last page of the *Gentleman's Magazine* for the year 1754, in the list of "Foreigners who have received the Dignity of English Baronets from our Kings:"

"Created by King James II.

"Sept. 9, 1686. Cornelius Speelman, of the United Provinces, a General of the States of Holland; with a special clause to *the General's mother of the rank and title of a baronetess of England.*"

H. M.

5 ser 3. xi. 179

Queries.

OLD ENGLISH MS. CHRONICLE.

I send you some extracts from a MS. chronicle of English history, in hopes that you will inform me whether you, or any of your readers, recognise them as coming from any known history.

The MS. is small folio, and begins: "In ye year fro ye begginning of ye worlde 3990, yer was in ye noble lond of Greece a worthi kyng." And ends: "The Wennesday next aft^r uppon the morow, *Edwarde*, the noble Erle of March, was chosen kyng in the cyte of London, and began for to reygne," &c.

From cap. xli.:

"Yis Constantyn (the Great) first endowed ye Chirche of Rome with possessions. And thanne yer was a voys yherd above in ye cyr yat sade yus, *Hodie infusum est venenū in ecclīa dei*" (in margin *nota bene*).

King John is said *to have died by poison.* His "Letter *obligatory* to ye Pope of Rome" is given at full length in English.

From cap. cvii.:

". . . Maister Robert Grostet, bisshop of Lincoln . . . because ye pope hadde provided his nevew yt was a child to a curid benefice . . . ye said Robert wolde not admitte, and wroot ageen to ye pope, yat he wold not, ne owed not admitte, eny suche to have cure and rewle of soules that cowde not rewle theymself, ne understand ye English tunge; wherefore ye said Robert was . . . acursid, and he appelid fro ye pope's court to ye court of hevene. And sone after ye said Robert deide acursid; and ii yeer after his deth, he apperid lik a bisshop to ye pope as he lay in his bed, and saide, *Surge miser veni ad judicia* . . . . And with ye prickc of his bisshoppis staf he pricked ye pope . . unto ye herte, and in ye morow ye pope was founde ded . . . . And becausc ye said Robert deide acursid notwithstonding . . . miracles, ye court of Rome will not suffre him to be canonized."

From cap. cxlvi.:

(β) "Henry IV. as a defence for having put the Archbishop of York to death, sent to the pope the 'habergeon yat yarchbisshop was armed ynne with thesc wordis: *Pater vide si tunica hæc sit filii tui an non.*' And ye pope answerde . . . . *Sive hæc sit tunica filii mei an non scio quia fera pessima devoravit filium meum.*" (6th of Henry IV.)

From the same chapter (3rd of Henry IV.):

(α) Richard II. was supposed to be still alive: "And a frere menour of ye covent of *Aylesbury* cam to ye kyng, and acusid a frere of ye same hous, a prest; and saide that he was glad of kyng Richardes life, and he was brought to ye kyng,

and he saide to him, 'Thou hast herd yat kyng Richard is alive, and art glad yereof?' Ye frere answerde: 'I am as glad as a man is glad of ye liff of his friende, for I am holden to him . . .' Ye kyng saide: 'Thou hast noised and told openli yat he livith, and so thou hast excited and stirid the peple agens me.' Ye frere saide, 'Nay.' Thanne saide ye kyng: 'Tell me trouthe, as it is in thi herte, yf thou sawest kyng Richard and me in ye feld fighting togedir, w^t^ whom woldest thou holde?' 'Forsoth,' saide ye frere, 'with him; for I am more beholde to him.' Thanne saide the kyng: 'Thou woldest yat I and alle ye lordis of my reme were ded?' Ye frere saide, 'Nay.' 'What woldest thou do with me,' saide ye kyng; 'yf thou haddest ye victory ovyer me?' Ye frere saide: 'I wolde make you duke of Lancaster.' 'Thou art not my friend,' saide ye kyng; 'and yerefor thou shalt lese thin hed.' And thanne he was dampned . . . ."

Other interesting conversations follow on the same subject. But I have already to apologise for the length of this letter. Can you inform me what my chronicle is; and also, whether such an one has ever been printed? J. S. D.

Oxford.

[The chronicle would appear, at first sight, to be a version of the "Brut." It is obviously one deserving of farther examination; and if our correspondent would entrust it to us for a short time, we think we may promise him a satisfactory report upon it.—Ed. "N. & Q."]

MARVELL'S "REHEARSAL TRANSPROSED."

Is there an annotated edition of this witty and learned production?* The work is not infrequently spoken of as *The Rehearsal Transposed*, and two instances of this error are now before me. One occurs in vol. iv. p. 226. of Fletcher's *History of the Revival and Progress of Independency in England* (4 vols. 12mo., 1849). The other is to be found in "N. & Q.," Vol. v., p. 513. As the latter is in a quotation, the error may probably be found also in the volume whence the passage is taken. There is not, I believe, in Marvell's pages, any explanation of the meaning which he attached to the word "transprosed;" but in his day it would be so well understood as to need none. The best that has fallen in my way is to be found in the *Congregational Magazine* for June, 1821 (vol. iv. p. 318.). Under the head of "Literaria Rediviva, or The Book-worm," Marvell's work is reviewed; and the writer's opening remarks, which I transcribe, contain the explanation to which I refer:

"The title of the work which we here introduce to our readers is taken, as well as numerous allusions in the body of the performance, from the celebrated satirical play of the Duke of Buckingham, called the *Rehearsal*; in which the principal dramatic writers of the age of the Restoration were severely, but justly, ridiculed. The hero of the Duke of Buckingham's satire is an ignorant and bloated play-writer, called *Bayes*. This wretched and affected scribbler invites two friends to witness a rehearsal of a new play which he has just finished; and, as the rehearsal is proceeding, he entertains his friends, by disclosing to them the rules by which he composed his plays. The following brief extract from the Duke's *Rehearsal*, will explain the design of Marvell in calling his work the *Rehearsal Transprosed*, as well as throw some light upon the character of the ambitious ecclesiastic whom the author has dubbed *Mr. Bayes*. Marvell, by this ingenious artifice, shielded himself from the legal consequences which, in that intolerant age, the infuriated churchman might have brought upon him. *Bayes* says:

"'My first rule is the rule of *transversion*, or *regular duplex*; changing verse into prose, or prose into verse, *alternative* as you please.

"'*Smith.* Well, but how is this done by rule, Sir?

"'*Bayes.* Why thus, Sir; nothing is so easy when understood. I take a book in my hand, either at home or elsewhere, for that's all one; if there be any wit in't, as there is no book but has some, I transverse it: that is, if it be prose, put it into verse (but that takes up some time); and, if it be verse, put it into prose.

"'*Johnson.* Methinks, Mr. Bayes, that putting verse into prose should be called *transprosing*.

"'*Bayes.* —— Sir, it's a very good notion, and hereafter it shall be so.'"

H. Martin.

Halifax.

[* There is a work, entitled *A Common-place Book out of the "Rehearsal Transprosed," with useful Notes*, 8vo., London, 1673; but we have never met with it. Marvell seems to have taken the title of his work from the comedy of *The Rehearsal*, written by John Sheffield, Duke of Buckingham, in revenge for the character drawn of him by Dryden under the character of Zimri.]

WELLS PROCESSION.

The following curious poem is copied from an old MS. formerly in the possession of one of the cathedral dignitaries, and there is good reason for believing that it has never appeared in print. If any of the readers of "N. & Q." can give me any information as to the author or the circumstances to which it refers, I should esteem it a very great favour. The original MS. is indorsed "Wells Procession, 1716."

"WELLS PROCESSION,

In a Letter to Sir Will. W—d—m.

"In eighty-six, when tricksters rul'd the State,
And tools of Rome in Aron's chair were sett,
When grave processions march'd in solemn pomp,
And brawny Jesuits lampoon'd the rump;
Fine sights there were, that pleas'd the giddy mob;
Each priest was then ador'd as much as G—d;
And justly too, for every man must own,
If Levites can make gods, their work's their own:
Yet their processions, and their noise of bells,
Were trifles all compar'd to ours at Wells,
Where Querpo march'd in state, and sable drest,
Mounted on Horner's steed above the rest,
Attended by our rake-hell lilly white,
Who loudly roar'd, 'I'm for the Churches right!'

A brave support (I think); we must do well,
Since our good Church has stole a prop from hell;
For faith the figure was as black as ink, —
I took him for a devil by his stink.
In his right hand he held a branch of birch,
With it (says he) I'll sweep our Mother Church.
After him march'd three worthies of the gown,
Whose honesty to all the West is known,
Except the Whigs, who say that they have none;
And dare assert that college plate has paid
For many hearty meals Cremona made.
That some Wells scholars to their cost can tell
How, chapman like, young Whackum books w'd sell;
Tranquillo might have past in silence here,
Had modest Jone contain'd another year.
Then follow'd all the rabble of the town
With hideous noise, declaring they were sound.
Sly Querpo, finding how they were inclin'd,
Proclaims a halt, and thus declar'd his mind: —
'Townsmen and lovers, partners in my woe!
'Tis true our cause is sunk, and hopes so low,
That I'm become so faint I scarce can speak.
Of a bad markett we must make the best;
We'll nose the Whigs and bravely raise our crest.
Though we at Preston and elsewhere are foil'd,
Though a septenniall act our measures spoil'd,
Though last November fill'd us all with pain,
October now shall raise our spirits again.
Learn'd Thomas is return'd in health to Wells,
Our James is safe at Rome (huzza!), then ring the bells."

Ina.

Minor Queries.

The Lyme Regis and Bridport "Domesday" and "Dom Books."—These ancient volumes are known under the above titles. The latter has entries, it is stated, of the reign of Henry VI.

The Lyme Regis *Domesday*, called also *The Broad Book*, is a ponderous volume to which allusions, in reference to entries therein, are frequently made in the reign of Queen Elizabeth.

This MS. volume is supposed to have been sent to the late Mr. Dean, a solicitor, living in Guilford Street, at the time of a law-suit about the year 1828. Mr. Dean died suddenly, and the volume has not been seen for years. It has been heard of, and, as is believed, was offered for sale. It is the property of the Town Council, who succeeded the former corporation. The Mayor of Lyme Regis would be glad of an answer to this Query: Who can give any information respecting this *Domesday Book?*

The Mayor will thankfully treat for the above, to be replaced in the archives. The late Mr. George Smith was town clerk at the time of the law-suit before alluded to.

George Roberts (Mayor of Lyme Regis).
Dorset.

Turkish Emblematical Flower. — Has Turkey an emblematic flower, as England has the rose, and Ireland the shamrock? If so, what is it?

J. J. W.

Value of Money in 1653. — Can any correspondent inform me of the value of a pound sterling in the year 1653, as compared with the value of a pound sterling in 1855: adopting as the standard of value the price of a quarter of wheat, or of an ox, or of any other important commodity in the country? G. N.

Rev. Roger Dale.—I should feel greatly obliged to any of your readers who could furnish me with any particulars relating to the Rev. Roger Dale, his family connexions, and the various preferments he held? Mr. Dale was appointed curate of Denton, in the parish of Manchester, in 1679; which he resigned in 1691 for that of Northen, or Northenden, in Cheshire. J. B.

Quotations wanted. —

Who is the author of the "Evening Hymn" commencing —

"Soon as the evening star, with silver ray," &c.? H. Clifton.

"The heart may break, yet brokenly live on." F. M. E.

"Earth has no sorrow which heaven cannot heal."
J. H. A. B.

"Which maidens dream of when they muse on love."
Whence? R. V. T.

". . . . . strew'd
A baptism o'er the flowers."
Whence? R. V. T.

What Christian Father wrote this, and where?

"Creavit angelos in cœlo, vermiculos in terra; non superior in istis, non inferior in illis." A Naturalist.

"*Romance of the Pyrenees*," *&c.* — Who was the author of *The Romance of the Pyrenees*, *Sancto Sebastiano*, *Adelaide*, *The Forest of Montalbano*, and *Rosabella*, romances published fifty years ago, and popular in their day? Uneda.
Philadelphia.

Lucky Birds. — There is an ancient custom in Yorkshire, and I presume it is more or less general throughout England, of having a boy to enter your house *early* on Christmas and New Year's Day; and this boy is called a *lucky bird.* Now can you inform me the *date* and *origin* of this custom? why a *black-hair'd* boy is universally preferred? and why he is called a lucky bird?
R. B.
Headingley.

Cardinal's red Hat. — In the *Historia Literaria* of Cave, the author says of the Synod of Lyons in 1245 (1243?): "In this synod, if I mistake not, the red hat, as a sign of the dignity of cardinal,

was first instituted." In the Supplement to the same work, H(enry) W(harton) says Paul II. (1464) was the first to make the grant. "If I mistake not," Cave is right. Paul added the *pallium* or cloak, and Gregory XIV. made some other alterations. B. H. C.

Archbishop Leighton.—The Rev. J. N. Pearson, in his sketch of the above prelate's life, mentions that—

"There is still in existence a humorous poem on Dr. Aikenhead, Warden of the College (at Edinburgh), which Leighton wrote when an undergraduate. It evinces a good-natured playfulness of fancy, but is not of a merit that calls for publication."

I doubt not many of your readers would, nevertheless, agree with me in thanking any one who has access to this document, by bringing it to light through your pages; provided it be of reasonable dimensions, and unpublished by any other biographer. If even one of the *Juvenilia* of Leighton should prove to be without merit, the greater would be its literary curiosity.

C. W. Bingham.

Marriages decreed by Heaven.—What is the origin of this saying? I find that the opinion prevails among the Chinese. I have also met with it in the writings of Dieterich, a Lutheran divine who wrote early in the seventeenth century. B. H. C.

Greek "Dance of Flowers."—Where is the best account of this ancient dance? On what authorities do the moderns found their descriptions? Did similar dances obtain among other nations, either of old or to-day? A. Challsteth.

Theatrical Announcements.—Can any of the readers of "N. & Q." inform me when the custom, now universal among the daily papers, originated, of placing the theatrical announcements of the evening's performances immediately preceding the leading articles? I should also like to know the *rationale* of the custom in question, and whether the notices are considered as advertisements, and paid for accordingly. H. W. D.

"*At tu, quisquis eris,*" *&c.*—Dr. Johnson has prefixed to the 41st number of his *Idler* (the paper on the death of his mother) the following not very appropriate verses. Can any of your readers tell me whence they are taken?

"At tu, quisquis eris, miseri qui cruda poetæ
Credideris fletu funera digna tuo,
Hæc postrema tibi sit flendi causa, fluatque
Lenis inoffenso vitaque morsque gradu."

Some of the editions have given them to Ovid, but I cannot find them anywhere in the works of that poet. F. W.

Minor Queries with Answers.

Right Rev. Charles Lloyd, D.D., Bishop of Oxford.—Can any of your correspondents furnish reminiscences of this prelate, who was also Regius Professor of Divinity at Oxford, and prematurely removed by death in 1829? Have any notes of his Lectures on the Book of Common Prayer ever been published, or could you be the medium of collecting some of their *disjecta membra* from among your readers?

Dr. Lloyd was, I believe, the first Professor for many years who gave *private* lectures in addition to his formal prelections on theology, when appointed in 1822. The announcement of them created a sensation at the time; but, from circumstances, it was not my happiness to have heard them. I may mention one happy suggestion of his, viz. that the versicle, towards the end of the Litany—"O Son of David, have mercy on us,"—had always appeared to him to be incorrect, and not agreeable to the meaning of the first compilers of the formulary; inasmuch as our Saviour, after His ascension, was never invoked with reference to His ancestor according to the flesh. In the course of our examination of some ancient MSS., or editions of the Liturgies to which our own is indebted, the corresponding invocation was found written contractedly, "O fili D. viv." (*i. e.* Dei viventis), in such a way that a hasty glance might lead a copyist to transcribe it as "O fili David."

Bishop Lloyd was son of the Rev. Thomas Lloyd, who died at High Wycombe in 1815, having held the rectory of Aston-sub-Edge, co. Gloucester, from 1782. Balliolensis.

[Our correspondent is probably aware that Mr. Palmer, in his *Origines Liturgicæ*, has made some use of Bishop Lloyd's liturgical notes. In his preface he states, "That the late Bishop of Oxford (Dr. Lloyd) was so convinced of the expediency [of having the English Offices in their original languages], that he was himself collecting materials for the purpose, which he intended to publish as soon as his avocations should permit. His lordship's collections were entered on the margin of a folio Prayer Book, in the library given by Dr. Allestree for the use of the Regius Professor of Divinity in this university [Oxford]; and having been kindly permitted to compare them with the results of my own investigations, I have derived from them several valuable observations, which are acknowledged in their proper places." In a note Mr. Palmer adds, "I have been informed that his lordship delivered several private lectures, entirely on this topic, to a class of theological students in this university." Some passing notices of these private lectures, delivered in 1826, will be found in Froude's *Remains*, vol. i. pp. 30. 39. 47, 48.; but the lectures have never been printed. In 1825, Dr. Lloyd edited for the Clarendon Press the *Formularies of Faith*, put forth by authority during the reign of Henry VIII. In 1827 he published a revised and enlarged edition of the *Sylloge Confessionum;* and in 1828 produced a very correct and elegant edition of the *Greek New Testament*, for the use of junior biblical students, which has been reprinted in 1830 and 1847.

Bishop Lloyd also acknowledged the authorship of an article in the *British Critic* for October, 1825, entitled "A View of the Roman Catholic Doctrines." For biographical notices of this learned prelate, consult the *Georgian Era*, vol. i. p. 526.; *Annual Biography and Obituary*, vol. xiv. p. 353.; and the *Gent. Mag.* for June, 1829, p. 560.]

Paisley Abbey. — On the altar wall of Paisley Abbey Chapel a series of sculptures are carved which, though whitewashed over, refuse to be obliterated. The series seems to rudely set forth the life of a saint, at all events an ecclesiastic, from his cradle to his grave. In one a stream of light descends on his head as he pens some annals in a *book*. Paisley's "Black Book" is well known; could this have any connexion with the sculpture? In this chapel there is also a tomb, which rumour assigns as the shrine of Marjory Bruce; with what authority? and what is the history of the sculpture? DUNHEOED.

[This seems to be what is called "Queen Bleary's tomb," of which the late Dr. Boog wrote an account, published in the *Transactions* of the Society of the Antiquaries of Scotland, vol. ii. part ii. pp. 456—461. He seems to conjecture, from the figures in the east end of the aisle being so different from any other work about the church, that they must be referred to a period prior to that of the building of the present fabric; and he adds, "it is certain, from the foundation charter, that a church existed at Paisley before that time." In his account of the tomb, while he considers the basement as forming part of the monument, he puts no faith in the Paisley tradition of its being that of Marjory Bruce, mother of Robert II. On this subject some curious conjectural information may be found in Appendix III. to the volume of the Maitland Club for 1831, entitled *Descriptions of the Sheriffdoms of Lanark and Renfrew*, pp. 296—304. Consult also the *New Statistical Account of Scotland*, vol. vii. pp. 217—220.]

Demonological Query. — In *Barlæi Adversaria Traject. ad Rhenum*, 1672, are some notes on the third book of Apuleius, in which it is stated, that witches seem to have lost the art of assuming various forms, but that they still use ointments to enable them to fly. Some examples are given; among them is:

"Viri tenuis qui ab uxore ad amatorem ejus videndum in cætu demonum in arenarias Burgadalenses ductus erat, *ut recens et notissimum est.*"

In the margin "*Bins. de C. M.*" is cited. As several of your correspondents are learned in demonology, perhaps one may oblige me with the facts of the case, or the full title of the book so briefly referred to. J. E. T.

[The work quoted in the margin is by Petrus Binsfeldius, entitled *Tractatus de Confessionibus maleficorum et sagarum, an et quanta fides eis adhibenda sit?* 8vo., Aug. Trev., 1591, 1596, et Col. Agr., 1623. Præludium xii. seems to treat upon this subject: — "Dæmones possunt assumere corpora, et in ipsis apparere hominibus."]

Early English and Latin Grammar. — I observe that you and your correspondents are directing some attention to early works on education. A volume of *English and Latin Grammar* is now before me, which I found in the library at Melville, in Fifeshire, and which bears date 1557; but whether it is rare or not, I do not know. Neither the name of the printer, nor the place of printing, is given. There are two works. The title of the first is thus:

"A Short Introduction of Grammar generallie to be used. Compiled and set forth for the bringing up of all those that intend to attaine the Knowledge of the Latin Tongue."

Below is this motto:

"In time truth cometh to light, and prevaileth."

with an engraving representing Time handing Truth out of a cave; and the words "cum privilegio." It contains 55 pages.

The second part is of the same date, and contains 127 pages. The engraving represents a printing-press. It is entirely Latin, with this title, *Brevissima Institutio, seu ratio Grammatices cognoscendæ*, &c. It includes "Propria quæ maribus" and "As in præsenti."

These books may be quite common; and if so, I have said enough to allow of their being verified. If rare, any question relating to them can be answered. W. L. M.

[These works were printed by Reynold Wolfe, the first who had a patent for being printer to the king in Latin, Greek, and Hebrew. The first edition of them is dated 1549, 4to., London, and is in the Bodleian, but is not noticed either by Ames or Dibdin, who both speak of Wolfe's edition of 1569. Our correspondent's copy is probably in 8vo.; if so, it is the Paris edition. Both works have been frequently reprinted.]

"*To rat.*" — What may have been the origin of this phrase as applied to any sudden and mercenary change in politics? ABHBA.

[This modern cant phrase originated, no doubt, from the sagacity of rats forsaking ships not weather-proof. It is not only applied to those who desert their political party from some mercenary motive, but is used in most trades for those who execute work at less than the regular scale prices. These individuals are hooted at and despised like rats.]

"*Domesday Book.*" — What is the precise derivation of *Domesday Book?* G. R. L.

[Stow, *Annals*, p. 118., 1631, tells us, "The *Booke of Bermondsey* saith this book was laid up in the King's treasurie (which was in the church of Winchester or Westminster), in a place called *Domus Dei*, or God's house, and so the name of the booke therefore called *Domus Dei*, and since, shortly, *Domesday*." The author of *Dialogus de Scaccario*, however, gives the following explanation of the name: "Hic liber ab indigenis *Domesdei* nuncupatur, id est, *Dies Judicii*, per metaphoram: sicut enim districti et terribilis examinis illius novissimi sententia nulla tergiversationis arte valet eludi; sic, cum orta fuerit in regno contentio de his rebus quæ illic annotantur, cum ventum fuerit ad librum, sententia ejus infatuari non potest, vel impune declinari. Ob hoc nos

eundem *Librum Judiciarium* nominavimus; non quod ab eo sicut a prædicto Judicio non licet ulla ratione discedere." (Madox, *Hist. Exchcq.*, edit. 4to., vol. ii. p. 398.) So Rudborne, *Angl. Sacr.* tom. i. p. 257.: "Vocatus Domysday; et vocatur sic, quia nulli parcit, sicut nec magnus dies Judicii." These derivations are quoted in Sir Henry Ellis's *General Introduction to Domesday Book*, pp. 1, 2.]

Replies.

THE INQUISITION.

(Vol. x., pp. 120. 137. 246.)

The attack made upon Col. Lehmanowsky in the first of the above articles having been republished in the United States, that gentleman, who has been for many years a clergyman of the Lutheran Church in this country, has taken notice of it in the following letter to the editor of the *Independent*, a religious newspaper published in the city of New York. UNEDA.

Philadelphia.

Letter from Colonel Lehmanowsky.

Hamburg, Clark co. Indiana,
Dec. 15, 1854.

MR. EDITOR OF THE INDEPENDENT,

A few days ago, a gentleman gave me to read an article, published in a London (England) periodical, called *Notes and Queries*, in which a writer criticised my statement about the destruction of the Inquisition Chemastin, near Madrid, in Spain. In perusing this article, my first intention was not to take notice of it, and let it pass for what it is worth. But yesterday, a friend of mine handed me your paper, *The Independent*, in which my attention was drawn to an article signed "Inquirer." In said article I am called a "Polish refugee;" whereas, the Polish refugees came in this country only in 1833; whilst I came after the battle of Waterloo, in 1816, and have had the honour, since 1821, to be a citizen of these United States.

Secondly, the gentleman says that in the year 1814 the king of Spain re-established the "Inquisition," and in 1820 he or his friend saw that massive building yet standing, and therefore I must have made a false statement about its being blown up. It seems the learned gentleman thinks it needs to rebuild an "Inquisition" as long as it needed to build St. Peter's at Rome, and in eleven years time it could not be rebuilded, as it was blown up in 1809 by the troops under my command. May be, if the gentleman would go to Moscow, in Russia, at the present time, he will likewise say, Moscow has never been burned, and the Kremlin had never been blown up by powder in 1812, because, he would say, the houses are all standing, and the "massive" buildings in the Kremlin are there.

Thirdly, this kind gentleman says that Marshal Soult was not the Commandant of Madrid. Who said so? not I. My statement is, that Count Mejolès was the Commandant, but Marshal Soult the Military Commander of the division, which not only occupied Madrid, but twenty or thirty miles round about Madrid.

And now, Mr. Editor, I think I have done so far my duty in answering this very learned gentleman, who made the criticism in the *Notes and Queries*. But allow me to remark, that I am astonished that any one should wait twenty years since my first statement, to correct the same. It seems to me that those who were always wishing to have this statement hushed up, waited until they were sure Marshal Soult and Col. De Lisle were dead, and no doubt suspected Col. Lehmanowsky was also numbered among the dead, so that they may have free play; but they are mistaken.

I will only add, as the Lord has blessed me to be nearly eighty-two years of age, they should wait a little longer, until they are sure that none are living who took part in the destruction of the "Inquisition Chemastin."

In conclusion, let me inform you, Mr. Editor, that it is (with the help of God) my firm resolution to write no more on this subject, as I am advanced in age, and can employ my time a great deal better to do the work of my Captain of Salvation, Jesus Christ, in preaching His Gospel to saints and sinners.

I remain, with due regard, your obedient servant, J. J. LEHMANOWSKY.

LORD DERBY AND MANZONI.

(Vol. xi., p. 62.)

I cannot inform HERMES where Lord Derby delivered the speech in which he is said to have quoted the lines from Manzoni's *Ode to Napoleon*, but I know that his admiration of that ode dates from many years back. At Rome, in the year 1821, when it was still in its first fame, and a common topic of conversation, Lord Derby expressed his high opinion of its merits in the company of English ladies, of whom one or two did not understand Italian, and were a good deal chagrined to be thus excluded from the pleasure which its recitation appeared to convey to the rest. Lord Derby took up the book and said, "Oh! I will try to give you some general notion of the *matter* of the poem; its fire and inspiration will all evaporate in translation;" and with a wonderful rapidity he struck off an improvised paraphrase in English, which I well remember thinking, at the time, gave earnest of the talents which his maturer years have so splendidly deve-

loped. I am not sure that he translated the whole ode. I never possessed a copy, but some passages have remained in my recollection, and though the incident has probably long passed from the memory of the distinguished author, I will vouch for the correctness of mine for a stanza or two.

"O quante volte, al tacito
Morir d' un giorno inerte,
Chinati i rai fulminei,
Le braccia al sen conserte,
Stette — e dei dì che furono
L' assalse il souvenir.

"E ripensò le mobili
Tende, ei percorsi valli
E i campi dei manipoli —
E l' onda dei cavalli —
E il concitato imperio —
E il celere obbedir."

"Oft, as in silence closed some listless day,
His eyeball's lightning ray
Bent on the tumbling flood,
With folded arms he stood —
And bitterly he number'd o'er
The days that had been — and that were no more.

"He saw the quick-struck tents again —
The hot assault — the battle plain —
The troops in martial pomp array'd —
The pealing of the artillery —
The torrent charge of cavalry —
The hurried word
In thunder heard —
Heard — and obey'd."

B. (1)

THE SULTAN OF THE CRIMEA.

(Vol. x., pp. 453. 533.)

When I was in Edinburgh in 1821–2, a man of gentlemanly appearance and manners was moving in good circles, and went by the name of Prince Crimgary Cattygary, or Khrim Gherri Khatti Gherri, and afterwards married a Scotch lady. But if she was thenceforward called "Sultana," it could only be in jest. The prince was said to have been sent to Edinburgh for his education by the Emperor Alexander. This also was probably said idly, it being well known that no Russian notable could reside abroad without the Emperor's permission.

In Chambers's edition of *Clarke's Travels*, p. 94., I find this note:

"It was here (Sympheropol) that Katti Gherri Krim Gherri resides. He is a descendant of the Tartar Khans; and having become acquainted with the Scotch missionaries at Carass in the Caucasus, he was sent to Edinburgh for education. Here he married ..... Dr. Lyall visited him in 1822; and describes him and his Sultana as living in great happiness. According to Mr. Spencer, he had not succeeded in the year 1836 in making a single convert (vol. ii. p. 89.). A great indisposition to Christianity exists amongst the Tartars, arising from its being professed by the Russians."

Clarke gives a detailed account of the Russian intrigues in becoming possessed of the Crimea. He says:

"It is well known that, by the last treaty of peace which Russia made with the Turks, prior to the conquest of the Peninsula, *Shahin Ghirei*, of the family of the Khans, who had been a prisoner and a hostage at Petersburg, was placed on the throne of the Crimea."

Then follows his (Clarke's) account of the deposition and miserable fate of this poor victim of Russian perfidy and aggression.

The note of your correspondent Anat (Vol. x., p. 533.) assumes that the Query at p. 326. is "the Sultan's account of himself." Surely this is gratuitous. There must be scores of men in Edinburgh who will be able to verify the circumstances above related. It is possible, but not very probable, that the hero of the tale may have left the Russian territory, and taken refuge in this country. He cannot now be very young. M. (2)

MILTON'S WIDOW.

(Vol. ix., pp. 38. 225.)

By some original papers I am enabled to confirm the accuracy of that part of Mr. G. Grey's letter to his brother Dr. Zachary Grey, your correspondent C. de D. quotes from Nichols's *Literary Anecdotes* in one of your recent Numbers, which states that there were three widow Miltons there (*i. e.* Nantwich). The three persons alluded to were:—1. Milton the poet's widow, who is first traced to that town in the year 1688. 2. The widow of a Mr. Humphrey Milton, an attorney and a freeholder there. And 3. The aunt of Dr. Grey and his brother. But as respects the time of the death of Milton's widow mentioned by Mr. Grey, it has already been shown by one or two of your able contributors, that she died in 1727, and not in 1730 — the year in which he fixes her death to have taken place; and a recently discovered inventory and appraisement of her effects, taken by Mr. John Allcock, the acting executor of her will, on August 26, 1727, preserved with her original will proved at Chester on October 10th in the same year, puts the matter beyond all doubt; inasmuch as it shows that her dissolution must have occurred between the dates of her will, the 22nd of August, and the inventory the 26th of the same month, 1727; and most probably on the very day her will bears date, judging from the extremely short interval between the two dates. The details of the inventory I have referred to, also assist in identifying the testatrix as being the poet's widow, if any farther evidence on that head was requisite. This document will be looked upon as interesting, when it is known that it describes with the greatest minuteness, not

only all the old lady's household goods, but likewise the whole of her wardrobe; the value of each article being placed opposite thereto, and, on running over the items, I think I may safely hazard an opinion, that she took with her on leaving London a few of her husband's movables. The inventory is comprised in seven common law folios, and affords a curious specimen of the manner in which habitations occupied by persons in Mrs. Milton's station of life were furnished at that period, and of the apparel she was accustomed to wear. The following are some of its most attractive items: "A large Bible," estimated at 8*s.*; "two books of *Paradise*," at 10*s.* (I must leave your readers to form their own judgments on the probability of these books being Milton's own copies of his *Paradise Lost* and *Regained*); "some old books, and a few old pictures," at 12*s.*; "Mr. Milton's pictures (unquestionably his portraits) and coat arms," at 10*l.* 10*s.*; "two teaspoons and one silver spoon, w^th^ a *seal* and stopper," at 12*s.* 6*d.*; "a *toter*shell knife and fork, w^th^ other odd ones," at 1*s.*; and "a tobacco-box," at 6*d.* The aggregate account of the appraisement is 38*l.* 8*s.* 4*d.* I regret to say, that, after the most diligent inquiries in this town and the neighbourhood, I have not been successful in discovering any of the articles I have particularised, nor any of the others enumerated in the inventory, except one of the knives and forks; the history of which I have had the good fortune to trace satisfactorily.

The subject of the relationship, historians had persuaded themselves, and led others to believe, existing between our poet's widow and the family of Minshull of Stoke, having engaged my attention, I cannot close my present communication without mentioning, for the information and satisfaction of such of your readers as take an interest in her genealogy, that I am in possession of evidence of the most conclusive character, which fully goes to establish that Sir Edward Minshull of Stoke Hall resided at that mansion with his family in 1667, and up to the time of his death, which happened a few years afterwards; and that he had issue by his wife Dame Mary, who was the youngest daughter and coheiress of Edward Moryall, Esq., of Gray's Inn (whose eldest daughter was Barbara, the wife of Randle Dod, Esq., of Edge, of this county), viz. five children: — 1. Edward, his successor; 2. William of Gray's Inn, living in 1715; 3. Mary; 4. Ann; and 5. Elizabeth, so long supposed to have been the third wife of Milton. The two youngest daughters, Ann and Elizabeth, lived with their mother Lady Minshull, after Sir Edward's death, at a house she enjoyed as a portion of her jointure, called "The New Bell," situate in Nantwich, in 1674—being the identical year in which our immortal bard breathed his last, and ten years subsequently to his last marriage; thus rendering it utterly impossible that his widow could have been Sir Edward Minshull's daughter. T. W. Jones.

Nantwich.

PHOTOGRAPHIC CORRESPONDENCE.

Preservation of sensitised Plates. — It appears there is now no doubt that the method of preserving collodion plates in a sensitive state for eight or ten days is quite practical. I have determined to try it as soon as the weather becomes more favourable. Mr. Shadbolt having been so liberal in giving us his plan, I have no doubt but he will not think me intrusive if I ask him two or three questions on the subject. What method does he pursue when from home and has more sensitive plates to expose than are in the dark frames? That is, does he recommend keeping the sensitive plates in a plate-box, and using only one dark frame for exposing the whole of the plates? If so, does Mr. S. use a tent in order to remove the plates into the frame and back into the plate-box? It certainly would be a cumbrous affair to have as many dark frames as we had plates, or even half the number providing they were double dark frames. I will be glad to learn Mr. Shadbolt's plan, or any other photographer's who may have had some practice in this process.

R. Elliott.

Fading of Positives. — Nothing is more vexatious in photography than to find our pictures fade and disappear, even after we suppose we have taken all the precautions in our power to preserve them. The fading of positives sometimes takes place soon after they are printed; at other times they preserve their tints for many months or even years, and then begin gradually to lessen in intensity and beauty of colour. This has generally been attributed to some portion of the hyposulphite of soda being allowed to remain, and no doubt that is the general cause. But I beg to call the attention of your photographic friends to other causes, viz. the card-board on which they are pasted, as well as the material used for causing them to adhere to it. Near four years since I was presented by a friend with a beautiful landscape view, which has remained unaltered until lately, having during the whole time been framed and exposed to light. The picture has been stuck to its mount, round its edges, to the extent of a quarter of an inch; and here only, where the picture is in contact with its mount, has the colour gone. In my collection other pictures, which were mounted at one time, appear to have deteriorated, whilst they have not done so at another; the mode of manipulation being the same. I am therefore led to infer, that bleaching chemicals have been suffered to remain in some samples of card-board which has caused this decay; and it is probable that even the paste itself, or other material used for sticking, may undergo some change by time, causing this effect. I am sure any hint tending to preserve our works will be acceptable to us all. H. W. D.

Replies to Minor Queries.

Oranges among the Romans (Vol. xi., p. 41.). — Your correspondent L. has made it very probable that the orange-tree was not planted at Rome till the thirteenth century. Gibbon is not the only writer who has made the mistake of supposing that the ancient Romans were acquainted

with this tree. Barbié du Bocage, in his work on *Sacred Geography* (edit. Migne, Paris, 1848), s. voc. *Italie*, has the following extraordinary statement:

"Il paraît que les Phéniciens tiraient différents produits de l'Italie, puisque Ezéchiel (ch. xxvii. 6. in the Vulgate) parle de ce qui vient d'Italie, et sert à faire les chambres et les magasins des vaisseaux tyriens. Peut-être le prophète entend-il parler des bois précieux d'orangers, de citronniers et autres que l'Italie donne en abondance."

No doubt the Vulgate is in error in translating Chittim by Italy, and the writer in supposing that the Phœnicians derived the wood of the orange-tree from that country. B. H. C.

Leverets marked with white Stars (Vol. x., p. 523.). — The Rev. W. B. Daniel, who was well known as a sportsman in his day, has the following passage in his book on *Rural Sports*, vol. i. p. 448.:

"In the spring of 1799, in the orchard of W. Cole, of Helions Bampstead, in Essex, seven young hares were found in one form; each was marked with a star of white in its forehead. This mark, according to received opinion, is always seen when the young exceed two in number."

I well remember, more than thirty-five years ago, having seen *four* very young leverets in a form, all marked with white stars on their forehead, and doubtless belonging to the same litter, for they were under a balk in the parish of Little Chesterford, then unenclosed.

This corroboration of Mr. Daniel's theory is, however, shaken by the testimony of three of my gamekeepers, who have had much experience in such matters, and have been recently questioned on the subject. One of them states his having seen, some years ago, at Shortgrove, in this county, a litter or cast, as he expressed himself, of *four* leverets, *one* of which only had a white star, but that he had often observed a *single* young rabbit marked in the same way. Another keeper had occasionally seen *one* young hare with the white mark, and the third keeper had never observed or heard of the peculiarity.

Perhaps some of the correspondents of "N. & Q." may throw farther light on the subject; *apropos* to which, it has often struck me as a matter of regret, that gamekeepers are in general illiterate persons, whereas they might, if better educated, have ample opportunities of observing the habits of birds and wild animals, and making valuable discoveries, as well as confuting vulgar traditions, which have been copied from one authority to another, till they have obtained a certain degree of credibility, without resting on any good foundation. Braybrooke.

Audley End.

Major André (Vol. viii. *passim*). — Serviens "being engaged upon a biography of Major André," I send the following, trusting it may be acceptable.

"Colonel Hamilton to Miss Schuyler.

"Head Quarters of the Army,
Tappan, October 2, 1780.

. . . "Poor André suffers to-day. Everything that is amiable in virtue, in fortitude, in delicate sentiment, and accomplished manners, plead for him; but hard-hearted policy calls for a sacrifice. He must die. I send you my account of Arnold's affair; and to justify myself to your sentiments, I must inform you that I urged a compliance with André's request to be shot, and I do not think it would have had an ill effect. But some people are only sensible to motives and policy, and sometimes from a narrow disposition mistake it.

"*When André's tale comes to be told*, and present resentment is over, the refusing him the privilege of choosing the manner of his death will be branded with too much obstinacy.

"It was proposed to me to suggest to him the idea of an exchange for Arnold; but I knew I should have forfeited his esteem by doing it, and therefore declined it. As a man of honour he could not but reject it; and I would not for the world have proposed to him a thing which must have placed me in the unamiable light of supposing him capable of meanness, or of not feeling myself the impropriety of the measure. I confess to you I had the weakness to value the esteem of a dying man because I reverenced his merit."

The much-respected lady to whom the above letter was addressed, died at Washington, November 9th, 1854, at the advanced age of ninety-seven years, having outlived her husband, General Hamilton, for more than half a century. W. W.

Malta.

Designation of Works under Review (Vol. ix., p. 516.; Vol. x., p. 473.). — I beg to thank Mr. Forbes for reminding your correspondents of my original Query. I am as much surprised as he is that some one has not taken the trouble to answer it. *Caption* is a pure Americanism. To save the trouble of reference, I beg to repeat my Query:

Under what technical term should a reviewer refer to the group of works forming the heading of the article? Example: "The subject is elaborately treated in the second work of our * * *." What word ought technically to supply this blank? C. Mansfield Ingleby.

Birmingham.

Tobacco-smoking (Vol. x. *passim*). — The following passage appears to have been not yet quoted, and will be interesting both to smokers and to teetotallers. Speaking of *Bechion*, or coltsfoot, as a remedy for a bad cough, Pliny says:

"Hujus aridæ cum radice fumus per arundinem, haustus et devoratus, veterem sanare dicitur tussim; *sed in singulos haustus passum gustandum est.*" — *Nat. Hist.* xxvi. 16.

That is, the smoke of the plant, dried along with its root, when imbibed and inhaled through a tube, is said to be a cure for a long-standing

cough. *But between the whiffs you must take a drop of wine! Verbum sapienti sat.*

This passage is clearly the original of that from Dodoens, in my former communication on this subject. I cannot lay my hands upon the reference. B. H. C.

"*What I spent,*" *&c.* (Vol. xi., p. 47.). — The epitaph alluded to was in Tiverton Church, on the tomb of Edward Courtenay, third Earl of Devon, commonly called "the blind and good earl;" who died 1419, and his countess Maud, daughter of Lord Camois. The following was the true inscription:

"Hoe, hoe! who lies here?
I, the goode Erle of Devonshere;
With Maud, my wife, to mee full dere,
We lyved togeather fyfty-fyve yere.
What wee gave, wee have;
What wee spent, wee had;
What wee lefte, wee loste."

J. R. W.

Bristol.

"*Doncaster, in Yorkshire.*

"Howe! howe! who is heare?
I, Robin of Doncastere,
And Margaret my feare.
That I spent, that I had,
That I gave, that I have,
That I left, that I lost.

A.D. 1579. Quoth Robertus Byrkes, who in this world did reigne threescore years and seven, yet liv'd not one."

This man gave Rossington Wood to the public. I have found two or three inscriptions like this: one in the cloisters of Westminster Abbey; another in St. Olave Church, Hart Street, in Southwark; and a third in the church of St. Faith, as part of the epitaph of one William Lamb. But the oldest, and that from which the others may have been taken, is in the choir of St. Peter's Church at St. Alban's. There was to be seen in Scotland, some years ago, upon a very old stone, the same thought thus expressed:

"It that I gife, I haif,
It that I len, I craif,
It that I spend, is myne,
It that I leif, I tyne."

This is an extract from Hackett's *Epitaphs*, vol. i. p. 37. edit. 1757. J. R. M., M.A.

In reply to W. (1), the following is the original of the lines he quoted:

"Quod expendi habui,
Quod donavi habeo,
Quod negavi punior,
Quod servavi perdidi."

Bristoliensis.

[We must remind our correspondents that this epitaph has already been discussed in "N. & Q.;" the one on Robin of Doncaster, in Vol. v., p. 179.; and the lines quoted by Bristoliensis, at p. 452. of the same volume, from the brass of John Kellynworth, 1412. Mr. J. S. Warden (Vol. viii., p. 30.) has also noticed that it has been anticipated, if not imitated from, Martial, book vi. epig. 42. Quarles, in his *Divine Fancies*, lib. iv. art. 70., 1633, has made the following riddle upon it:

"The goods we spend we *keep*; and what we save
We *lose*; and only what we lose we *have*."]

"*Star of the twilight grey*" (Vol. x., p. 445.). — In a volume bearing the title *Jacobite Melodies, a Collection of the most popular Legends, Ballads, and Songs of the Adherents to the House of Stuart*, Edinburgh, printed by William Aitchison, 1823, "Star of the twilight grey," given at p. 260., is ascribed to J. H. Allen, Esq. E. D. R.

Quintus Calaber (Vol. x., p. 345.).—I am not aware of any complete translation, but I have before me *Select Translations from the Greek of Quintus Smyrnæus*, by Alexander Dyce, A.B. of Exeter College, Oxford, &c., 8vo, Oxford, 1821, pp. vi. 123. Mr. Dyce, now so well known for his editions of early dramatists, states in the preface that nothing is known of the author: that be received the one name Q. Smyrnæus, — "because Tzetzes (*Chiliad*, ii. 489.) applies it to him; and because he himself, in his xii books, says that the muses inspired him while he was feeding sheep near Smyrna;" the other (Q. Calaber), "from his poem having been discovered by Cardinal Bessarion in a monastery of Calabria."

Mr. Dyce goes on to say:

"His 'Supplement to the Iliad' consists of xiv books, *of which no translation has appeared in our language*: it is generally supposed that he borrowed largely from the Cyclic poets, chiefly from Lesches."

quoting "Heyne, *Excurs I.* (de rerum Trojanorum Auctoribus) *ad Æneid. II.*" Balliolensis.

Oriel (Vol. x., pp 391. 535.).—Your correspondent Ovris thinks that I come so near the derivation of this word, that, in school-boy phrase, "I burn." By his own admission, I think I may say that I am not only so near the hidden object of search, but that, in Buonaparte phrase, *Je le tiens!* I have already said that it is the Norman-French *oreil* "with a difference," and classes with the majority of the figurative appellations of architecture derived from that language. Amongst the many figurative uses of the word *oreille*, referred to by Boiste in his excellent *Pan-Lexique*, we find several to imply a *partie saillante*, and amongst them the *oreillons* or *orillons* of fortification, as remarked by Jacob Bryant. M. (2)

Weather Rules (Vol. viii., pp. 50. 535.; Vol. ix., pp. 9. 277. 307. 585.). —

"*Portuguese Weather and Season Rules.* — A wet January is not so good for corn, but not so bad for cattle. January blossoms fill no man's cellar. If February is dry, there is neither good corn nor good hay. When March thunders, tools and arms get rusty. He who freely lops in March will get his lap full of fruit. A cold April

brings wine and bread in plenty. A cool and moist April fills the cellar and fattens the cow. A windy May makes a fair year. He who mows in May will have neither fruit nor hay. Midsummer rain spoils wine stock and grain. In May an east-lying field is worth wain and oxen; in July, the oxen and the yoke. The first day of August, the first day of harvest. August rain gives honey, wine, and saffron. August ripens, September gathers in. August bears the burthen, September the fruit. September dries up wells or breaks down bridges. Preserve your fodder in September, and your cow will fatten. In October dung your field, and the land its wealth shall yield. On All Saints' Day there is snow on the ground; on St. Andrew's, the night is twice as long as day. He who dungs his barley well shall have fruit a hundred fold; and if it has been a wet season there is nothing to fear. No one thrives who godless drives. None in August should over the land; in December none over the sea. Laziness is the key to poverty. The usurer's gold sits down with him to table."

CEYREP.

Spirit Rappings (Vol. ix., p. 200.). —

"A writer giving an account of some very remarkable 'spiritual manifestations,' declares that he saw and experienced at the house of a neighbour, among other things, the spirit of his grandfather, which rapped him on the forehead with such force, 'that the *sound* could be heard in every part of the room.' We should think," says the *Boston Post*, "it very likely. There are heads which, as is common with empty shells of all sorts, make capital mediums of sound. His 'grandfather' could not have made a better selection."

W. W.

Malta.

The following extract from a work not likely to fall into many hands, will, it is hoped, be acceptable, and help to counteract fanaticism and folly:

"These are not to be set down — at least so it is to be hoped — among the normal and catholic superstitions incident to humanity. They are much worse than the worst form of the doctrine of materiality. These aberrations betoken a perverse and prurient play of the abnormal fancy, groping for the very holy of holies in kennels running with the most senseless and god-abandoned abominations. Our natural superstitions are bad enough; but thus to make a systematic business of fatuity, imposture, and profanity, and to imagine all the while that we are touching on the precincts of God's spiritual kingdom, is unspeakably shocking. The horror and disgrace of such proceedings were never even approached in the darkest days of heathenism and idolatry. Ye who make shattered nerves and depraved sensations the interpreters of truth, the keys which shall unlock the gates of heaven, and open the secrets of futurity — ye who inaugurate disease as the prophet of all wisdom, thus making sin, death, and the devil the lords paramount of creation — have ye bethought yourselves of the backward and downward course which ye are running into the pit of the bestial and the abhorred? Oh, ye miserable mystics! when will ye know that all God's truths and all man's blessings lie in the broad heath, in the trodden ways, and in the laughing sunshine of the universe, and that all intellect, all genius, is merely the power of seeing wonders in common things." — *Institutes of Metaphysic*, p. 225, by Professor Ferrier, of the University of St. Andrew's, Edinburgh, 1854.

J. MACRAY.

Oxford.

The Schoolboy Formula (Vol. x., p. 124.). — The following are used in the United States for the selection of *the tagger*, before commencing a game of tag. A boy is touched by one in the middle of the ring at each word. The one last touched *goes out* of the circle. The process is recommenced and continued until only one is left, who is the first tagger.

"Eeny, meeny, moany, mite,
Butter, lather, boney, strike,
Hair, bit, frost, neck,
Harrico, barrico, we, wo, wack."

"Eeny, meeny, tipty, te,
Teena, Dinah, Domine,
Hocca, proach, Domma, noach,
Hi, pon, tus."

"One-ery, Two-ery, Hickory, Ann,
Filliston, Follaston, Nicholas, John,
Queeby, Quawby, Virgin, Mary,
Singalum, Sangalum, Buck."

UNEDA.

Philadelphia.

To "thou" or to "thee" (Vol. x., p. 61.). — Thorpe was undoubtedly right, in a grammatical point of view, in saying "to thou," but it is evident that Southey, in saying that some one "theed" his neighbours, meant to give a good-humoured rebuke to the Quakers for saying "thee" instead of "thou." In this country, this corruption is almost universal among the Society of Friends, who say "*Howz thee* do?" for "How *dost thou* do?" "I hope *thee is* well?" "*Will thee* come and take tea with us?"

Not one in a thousand is correct in this matter. While making it a matter of conscience not to use the plural *you* for the singular *thou*, they have no qualms about using the objective in place of the nominative; — swallowing a camel after straining at a gnat.

UNEDA.

Philadelphia.

"*As big as a parson's barn*" (Vol. xi., p. 7.). — The following remark in Mr. Huntington's *Bank of Faith* has doubtless reference to the above Dorsetshire saying (Mr. H.'s wife was a Dorsetshire woman). Speaking jocosely of having made their bed-room into a depository for the corn gleaned by his wife, H. says:

"So we slept defended with the staff of life, having all our tithes in our bed-chamber, which, by the bye, I believe was one of *the smallest tithe barns* in Christendom." — Huntington's *Bank of Faith*, p. 48. (tenth edition), London, 1822.

WILLIAM PAMPLIN.

"*The Village Lawyer*" (Vol. ix., p. 493.). — The printed edition of this farce bears date 1795, and is stated in the *Biographia Dramatica* to be pirated. It is of French origin, and the author never printed it; and it is thought that Mr. Colman purchased the copyright.

E. H. B.

Demerara.

Unregistered Proverbs (Vol. x., pp. 210. 355.).—To the list add "As peart as a pearmonger" (costermonger?), belonging to Lancashire.

P. J. F. GANTILLON.

Old Jokes: "John Chinaman's Pig" (Vol. x., p. 534.).—

"*Bœotus.* Μικκός γα μᾶκος οὗτος.
Dicæopolis. 'Αλλ' ἅπαν κακόν."
Acharnenses, 909.

He might have added *pigeon's milk*, —

"καταστήσω σ' ἐγὼ
τύραννον, ὀρνίθων παρέξω σοι γάλα."
Aves, 1672.

H. B. C.

Garrick Club.

Barristers' Gowns (Vol. ix., p. 323.).—I have always understood the piece hanging from the back of barristers' gowns, to represent the hood which formerly formed a part of that robe.

E. H B.

Demerara.

Man-of-War, why a Ship of War so called? (Vol. iv., p. 40.).—May not this term have its origin thus: a ship manned for war—*inde*, man of war? Or, because it is a ship which carries men of war? E. H. B.

Demerara.

Sharp Practice (Vol. x., p. 343.).—With reference to this notice from Mr. FRAS. BRENT, I inclose a copy of a song which has been in my family many years (in manuscript), and I know not whether it has been printed. It certainly is identified with the account in the *London Chronicle* of Jan. 11—13, 1781.

"A lawyer quite famous for making a bill,
And who in good living delighted:
To dinner one day with a hearty good will
Was by a rich client invited.
But he charged six and eight-pence for going to dine,
Which the client he paid, tho' no ninny;
And in turn charged the lawyer for dinner and wine,
One a crown, and the other a guinea.
But gossips, you know, have a saying in store,
He who matches a lawyer has only one more.

"The lawyer he paid it and took a receipt,
While the client stared at him with wonder,
With the produce he gave a magnificent treat,
But the lawyer soon made him knock under.
That his client sold wine, information he laid,
Without licence, and, spite of his storming,
The client a good thumping penalty paid,
And the lawyer got half for informing.
But gossips, you know, have a saying in store,
He who matches a lawyer has only one more."

W. D. HAGGARD.

Bullion Office, Bank of England.

Latinizing Proper Names (Vol. xi., p. 27.).—There is a dictionary of proper names which, I believe, will give your correspondent just the information he requires. Unfortunately I cannot find a copy of it, and the only clue which I can give is that the author's name is Pye. It is a very useful book, and any of your readers who possess a copy, and will communicate the exact title, will thereby oblige not only A PLAIN MAN but your obedient servant, Q.

[The work noticed by our correspondent is probably the following: *A New Dictionary of Ancient Geography*, exhibiting the Modern in addition to the Ancient Names of Places. Designed for the Use of Schools, and of those who are reading the Classics or other Ancient Authors. By Charles Pye: London, 8vo., 1803.]

Handel's Wedding Anthem (Vol. x., p. 445.).—Is the anthem noticed by H. E. different from that composed in 1736 for the wedding of Frederick, Prince of Wales, and the Princess of Saxe Gotha, and which is printed in Dr. Arnold's *Collection of Handel's Works?* The words of this are from Psalm lxviii. v. 32.; Psalm cxxviii. v. 1, 2, 3, 4, 5.; Psalm xlv. v. 17.; Psalm cxxvii. v. 4, 5, 6.; Psalm cvi. v. 46.; and it is the only Wedding Anthem by Handel I ever met with, either in print or MS. If the anthem referred to by H. E. be not the same, it is probable that it was a compilation from several compositions, an expedient to which Handel had frequent recourse for temporary occasions. W. H. H.

Doddridge and Whitefield (Vol. xi., p. 46.).—Your correspondent should have said that the sermon he alludes to is undoubtedly the production of Dr. Doddridge. This is manifest from the date of its original publication; the Advertisement to the Reader is dated "London, July 29, 1735." Now Whitefield's ordination did not take place till Sunday, June 20, 1736, or nearly one year later than the publication of this sermon. Whoever included it in the collection of discourses by Geo. Whitefield, appears to have made a stupid blunder: — *Suum cuique.* B. H. C.

The Crescent (Vol. vii. *passim*).—You have already inserted several Notes on this subject; will the following add anything to what has appeared? Doubtless originally connected with the worship of Diana, or the Moon, who is represented "assez souvent avec un croissant sur la tête." But not only Diana, Greek and Roman princesses have frequently attached to themselves the symbol of the crescent upon coins and medals, &c. Monaldini, in his *Istituzione Antiquario-numismatica*, p. 91., alludes to this fact in these words:

"La luna crescente è spesso adoprata a sostenere il busto delle Principesses che sono negli state, come la luna nel cielo."

At the end of his work he gives a medal on which the crescent appears eleven times. I would remark that the worship of Diana or Arterius prevailed very extensively in the Old World. The

Scythians were especially addicted to it; and in the Taurica Chersonesus, now called the Crimea, it was customary to sacrifice to this goddess the strangers who came to their shores. We regret to see the horrid rites, we may say, renewed in our own day, and celebrated at this moment.

B. H. C.

Rhymes on Places (Vol. x., p. 369.).—

"Sutton for mutton,
Tamworth for beef,
Walsall for bandy-legs,
Birmingham for a thief."

Another has in it the following line:

"Worcester for pretty girls."

I am unable to supply the remainder.* B. H. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Gifted with a ready pen and as ready a pencil, and a power of observation which seems to allow few objects deserving of notice to escape his attention, Mr. George M. Musgrave, M.A., has produced an octavo volume under the title of *Rambles through Normandy; or Scenes, Characters, and Incidents, in a Sketching Excursion through Calvados*, which will afford a few hours' amusing reading to those who love to travel by the fireside; and, on the other hand, will be found an interesting travelling companion to those who may be tempted to visit the romantic and picturesque scenes to which it relates.

We have received a small volume from America, prettily illustrated, and containing a good deal of pleasant semi-antiquarian gossip, entitled *The History and Poetry of Finger Rings*, by Charles Edwards. The worthy Counsellor-at-Law of New York, for such it appears is the profession of the writer, has collected his materials from a great variety of sources, and produced a little volume which, if not so profoundly learned as those in which Kirchmann, Gorleus, Kircher, &c., dissertate *De Annulis*, will, we doubt not, be found lighter and more agreeable reading.

BOOKS RECEIVED. — *Cornwall, its Mines, Miners, and Scenery*, by the author of *Our Coal Fields and our Coal Pits*, forms, like that work, a portion of Longman's *Traveller's Library*, and will be found as full of information and interest as its predecessor.

Curiosities of London, exhibiting the most rare and remarkable Objects of Interest in the Metropolis, with nearly Fifty Years' Personal Recollections, by John Timbs, F.S.A. Mr. Timbs might have added in his title-page, to his list of advantages under which the present volume has been produced, the many years for which he edited *The Mirror*, and those which must have resulted from his long-continued connexion with the *Illustrated London News*.

Gibbon's Decline and Fall of the Roman Empire, edited by Dr. Smith, *with Notes by Dean Milman and M. Guizot*. The seventh Volume of this handsome edition, one of *Murray's British Classics*, brings Gibbon's narrative down to the victory of the Genoese over the Venetians and Greeks in 1352.

The Pocket Peerage of Great Britain and Ireland, with Genealogical and Historical Notices of the Families of the Nobility, &c., by Henry Rumsey Forster, *of the Morning Post. Fifth Year, revised by the Nobility.* Having taken some pains to test the accuracy of this compact Pocket Peerage, we can bear evidence to the great variety of information which Mr. Forster has compressed into his volume, and to the reliance which may be placed upon it.

[* See "N. & Q.," Vol. v., pp. 374. 404., for two other versions of the above.]

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Notices to Correspondents.

MR. JOHN TAYLOR'S *Article*, "JUNIUS AS EDITED BY SIR P. FRANCIS," *reached us too late for insertion in this Number. It shall certainly appear in our next.*

R. C. WARDE (Kidderminster). *We have a letter for this Correspondent. How shall it be forwarded? Two addressed as above have been returned.*

REV. J. B. READE *on* Bromo-Iodide of Silver *is unavoidably postponed until next week.*

J. M. S. (Manchester.) *It is always the case, if a portrait when partially developed in the dark be brought into light, that the negative parts become positive. You will see some observations in former Numbers of this Journal upon the same subject.*

DR. MANSELL'S PROCESS. *Having had an opportunity of examining three views taken by* DR. MANSELL *at intervals of* 120, 198, *and* 271 *hours after the excitement of the respective Collodion Plates, we gladly bear our testimony to their perfect development, beauty, and effect.*

H. H. (Glasgow.) *Please forward a specimen, no matter how small, of the failure of which you complain, and no doubt we shall be able to suggest a cure.*

ERRATA. — Vol. xi., p. 26. col. 2. last line, *for* "foreign booksellers," *read* "foreign-booksellers;" p. 27. col. 2. l. 23., *for* "Voltaire," *read* "Voltoire"; p. 68. col. 2. l. 46., *for* "son," *read* "ma"; p. 69. col. 2. l. 21. *for* "deliberations," *read* "delirations"; l. 40., *for* "which," *read* "while."

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CONTENTS.

NOTES: — Page

Junius, as edited by Sir P. Francis, by J. Taylor - - - - 117
Sanitary Hints on the Crimea, by Bolton Corney - - - - 118
"Queer Things in Queer Places" - 118
Books burnt, by Rev. B. H. Cowper - 120
Roman and English Laws, by Dr. Michelsen - - - - - 121

MINOR NOTES: — Spenser and Tasso — Duration of a Visit — "Muratorii Rer. Ital." — John Galt and Jeremy Taylor — Tailed Men — John Shakspeare — Deaths in the Society of Friends - 121

QUERIES: —

The "Dictionarium Anglicum," used by Skinner in his "Etymologicon Linguæ Anglicanæ;" London, 1671, by Albert Way - - - - - 122
Block Book: "Schedel Cronik," by Thos. Leadbitter - - - - 124

MINOR QUERIES: — Hymn-book wanted — Burton of Twickenham — Coats of Arms of Prelates — "Adolescentia similis est," &c. — "Actis ævum implet," &c. — Garrick's Portrait in the Character of Satan — Chaloner Family — George Miller, D.D. — Bibliographical Queries — Passage in St. Augustine — Sir Thomas Bodley's Life — Letters of James I. — Reading in Darkness — Prayers and Sermon by Bishop Symon Patrick — Works on India — Story of the blind Man — Stone-Menge — Flexible Moulds for Electrotype - - - - - 124

MINOR QUERIES WITH ANSWERS: — Society of Friends or Quakers — Bishops in Chess — Godderten - - 126

REPLIES: —

Oxford Jeux d'Esprit - - - 127
Will and Testament - - - 127
Sir Bevil Grenville - - - 128
Count Neiberg, &c. - - - - 128
Dean Bill - - - - - 129
Hozer - - - - - 129

PHOTOGRAPHIC CORRESPONDENCE: — Bromo-iodide of Silver — Photographic Likenesses of Soldiers and Sailors - 130

REPLIES TO MINOR QUERIES: — Janus Vitalis — The Episcopal Wig — Portrait at Shotesham Park — Sir Thomas Tresham — Jennens of Acton Place — Psalm-singing and Nonconformists — "Belchild" — Death of Dogs — Dying Words of the Venerable Bede — Gelyan (or Julian) Bowers — Dial — Doddridge and Whitefield — Two Brothers with the name christian Name — Doorway Inscriptions — Old Pulpit Inscriptions — Heavenly Guides — Curious Incident — Capital Punishments in Henry VIII.'s Reign — Cook's Translation of a Greek MS. — Eminent Men born in 1769 — The Queen's regimental Goat, &c. - - - - - 131

MISCELLANEOUS: —

Notes on Books, &c. - - - 135
Books and Odd Volumes Wanted.
Notices to Correspondents.

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In this Address the Committee have drawn attention to the condition of their pecuniary resources, and have shown how painful their position is, in consequence of the funds at their disposal being inadequate to meet the pressing claims upon them; and they are induced to hope that by pursuing this course they may realise the means of extending relief to a few more eligible candidates for the pension.

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LONDON, SATURDAY, FEBRUARY 17, 1855.

Notes.

JUNIUS, AS EDITED BY SIR P. FRANCIS.

Having occasion to turn to a volume of *Junius* to refresh my memory with a quotation, I discovered, to my great surprise, that the copy to which I referred differed greatly from the usual editions, especially in the *notes*. This led me to give the work a more particular examination. Though I had been possessed of it for fifteen years, I could not remember that I had ever before looked into it. The following are the principal differences between this edition and that of Woodfall in 1772, besides those which result from the *various readings*.

1. The Title is different:

"The Letters of the celebrated Junius. A more complete Edition than any yet published. In Two Volumes. London: printed in the year MDCCLXXXIII."

The motto is omitted, and there is no printer's nor bookseller's name.

2. An "Advertisement" follows:

"This Edition of the celebrated Letters of Junius is given as a more complete one than any yet published. In what is called the author's own edition, three fourths of the Letter respecting the Bill of Rights, the most important one in the collection, were omitted. All these omissions are restored to their proper places in this edition.

"Fourteen Letters are also added to this edition. They are either Letters written by Junius, or Letters to which he has replied; and, on that account, justice seemed to require that they should be ranged along with his answers to them. These letters are marked with a star. A variety of Explanatory Notes have also been added, some of which have been noticed in the Contents; but the whole of them were too numerous to be so distinguished.

"It is proper to observe, that the Letters signed Philo Junius were written by Junius. In this edition, a mistake committed in the author's edition has been avoided. In that edition, the Letter of Philo Junius, dated May 22nd, 1771, is inserted twice; the first time in Volume First, as a *Note* to the twentieth Letter; and the second time in Volume Second, as the forty-sixth Letter."

3. The Dedication is omitted.

4. The Preface is omitted, with the exception of the concluding paragraph from De Lolme, which is headed "M. De Lolme on the Liberty of the Press," and begins as follows:

"Whoever considers what it is that constitutes," &c.

This single page stands in the place of a Preface.

5. Then we have "Contents of Volume First."

"Letter I. Political Character of Englishmen; Alarming State of the Nation; Plan of Government since his present Majesty's Accession; Characters of the present and former Ministers; America; Summary View of our Condition.

"*Notes: Character of the Duke of Grafton; his conduct to the Marquis of Rockingham. Junius and Lord Mansfield's Opinion of Mr. Pitt's and Lord Camden's declamations in favour of America.*"

The word "*declumations*" is a mistake of the printer's for "*declarations*." There are many *literal* errors in the book, which lead us to suppose that it had not the benefit of the editor's final revision.

"Letter II. Sir William Draper's defence of the Marquis of Granby.

"*Notes: Sir William Draper's embroidered Night-gown; his healing Letter from Clifton.*"

The Note about the *embroidered night-gown* is one of the new notes introduced into this edition.

The Contents are carried on in this manner to the eighty-sixth Letter, which contains the enlarged account of the author's Letter concerning the Bill of Rights. A note at the end of the Contents of this Letter again calls attention to what is said of it in the Advertisement:

"In the Author's own edition, three fourths of this last Letter are omitted, but in this present edition all the omissions are restored to their proper places."

The same information is conveyed, for the third time, in a *note* appended to the Title of the Letter itself.

"In the Author's own edition, nearly twelve pages of the above Letter are omitted. In this edition the whole extract is given, as it was originally presented to the Supporters of the Bill of Rights. The passages marked with inverted commas are those in the Author's edition. The passages not marked are the parts of the Letter now again restored to their proper places."

After the "Contents to Volume First," the work commences with the Half Title:

"*Letters of Junius, &c.*; Letter I. To the Printer of the Public Advertiser, 21 January, 1669: Sir, The submission," &c.

Thus there are three different Titles given to the work: *The Letters of the celebrated Junius; The celebrated Letters of Junius;* and *The Letters of Junius*. These irregularities are perhaps owing to the want of the editor's last revision.

The question to be solved is, Who was the editor of this extraordinary work? As the author of *Junius Identified*, I was naturally inclined to fix on SIR PHILIP FRANCIS, if there were no impediments in the way. I cannot find any. He went out to India in the spring of 1774, and he arrived in England in October, 1781. There was ample time for him to prepare this edition for the press, and to have it printed in the year 1783. Whoever the editor might be, it is very evident that he considered himself as much entitled to make free with the work as if he were the author; and who was more likely to have taken these liberties than Sir Philip Francis? I am now alluding only to those sweeping alterations which I have been describing. But if it can be shown that Sir Philip did actually make corrections and emendations in a copy of *Junius*, and that this

copy belonged to the same edition with that which we are now considering, it will go far, I think, to prove that he was both the editor and the author of the work. The following extract from a note by Mr. Bohn, giving an account of the sale of Sir Philip Francis's library, Feb. 3, 1838, is of service as supplying the information of which we are in search:

"Among the lots which more particularly concern the present inquiry were several different editions of *Junius's Letters*, and some of the printed inquiries as to their authorship. These sold for rather high prices, as the following quotations will show:

"416. Junius's Letters, 2 vols., with some MS. corrections of the text, and notes by Sir Philip Francis. In calf. 1783. 12*l.* 12*s.* Armstrong."

"417. Junius's Letters, with notes by Heron, 2 vols., with some MS. notes and corrections of the text, by Sir P. Francis. 1804. 2*l.* 2*s.* Armstrong."

"421. Junius. A collection of the Letters of Atticus, Lucius, and Junius; with MS. notes and corrections, and blanks filled up by Sir Philip Francis. 1769. And other tracts in the volume. 3*l.* 5*s.* Armstrong."

"These and most of the other annotated books were bought, under the pseudonyme of Armstrong, for Mr. H. R. Francis, then master of a Grammar School at Kingston-upon-Hull, in whose possession they still are." — Wade's *Junius*, vol. ii. p. 86.

I have omitted in the above list those books mentioned by Mr. Bohn which had no immediate connexion with our present subject.

Thus, by another chain of evidence wholly unlooked for, and totally different from all that was produced in *Junius Identified*, we are again led to the conclusion that Sir Philip Francis was the author of *Junius's Letters*. JOHN TAYLOR.

7. Leonard Place, Kensington.

SANITARY HINTS ON THE CRIMEA.

The elevated portion of the Crimea, which lies between Cape Chersonese and Kaffa, and extends some twenty miles inland, may be said to be better suited to the constitutions of Englishmen than many places at which our soldiers are stationed. Nevertheless, it is not the climate for a winter encampment. The rest of the peninsula should be avoided at all seasons of the year. In autumn it would be the destruction of an army.

With regard to the positions now occupied by our own troops, or by our allies, there are some sanitary hints to which I wish to give additional circulation. They are quite independent of the doings or mis-doings of official persons, whether at home or abroad.

Sebastopol.—

"Trente mille hommes [soldats], abrités par les tentes d'un camp, prêtent leurs bras à ces gigantesques métamorphoses [des travaux de nivellement, 1837], et c'est là un coup d'œil vraiment plein d'intérêt, que cette foule laborieuse, toute vêtue de toile blanche, s'agitant et se croisant dans le nuage de cette poussière qu'ils enlèvent sac par sac, et pour ainsi dire poignée par poignée, aux mamelons abaissés: véritable travail de fourmilière, où la division infinie des forces arrive à la longue au même résultat que l'énergie des moteurs et la puissance des machines. Cependant, parmi cette troupe active et persévérante, *un fléau redoutable s'était manifesté: une ophthalmie intense, l'ophthalmie égyptienne, contagieuse selon les uns, épidémique, disaient les autres, exerçait des ravages malheureusement trop constatés. On l'attribuait généralement à la prodigieuse poussière que les vents font tourbillonner sur ces coteaux, dépouillés depuis que les travaux de nivellement ont été entrepris. Mais quelle que soit la cause de ce mal, ce mal est horrible. Vingt-quatre heures suffisent souvent à corrompre l'œil entier et à l'arracher de son orbite.*" — Anatole DE DÉMIDOFF, 1840.

Inkerman.—

"L'histoire de la Crimée n'offre sur Inkerman que des notions fort incertaines. Selon quelques savants chroniqueurs, les temps antiques de la Grèce l'ont connue florissante sous le nom de Théodosie; d'autres y veulent retrouver le Stenos de la géographie des Grecs. Pallas, au contraire, est disposé à croire que les Génois sont les premiers qui se soient établis sur ces rochers escarpés. Aujourd'hui des murailles en ruine, quelques restes de tours et un grand nombre de petites grottes alignées sur le flanc abrupte de la montagne, sont tout ce qu'on peut voir dans une courte visite. *Les habitants de Sévastopol qui vous accompagnent dans cette promenade vous conseillent ordinairement d'abréger votre séjour, tant les marais voisins ont une mauvaise renommée.*" — Anatole DE DÉMIDOFF, 1840.

Eupatoria. —

"Si cette grande ville tatare [Eupatorie *alias* Kozlof] fut autrefois florissante, il faut avouer qu'on ne trouve presque plus aujourd'hui que des ruines pour témoigner de cette ancienne prospérité. — Les véritables causes de l'abandon de Kozlof sont la prospérité envahissante d'Odessa, et l'accroissement du cabotage dans la partie du port de Sévastopol réservée au commerce. *Il faut dire aussi, dussions-nous trouver des contradicteurs, que le climat de cette côte et son voisinage des étangs salins de Sak doivent être contraires à la santé des habitants de Kozlof. Durant notre séjour — il nous fut aisé de remarquer parmi les habitants des symptômes assez nombreux de fièvres endémiques.*" — Anatole DE DÉMIDOFF, 1840.

BOLTON CORNEY.

"QUEER THINGS IN QUEER PLACES."

I have sometimes thought of asking a corner in "N. & Q." for the insertion, under the above heading, of those articles which a book-worm occasionally meets in the course of very miscellaneous reading, and to which may be applied the distich:

"The thing we know is rather strange and queer,
And wonder 'how the devil it came there?'"

Take as a specimen the following, which would well suit Cunningham's *Handbook of London*, but looks very incongruous in the midst of a—"funeral sermon!"

Sometime since I purchased, among other old books, one entitled *Oratio Panegyrica in obitum Jacobi Frey*, Basil, 1636. I was induced to buy

it by seeing that, though a Swiss "Professor of Greek," he had been, at the time of his decease, "Dean-elect of Armagh, in Ireland." Upon looking through the volume this was explained, by finding that Frey, having gone to England with high reputation as a scholar and divine, was engaged as tutor to Lord Dungarvan, son to one of the leading men of the day, "the great Earl of Cork;" this led to his introduction at Court, to an acquaintance with Archbishop Usher, and his nomination to a Deanery, which would have placed him in close relation with that learned Primate, who, "without respect of persons," loved a scholar wherever he found him. This appointment was cut short by Frey's premature death in Switzerland, August 26, 1636, while preparing to take possession of his new dignity. And it was on the occasion of his funeral, that the panegyric I refer to was delivered.

Now comes the "*queer thing*," for which I wish a place in "N. & Q." In the funeral oration, Frey's various wanderings and journeys are briefly touched on: his landing at Dover;—his journey by Canterbury and Rochester to London;—"a brief note of Westminster Abbey;" and then, as the orator says, "*ut tristibus aliquid Joci admisceam*," he proceeds to tell of "A famous tavern in London (*Apollo ei nomen*) regulated by twenty-four golden rules for keeping all in order and decency." "*Leges convivales, nisi memoria mea decoxit, sunt istæ.*" Will you allow me (with a *Query*, whether any other record of this classic tavern remains?) to offer you the rules, with my version of their meaning. They certainly seem "as practical as classical;" though, from the change of manners, and the disparagement of the classics in modern education, it may be advisable to translate for "the use of country gentlemen" and tavern frequenters in general:

"1. Nemo Asymbolus, nisi Umbra, huc venito,
2. Idiota, insulsus, tristis, turpis, abesto,
3. Eruditi, urbani, hilares, honesti, adsciscuntor,—
4. Nec lectæ fœminæ repudiantor,
5. In apparatu quod convivis corrugat nares, nil esto,
6. Epulæ delectu potius, quam sumptu, parantor,
7. Obsonator et coquus, convivarum gulæ periti sunto.
8. De discubitu non contenditor—
9. Ministri a dapibus occulati et muti,
a poculis auriti et celeres sunto,
10. Vina puris fontibus ministrantor, aut vapulet hospes,
11. Moderatis poculis provocare sodales fas esto.
12. At fabulis magis quam vino velitatio fiat,
13. Convivæ nec muti, nec loquaces sunto,
14. De seriis aut sacris poti et saturi ne disserunto,
15. Fidicen, nisi accersitus, non venito.
16. Admisso risu, tripudiis, choreis, cantu,
salibus, omni gratiarum festivitate
sacra celebrantor.
17. Joci sine felle sunto,
18. Insipida poemata nulla recitantor,
19. Versus scribere, nullus cogitor.
20. Argumentationis totus strepitus abesto,
21. Amatoriis querelis, ac suspiriis, liber angulus esto,
22. Lapitharum more scyphis pugnare, vitra collidere, fenestras excutere, supellectilem dilacerare, nefas esto,
23. Qui foras vel dicta, vel facta eliminat, eliminator,
24. Neminem reum pocula faciunto.
Focus perennis esto."

Idem Anglicè redditum.

"1. All pay the reck'ning here, save 'hangers on;'
2. Fools, blockheads, sad dogs, scoundrels, get *you* gone!
3. Men learn'd, polite, gay, honest, here may crowd;
4. Even well-conducted ladies are allow'd.
5. Let nothing mean in dress provoke a sneer.
6. You'll find your dinner rather good, than dear,
7. Caterer and cook are bound for wholesome fare.
8. None must strive here for upper place or chair.
9. Waiters—at tables sharp and silent stand,
To fill the cups, be quick-ear'd and at hand.
10. Guests, you may rate the host, if bad the wine.
11. Challenge to cheerful glasses while you dine:
12. Yet more to repartee, than drink incline;
13. Neither be moody—nor too free of prate,
14. No *serious* subjects in your cups debate.
15. Unless when sent for, here no music plays;*
16. Yet mirth, dance, song, and all the joy of praise
Are here allow'd in Christmas Holidays.
17. If jokes be pass'd, let them be void of spite;
18. Insipid poems none must here recite.
19. No one need sing, unless he thinks it fit,
20. Loud noisy argument, we don't permit.
21. A corner's here to make love-quarrels up;†
22. But none must bawl, smash windows, plates, or cup.
23. Who hence take tales, had best betake them hence;
24. Let none for words o'er wine take deep offence."

A. B. R.

Belmont.

[Our correspondent's memory has proved treacherous for once: he has only to open the works of rare Ben Jonson (edit. 1846, p. 726.), where he will find the famed "Leges Convivales" with a translation. Mr. Cunningham thus notices them in his *Handbook*, art. "DEVIL TAVERN, Temple Bar:"—"The great room was called 'The Apollo!' Thither came all who desired to be 'sealed of the tribe of Ben.' Here Jonson lorded it with greater authority than Dryden did afterwards at Will's, or Addison at Button's. The rules of the club, drawn up in the pure and elegant Latin of Jonson, and placed over the chimney, were, it is said, 'engraven in marble.' In *The Tatler* (No. 79.), they are described as being 'in gold letters;' and this account agrees with the rules themselves—in gold letters upon board—still preserved in the banking-house of the Messrs. Child, where I had the pleasure of seeing them in 1843, with another and equally interesting relic of the Devil Tavern—the bust of Apollo." Pepys twice notices this celebrated tavern in his amusing *Diary:*—"Feb. 25, 1664–65. To the Sun Taverne, and there dined with Sir W. Batten and Mr. Gifford the merchant; and I hear how Nick Colborne, that lately lived and got a great estate there, is gone to live like a prince in the country, and that this Wadlow,

* It would seem as if this rule had been prepared *prophetically!* against the "organ nuisance."

† This is obviously the *unsuspected* original of a stanza in the song of "Mrs. Casey the Hostess," in one of O'Keefe's dramas:

"Let Love fly here on silken wings,
His tricks I can connive at;
A lover who would say 'soft things,'
Can have a room in private!"

that did the like at the Devil Tavern by St. Dunstan's, did go into the country, and there spent almost all he had got, and hath now choused this Colborne out of his house, that he might come to his old trade again. But, Lord! to see how full the house is, no room for any company almost to come into it. Late home, and to clean myself with warm water; my wife will have me, because she do use it herself." Again, "Oct. 22, 1668. To Arundell House, where the first time we [the Royal Society] have met since the vacation, and not much company; and afterwards my Lord and others and I to the Devil Tavern, and there ate and drank, and so home by coach; and there found my uncle Wight and aunt, and Woolly and his wife, and there supped, and mighty merry."]

BOOKS BURNT.

(*Continued from* p. 100.)

Arnobius alludes to the burning of the books of Christians by the Pagans. (*Adversus Nationes*, book iv. c. 36.) He speaks in general terms of the suppression and destruction of Christian books in book iii. c. 7.

Under the Emperor Valens all books of magic were diligently sought after and burnt. This appears to have been in consequence of the offence committed by the "table-turning" philosophers, as already reported in "N. & Q.," Vol. ix., and recorded by Zosimus (book iv. 13.) and others. To this circumstance allusion is made in those laws of the Theodosian code which were at that time published.

Baronius says that the use of books of magic was formerly forbidden both among the Greeks and Romans; and that the ancient practice was to burn them as well as other books of a dangerous tendency.

The same author says that the library at Constantinople when burnt under Zeno (not by Leo I. of Rome, as has been said) contained above 12,000 volumes; among which was a MS. 120 feet long, containing the *Iliad*, *Odyssey*, and other poems, written in letters of gold, upon the intestine of a dragon!

After the conversion of the Arian Goths, Isidore of Seville composed for them an office which continued in use till the invasion of the Arabs, who scattered the Christians of Spain, except those of Toledo. These were called Mozarabs, and they persevered in the use of the office of St. Isidore until after the expulsion of the Moors. It was then intimated that they must adopt the Roman rite; they objected, and it was eventually determined, after fastings, processions, and prayer, to kindle a great fire, and commit to it a copy of each ritual. This was done. The Mozarabian office was triumphant, for it was not in the least injured, while the Roman was reduced to ashes. (*Géographie des Légendes*, Paris, 1852.)

The city of Lyons, which had been overthrown by the Saracens, was restored by Charlemagne, who established there a fair library in the Isle of Barbe. The library thus formed was "*pillée et brulée par les Calvinistes en* 1562." (See the work last named, pp. 642. 671.)

In his *History of Beauvais*, Louvet relates that in the fourteenth and fifteenth centuries the archives of the Chapter of Clermont were destroyed by different fires. (From the same work, p. 379.)

Petrus Alcyonius, in a work entitled *De Exilio*, Venice, 1522, says:

"When a boy I heard the learned Greek Demetrius Chalcondyles relate that the priests had so much authority with the Byzantine Cæsars, that to please them they burnt entire poems of the ancient Greeks, but especially those which record the loves, impure dalliances, and failings of lovers. In this way perished the poems of Menander, Diphilus, Apollodorus, Philemon, and Alexis, and the fancies of Sappho, Erinna, Anacreon, Mimnermus, Bion, Alcmanus, and Alcæus. For these they substituted the poems of our Nazianzen, which, although they excite the mind to a more ardent attachment to religion, yet do not teach the Attic propriety of words, nor the graces of the Grecian tongue." — Quoted in Preface to *Anacreon*, Parma, 1791.

At Florence, in 1547, a law was made which required all who possessed heretical books, particularly those written by Ochino and Martyr, to deliver them up within fifteen days, under penalty of one hundred ducats and ten years in the galleys. Heretic books were burned by the Inquisition with great ceremony.

In 1548, the Senate of Venice ordered all who held books containing anything contrary to the Roman Catholic faith, to deliver them up within eight days, or be proceeded against as heretics.

In 1679, Cardinal Spinola, Bishop of Lucca, wrote a letter to the descendants of the Lucchese Protestants at Geneva, inviting them to return to the bosom of the church. They sent him an able, and yet a respectful, reply. But the pope ordered that every copy of it which came into Italy should be burnt.

On the 12th of May, 1521, Thomas Wolsey, chancellor, cardinal, and legate, went in solemn procession to St. Paul's. This procession carried to the burning pile the works of Luther, which were devoutly consumed before an immense crowd. (D'Aubigné.)

The niece of the learned Peiresc is said to have burnt his correspondence to save the expense of firing.

In 1671 "a fire consumed the greatest part of the Escurial Library (Madrid), rich in the spoils of Grenada and Morocco." (Gibbon.)

Giordano Bruno, the philosopher, was burnt in 1600, as well as his books.

About 1537 many copies of an English version of the Scriptures, which was being printed at Paris, were seized and burnt on a complaint made by the French clergy.

In the retreat of Torres Vedras in 1811, Mas-

sena burnt and plundered every village through which he passed. The church and convent of Alcobaça — "the value of which," says Mr. Southey, "may be expressed to an English reader by saying, that they were to the Portuguese what Westminster Abbey and the Bodleian are to the history and literature of England"— were burnt by orders from the French head-quarters.

In my next, which will consist chiefly of English examples, this series of notices will be concluded. B. H. Cowper.

(To be continued.)

THE ROMAN AND ENGLISH LAWS.

The highest flower of the Roman law falls in the times of the deepest decline of civil liberty, in the second and third centuries. The greatest jurist, Papinian, was the *Prefectus Prætorio* of the greatest tyrant, Caracalla. The organs of despotism, and even the municipal decuria, had sunk during the prevalence of that law to such a depth of degradation, that criminals were condemned to accept the decury; a post which also Jews and heretics were competent to fill, and by which illegitimate children were declared legitimate. The panegyrists of that law, such as Savigny and others, in vain try to persuade us, that not the law itself, but its tyrannical application, had wrought mischief in the country. They forget, however, that the emptiness of a legislation shows itself not only by the wrongs accruing from its own direct force and application, but also by the absence of those provisions by which a wrong application or interpretation might be prevented.

In striking contrast with the above, stands the welfare and prosperity of the English nation, despite the defects in their laws and judicial administration. The difference between the two is, that the Romans could not have been more unhappy even without their laws, while the English might probably be still more happy without theirs, *i. e.* by reforming them.

The laws of the Germanic nations were the emanation of their times, customs, manners, and way of thinking; and they were consequently adapted to their individual and national wants and necessities. The Roman laws, on the contrary, possessed no national peculiarities. They found a home in all countries, because they were at home nowhere: they might be adopted or discarded everywhere according to circumstances; they could in short be applied to everything, and all cases, because they did not suit any case in particular. Dr. Michelsen.

Minor Notes.

Spenser and Tasso. — Although the "lovely lay" which, with the exception of one line, forms the 74th and 75th stanzas of Canto xii. book ii. of *The Fairie Queene*, meets with neither note nor comment in any of the editions of that poem to which I have referred, I can scarcely believe that its origin is unknown.

The author of that fragrant volume *Flora Domestica*, marks a "striking resemblance" between it and a passage in Tasso; and on referring to *La Gerusalemme Liberata*, I find that is in reality a pretty faithful translation of the 14th and 15th stanzas of Canto xvi. The comparison of human life with the frail fleeting beauty of the flower, can only become a poet's own by the manner of its treatment: for, as your readers are well aware, the thought is to be found in every literature, and admits of almost endless illustration. Its teaching here, as that of the poets of old, is —

"... citraque juventam
Ætatis breve ver, et primos carpere flores."

A. Challsteth.

Duration of a Visit. — With the saying of an old lady in one (which?) of Miss Ferrier's novels, as referred to in Lockhart's *Life of Scott*, chap. lxiv. p. 570. (People's edition), viz. "that a visit should not exceed three days, the *rest*, the *drest*, and *prest* day," compare Plautus, *Mil. Glor.*, iii. i. 145.:

"Hospes nullus in amici hospitium devorti potest,
Quin, ubi triduum ibi continuum fuerit, jam odiosus siet."

P. J. F. Gantillon.

"*Muratorii Rer. Ital.*" — A *large paper* copy of *Muratorii Rerum Italicarum Scriptores* has been recently purchased for a public library. On collating vol. iv., I found the paging to run thus: pp. 353, 354, 355, 354. 359, 358, 359, 360. This I found to be not an error in paging, but a duplication of pp. 354. 359., and a deficiency of pp. 356, 357. On inquiry I found the *small paper* copies correct; and our copy has been completed by leaves taken from an odd volume of one of those. From what I have learned, I believe the British Museum copy to be perfected in a similar manner. As some of your readers possessing copies of this work may not be aware of the above error, I hope you will not object to inserting the above memorandum in your valuable periodical, of which I have been a most warm advocate from its very commencement, though (from pressure of business) not a contributor to it. B. V.

John Galt and Jeremy Taylor. — In *Sir Andrew Wylie*, the hero acquires the *sobriquet* of "Wheelie" by calling out, when a four-wheel carriage passed him and his schoolmaster, "Wee

dune, wee Wheelie; the muckle ane canna catch you."

The same idea occurs in Jeremy Taylor's *Sermons:*

"The hinder wheel, though bigger than the former, and measures more ground at every revolution, yet shall never overtake it."

And in *Persius*, sat. v. l. 70.:

"Nam quamvis prope te, quamvis temone sub uno
Vertentem sese, frustra sectabere canthum;
Cum rota posterior curras, et in axe secundo."

as quoted by Taylor.

Is the same idea found elsewhere? J. N.

Tailed Men. — The reappearance of exploded errors, both in natural and moral science, is one of the least satisfactory phenomena observable in the history of our race.

I extract the following from old Purchas, on a subject now again presented to the credulous public. I fear that we have not made so much progress in the intervening 250 years as we sometimes imagine. Writing of the Philippine Islands he says:

"Lambri, the next kingdom, hath in it some men with tayles, like dogges, a spanne long."

And of Sumatra:

"They say that there are certaine people there called Daraqui Dara, which haue tayls like to sheepe."

"As for those tailed people (a slander by Becket's legend *, reported of some Kentish men, iniurious to that angrie saint, and after applied to our whole nation; many, indeed, esteeming the English to be tayled), Galvano affirmeth, that the King of Tidore told him that in the islands of Battochina there were some which had tayles."

The monstrosities depicted by mediæval limners are abundantly justified by the descriptions of this worthy geographer. I cannot resist quoting a whole catalogue of wonders from the description of the Moluccas, in which the strange truth is outdone by the stranger fiction:

"In this iland are men hauing anckles, with spurres, like to cockes; here are hogges with hornes; a riuer stored with fish, and yet so hote, that it flaieth off the skinne of any creature which entreth it; there are oisters so large that they cristen in the shells; crabbes so strong that with the claws they will breake the yron of a pick-axe; stones which grow like fish, whereof they make lime." — *Purchas his Pilgrimage*, edit. 1613.

S. R. P.

John Shakspeare. — In a roll of the seventh year of Edward I., entitled

"Placita corone coram Johanne de Reygate et sociis suis Justiciariis itinerantibus apud Cantuar. in octabis Sancti Hillarii anno regni Regis Edwardi septimo, Salom̄."

occurs the following entry:

"Danyel Pauly suspendit se in villa de Freyndēn. Et Mariota fil' p'dci Danyelis prima inventrix nō venit nec male de se credit'. Et fuit attach' per Willm̄ Morcok et Alanū Bryce Idō in m̄ia. Judm̄ felon̄ de se catalla p'dci Danielis Lix. s̄ un̄ Robs̄ de Scotho vic̄ respond' et Wills̄ Paly et Rics̄ Pally duo vicini nō ven̄ nec maletr̄. Et Wills̄ fuit attach' p Petr̄ Fabrū et Johēm Shakespere. Et Rics̄ fuit attach' p Gilbm̄ atte Hok et Willm̄ de Freyndēn, idō in m̄ia."

I have not consulted any other documents in order to discover a farther account of this John Shakspeare. Perhaps some of your readers may be able to show some connexion with the poet's ancestors. WILLIAM HENRY HART.

New Cross.

Deaths in the Society of Friends. — Statement of deaths in the Society of Friends in Great Britain and Ireland between January 1 and December 31, 1854:

	Males.	Females.	Totals.
Under 1 year *	11	9	20
Under 5 years	16	15	31
From 5 to 10	3	7	10
„ 10 to 15	7	7	14
„ 15 to 20	1	6	7
„ 20 to 30	11	16	27
„ 30 to 40	9	20	29
„ 40 to 50	9	11	20
„ 50 to 60	14	27	41
„ 60 to 70	38	32	70
„ 70 to 80	35	54	89
„ 80 to 90	13	21	34
„ 90 to 100	1	1	2
	157	217	374

Average of age, 52 years, 8 months, 10 days. One-third have attained 70 years and upwards. Many are total abstainers from strong drink.

WM. COLLIER.

Woodside, Plymouth.

Queries.

THE "DICTIONARIUM ANGLICUM," USED BY SKINNER IN HIS "ETYMOLOGICON LINGUÆ ANGLICANÆ:" LONDON, 1671.

Amongst the numerous dictionaries produced in England during the seventeenth century, there existed one, cited largely by Dr. Skinner in his *Etymologicon*, and which was known also to Ray, entitled the *Dictionarium Anglicum*. I am desirous to ascertain any particulars regarding this work, which appears to have comprised a remarkable assemblage of archaisms and words of rare occurrence. It is wholly unknown, so far as I can learn, except through the citations by the authors above mentioned; and the most diligent search for a copy has hitherto proved ineffectual. The recondite character of the words given from

* See *Lambert's Perambulation.*

* These numbers are included in the next, under 5 years.

it by Dr. Skinner, amply suffice to excite curiosity to see the whole of a work which would probably afford much assistance in the investigation of obsolete and provincial expressions.

The only precise indication given by Dr. Skinner, in regard to this dictionary, occurs in the first part of his *Etymologicon*, under the word BARTER, of which he offers the following derivation: "Author *Dictionarii Anglici*, anno 1658 editi, nescio quam bene, a Lat. *Vertere* deflectit." I have found no other passage where the date of publication is mentioned.

I may observe that, having submitted the difficulty of tracing this book to Sir Frederic Madden, of whose friendly aid in all such inquiries I cannot speak without grateful esteem, he informed me that he had long sought in vain for this dictionary so copiously used by Skinner. The late Mr. Rodd, whose information in regard to the rarities of early lexicography and works on language was rarely at fault, was likewise unable to afford any clue. Sir Frederic informed me that he supposed it might have been a dictionary published with the initials only of the author, about the middle of the seventeenth century. I thought at one time that it might have been an enlarged edition of *The English Dictionarie*, by H. C., Gent., namely, Henry Cockeram; as may be gathered from the signature to his Dedication to Lord Boyle. Lowndes mentions the editions of 1632, 1653, and 1659; and I possess those of 1631 (the third, revised and enlarged) and 1655 (the tenth). The comparison of the words cited by Skinner fails, however, to identify his *Dictionarium* with the curious little production of Cockeram. The only work in which I have been able to trace some of the curious archaisms cited by Skinner, is the *English Dictionary* by Elisha Coles, schoolmaster, published about 1700. As, however, that author makes boast of his knowledge of English lexicography — and that he knew "the whole succession from Dr. Bulloker to Dr. Skinner, from the smallest Volume to the largest Folio" — it is very possible that he may have transcribed the archaisms in question from the pages of Skinner, without even having seen the *Dictionarium* of which I am in quest.

Books of this class are often of rare occurrence; scarce a copy in some cases seems to have escaped the heedless destructiveness of schoolboys. In the hope, however, that this curious production may exist in the collections of some reader of "N. & Q.," I would invite attention to the numerous citations which occur in Skinner's *Etymologicon*, from which I append the following examples. They will at least enable the possessor of any dictionary of the period to test its identity with the *Dictionarium Anglicum* of 1658.

In the first division of Dr. Skinner's work, comprising the more common English words traced to their derivation, he made comparatively little use of the work to which my inquiry relates. The following word is found, however, which deserves notice:

"GOWTS, vox quæ mihi in solo Dict. Angl. occurrit, Author dicit esse Somersetensi agro usitatissimum, iisque Canales Cloacas seu sentinas subterraneas designare," &c.

A clue seems possibly here afforded to the county of which the author of the *Dictionarium* was a native, or with which at least he was most familiar. I may refer also to the following words given in this first part of Skinner's work, as derived from the same authority: *Criplings*, *Gusset*, *Hames*, *Haphertlet*, *Heck*, *Mammet*, *Mond*, *Paisage*, *Portpain*, *Posade*, *Spraints*, *Tanacles*, &c.

In the more archaic, the fourth division of the *Etymologicon*, comprising —

"Originationes omnium vocum antiquarum Anglicarum, quæ usque a Wilhelmo Victore invaluerunt, et jam ante parentum ætatem in usu esse desierunt," —

the citations are more frequent. The following may serve as examples:

"ABARSTICK, vox quæ mihi in solo Dict. Angl. occurrit, inter veteres Anglicas voces recensita, alioqui nunquam vel lecta vel audita; exponitur autem insatiabilis," &c.

"BUTTEN, vox Venatica quæ mihi in solo Dict. Angl. occurrit, exp. lingua quam ego vix interpretari possum (the first part in putting out a stag's head) forte prima pars cornu cervi tenelli," &c.

"CEBRATANE, Authori Dict. Angl. apud quem solum occurrit (exp. a trunk to shoot out on), Fistula pilarum Explosoria, corrupt. a Fr. G. Sarbataine," &c.

"COSH, Authori Dict. Angl. apud quem solum vox occurrit, dicit esse idem cum Cotterell, et utrumque Casam exponit, ridicule ut solet omnia; Cotterell enim Casam sed Villicum notat."

"MUSTRICHE, Authori Dict. Angl. apud quem solum occurrit, exp. a shoemaker's last, a voce Lat. quam Festus ex Afranio citat, Mustricula," &c.

"RUTTIER, vox quæ mihi in solo Dict. Angl. occurrit exp. ab Authore, a direction for the finding out of courses by land or sea, also an old beaten souldier," &c.

"WREEDT, vox quæ mihi in solo Dict. Angl. occurrit, Author dicit vocem esse Belgicam quod facile credo, nullus tamen credo esse Anglicam licet centies juraret, vox oritur a Belg. Wreed, sævus," &c.

These may suffice as examples. I might farther refer to the following: *Afgodness* (impiety), *Alifed* (allowed), *Anweald*, *Bagatell*, *Berry* (explained as "villa viri nobilis"), *Borith* (a plant used by fullers), *Fisgig*, *Griffe graffe*, or by "hook or crook," *Hord* (vacca pregnans), *Himple* (claudicare), *Jobling*, *Nacre*, *Pimpompet*, *Tampoon*, *Vaudevil*, and a multitude of other uncommon or obsolete words, many of which are not elsewhere found. Skinner, it should be observed, gives his etymological observations in Latin; but it is probable that the *Dictionarium Anglicum* was composed in English.

I have found no other author of the seventeenth century who appears to have availed himself of

the labours of his cotemporary, with the exception of Ray. In his *Collection of English Words not generally used* (first produced in 1674), I find:

"BRAGGET, or *Braket;* a sort of compound drink made up with honey, &c. The author of the English Dictionary, set forth in the year 1658, deduces it from the Welsh word *brag*, signifying malt; and *gots*, a honeycomb."—P. 10., 2nd edit. 1691.

I hope that some careful inquirer into the sources of English lexicography may solve the singular difficulty now for the first time, as I believe, submitted for investigation; and that the curious production, so copiously, though ungraciously, used by the learned Dr. Skinner, may be identified and rescued from oblivion.

ALBERT WAY.

BLOCK BOOK: "SCHEDEL CRONIK."

I have a scarce old book (*Schedel Cronik*, a block book apparently), which upon its own authority was printed at Augsburg in 1396. It is in the original cover, and on the fly-leaf in front is the following note, written in a bold legible hand: "Liber valde rarus teste Jo. Vogt in catal. libr. rar. & al. pl. W. Eichhold;" and there are some other manuscript notes not very legible. But it appears to be doubted whether the date should be 1396 or 1496; and if you would give this letter a place in your valuable publication, it is likely that some of your readers will be able to clear up the doubt.

In considering this question, the following facts appear to be deserving of consideration. Printing by movable metal types was *in use before* 1462, when, as we are informed, by the dispersion of the servants of Fust and Shoeffer, in consequence of the sacking of Mentz in that year, the invention of printing with movable types was publicly divulged. (Knight's *Old Printers*, 169.) Before movable metal types were invented, block books were in use; and there is a print, dated in 1423, of St. Christopher bearing the Infant Christ. (Knight's *Old Printers*, 53.) By the invention of movable types the expense of printing was greatly reduced, and it is not very probable that the book in question, which is a large foolscap folio full of wood engravings, should be published at the distance of thirty or forty years afterwards. Is it not equally or more probable that it should have been published forty-four years before the invention of printing by movable types (in 1440), than fifty-six years afterwards?

Should any of your readers desire to see the book, I shall have pleasure in showing it.

THOS. LEADBITTER.

No. 3. Lansdowne Place,
Brunswick Square.

Minor Queries.

Hymn-book wanted.—In the *Every Man's Magazine* for 1770 or 1771, about the middle of the volume, is a letter complaining of a new practice of adapting theatrical airs, and even the words of songs, to sacred purposes. The writer gives examples from a recently published hymn-book, of which I remember two.

"The echoing bells call us all to the church,
To the church my good lads then away;
The parson is come, and the beadle and clerk.
Upbraid our too tedious delay."

The second is:

"Let gay ones and great
Make the most of their state,
Still running from foible to foible;
Well! who cares a jot?
I envy them not,
While I have my psalm-book and Bible."

"Should the stage retaliate," says the writer, "we may expect to hear a religious Hawthorne singing psalms, and a religious Macheath preaching sermons."

I shall be much obliged by the full title of the hymn-book, if known to any reader of "N. & Q." I do not approve the practice of quoting books from memory, but my excuse for so doing is, that it is many years since I saw the *Every Man's Magazine;* the library which contained it is dispersed, there is no copy in the British Museum, and I have advertised for one without success.

H. B. C.

U. U. Club.

Burton of Twickenham.—There is an ancient monumental brass plate in the north aisle of the parish church of Twickenham, Middlesex, with this inscription:

"Hic jacet Ric'dus Burton, nup' capitalis maj' d'ni Regis et Agnes ux' ejus, qui obiit 23° die Julii, A° Do' MCCCCXLIII. q'r' a'i'ab's p'piciet D's."

To this is affixed the royal arms as borne by Henry V. (who reduced the fleurs-de-lis to three), but without supporters. As this person died 22 Henry VI., it is possible he might have held some distinguished post under both monarchs, but what that may have been I am not able to unravel from the words "capitalis maj';" and I request some reader of "N. & Q." will decipher them; and also, if possible, inform me where I can find some account of a person whom I judge to have been of some importance by bearing the king's arms.

QUÆRO.

Coats of Arms of Prelates.—I should feel indebted to any of your correspondents who would give me the coats of arms of the following prelates:—Chandler, Sarum, 1415; Yonge, Callipolis, 1513; Wellys, Sydon, 1508; Penny, Carlisle, 1509; Owen, Cassano, 1588; Underhill, Oxford, 1589; Rowlands, Bangor, 1598; Owen, Llandaff,

1639; Lavington, Exeter, 1747; Harris, Llandaff, 1729; Burgess, Sarum, 1825; Batson, Clonfert, 1804; Maltby, Dunelm.; Mant, Down and Connor; Lipscomb, Jamaica. Also any particulars of the life of Lord George Murray, Bishop of St. David's? Mackenzie Walcott, M.A.

"*Adolescentia similis est*," *&c.*—"Adolescentia similis est serto rosæ senectus serto urticæ." I find this comparison called a proverb. An authority for the assertion, and an early instance of its use, would oblige A. Challsteth.

"*Actis ævum implet*," *&c.*—

"Actis ævum implet, non segnibus annis."

The above epigraph is continually ascribed by some to Ovid, and by others to Publius Syrus. But I can neither find it in one nor the other. Would any of your correspondents obligingly indicate its author or origin? M. (1)

Garrick's Portrait in the Character of Satan.—In a note on *The Sisters*, a novel by Dr. Dodd, so injudiciously written as almost to encourage the vice it professed to expose, it is stated that Garrick was requested by the artist, who illustrated Dr. Newton's edition of Milton, to give him the benefit of his wonderful powers of expression to assist him in the conception of an illustration for book iv. of *Paradise Lost*,—that the scowl of malignant envy, with which Satan is represented as regarding the happy innocence of our first parents in that print, is therefore to be taken as Garrick's conception of the character. Can this be substantiated from other authorities?

Balliolensis.

Chaloner Family.—Mr. Corner will be very thankful for any information respecting the two Sir Thomas Chaloners, from temp. Henry VIII. to James I., their ancestors or descendants, beyond what is contained in the memoirs in the *Biographia Britannica* and Anthony à Wood's *Athenæ Oxon.*, and the works there referred to; and Mr. Corner is desirous of learning if there were any, and, if any, what connexion between that family and the Chaloners of Sussex and Surrey?

3. Paragon, New Kent Road.

George Miller, D.D.—In the *Records of the Particulars of the Consecrations of the Irish Bishops since the Restoration*, of which a part is appended to the last (February) number of the *Irish Church Journal*, it is stated that Dr. Miller preached the sermon on the consecration of Bishop Saurin in the cathedral of Armagh, Dec. 19, 1819. The author of *Modern History Philosophically Illustrated* was well known; and I have many, if not the whole, of his publications. Did the sermon in question ever appear in print? Abhba.

Bibliographical Queries.—Can you oblige me with the names of the respective authors of the following pamphlets?

1. "Remarks occasioned by some Passages in Doctor Milner's Tour in Ireland: Dublin, 1808."
2. "A Sketch of the State of Ireland, Past and Present. Fifth Edit.: Dublin, 1810."*
3. "A Commentary on the Proceedings of the Catholics of Ireland: Dublin, 1812."
4. "An Address to the Public on behalf of the Poor: Dublin, 1815."
5. "An Inquiry into the Abuses of the Chartered Schools in Ireland. Second Edit.: London, 1818."
6. "One Year of the Administration of the Marquis of Wellesley in Ireland. Fourth Edit.: London, 1823."

Abhba.

Passage in St. Augustine.—Where, in the writings of St. Augustine, can the following words be found: "Unus erat, ne desperes; unus tantum, ne præsumas?" E. D. R.

Sir Thomas Bodley's Life.—I have in my possession a MS. autobiography of Sir Thomas Bodley, with a copy of his will, &c. (pp. 110, 8vo.), and apparently in the handwriting of the early part of the seventeenth century. Can you give me any information respecting this interesting memoir of one to whom scholars are so deeply indebted, besides what has been recorded by Lowndes? Abhba.

Letters of James I.—It is mentioned in Sir P. Francis's *Historical Questions*, that letters from King James were printed by Lord Kaimes from MSS. in the Advocates' library, Edinburgh; but immediately suppressed for reasons there given, and not worth quoting. Is this true, and are the letters still in the Advocates' library? L. J. I.

Reading in Darkness.—Joseph Justus Scaliger said that he was able during darkness to read without the aid of artificial light; and moreover adds, that the same power was possessed by Jerome Cardan and his father. This statement of Scaliger is alluded to, and seemingly believed, by the writer of an article on Cardinal Mezzofanti in the January number of the *Edinburgh Review*. Do any of Scaliger's cotemporaries mention this faculty? Is such a power of vision physically possible? Edward Peacock.

Bottesford Moors, Kirton-in-Lindsey.

Prayers and Sermon by Bishop Symon Patrick.—1. In the year 1689, Dr. Patrick published *A Prayer for perfecting our late Deliverance*, and in 1690 *A Prayer for the King's Success in Ireland*.

[* By John Wilson Croker, Esq. On a fly-leaf of a copy of the eighth edition before us is the following MS. note: "First published in 1808; the seventh edition in 1816. Being too even-handed, it pleased no party-men of any faction, but all admired it as an excellent, if not the very best imitation of Tacitus."]

These have become scarce, and are not to be met with in the British Museum, Bodleian, Lambeth, or Cambridge University libraries.

2. Watt (*Bibl. Brit.*) and Cooke (*Preacher's Assistant*) ascribe to him an Accession Sermon on Psalm lxxii. 15., with the title *Ad Testimonium*, published in 1686. This is not included in the ordinary lists of his works in the *Biographia Britannica*, &c.; but there is no accurate list extant.

I shall be obliged to any of your correspondents who will inform me if they possess copies of the Prayers or Sermon* in question, or can direct me to any library which contains them.

ALEXANDER TAYLOR, M.A.

3. Blomfield Terrace, Paddington.

Works on India. — A civil engineer who is going to India will be obliged if any of the readers of "N. & Q." will refer him to the best books, maps, &c. on the physical features of that country, particularly with reference to its engineering wants and capabilities, or descriptive of engineering works actually executed.

This information is wished for especially with regard to the presidency of Madras; and if it be addressed C. E., care of Mr. G. Bell, 186. Fleet Street, on or before the 18th of this month, it will be thankfully received.

Story of the blind Man. — There is, if I recollect rightly, in an old jest-book, a story of a blind man whose basket is stolen from him, and he beats a post, thinking it the thief. If any of the readers of "N. & Q." can give the reference to this, it will confer a peculiar favour. S. D. L.

Stone-Henge. — Where is the Stone forming "Stone-Henge" supposed to have been quarried? How many of the upright stones are now capped?

MIMMI.

Athenæum Club.

Flexible Moulds for Electrotype. — Can any of your scientific correspondents give me a good receipt for the above, so that casts much undercut can be copied in one mould? G. E. T. S. R. N.

Leamington.

Minor Queries with Answers.

Society of Friends or Quakers. — When the name of any member of this sect of Christians is mentioned in the public journals, or any other print, why is the fact that he is a member of this religious body invariably appended, the same care never being bestowed in publishing the religious profession of the individuals of any other community? G. DYMOND.

[We presume that it simply arises from the fact that the Friends as a religious body are seldom found taking an active part in the political, scientific, or literary institutions of the country, although of late years there have been a few honourable exceptions. In the cause of humanity, such as their efforts for the abolition of slavery, this marked distinction is not so generally observable. Besides, they are more easily distinguished from other sects by their peculiar dress.]

Bishops in Chess. — What was the original name of those pieces which we call bishops? Vida's lines are:

> "Inde sagittiferi juvenes de gente nigranti
> Stant gemini, totidem pariter candore nivali;
> Nomen *Areiphilos* Graii fecere vocantes,
> Quod Marti ante alios cari fera bella lacessant
> Continuò hos inter rex, necnon regia conjux
> Clauduntur medii."

D. S. B.

['Αρηΐφιλος is an Homeric epithet, signifying fond of battle, or devoted to Mars. The poet seems to have substituted it for the usual word *elphin* or *alphin*, for the sake of the metre, and this very appropriately, as the polemic traverses of chess are a mimicry of the tactics of war:

> "In either line the next partitions claim
> Two archers, *Areiphili* their name,
> Belov'd by Mars; to whose distinguish'd care
> Belongs the guard of each imperial pair:
> The guards inclosing, and the pairs inclos'd,
> Are white and white to black and black oppos'd."

In Rees's *Cyclopædia*, we read that "the piece called the bishop has been termed by English writers *alphin*, *aufin*, &c., from an Arabic word signifying an elephant; sometimes it was named an archer; by the Germans the hound or runner; by Russians and Swedes the elephant; by Poles the priest; and by the French the *fou*, or fool. When it was first introduced cannot be exactly ascertained; as in Caxton's time this piece was styled the *elphin*. Probably the change of name took place after the Reformation." Sir Frederic Madden, however, in *Archæologia*, vol. xxiv. p. 225., has given the most satisfactory account of the original names of this piece: he says, "The original name of the piece (bishop) among the Persians and Arabs was *Pil* or *Phil*, an elephant, under the form of which it was represented by the orientals; and Dr. Hyde and Mr. Douce have satisfactorily proved that hence, with the addition of the article *al*, have been derived the various names of *alfil*, *arfil*, *alferez*, *alphilus*, *alfino*, *alphino*, *alfiere*, *aufin*, *alfyn*, *awfyn*, *alphyn*, *alfyn*, as used by the early Spanish, Italian, French, and English writers."]

Godderten. — What is the signification of the word *godderten*, or *goddert*, which I have recently met with in a MS. of the sixteenth century? T. HUGHES.

Chester.

[Nares, in his *Glossary*, speaks of *goddard* as a kind of cup or goblet, made with a cover or otherwise, but states that he can find no certain account of the origin of the name. *Godard*, according to Camden, means *godly the cup*; and appears to have been a christening cup.]

[* The Sermon is in the British Museum, in a volume of Sermons collected by Letsome, and entered in the new catalogue of "King's Pamphlets:" the press-mark 226, f. 13.]

Replies.

OXFORD JEUX D'ESPRIT.

(Vols. x. and xi.)

As several of your correspondents have lately been inquiring about some of the so-called Oxford *jeux d'esprit*, it has occurred to me that it might be well if some person qualified for the task would undertake to make a permanent collection of those amusing but perishable articles. They contain a great deal of humour, *some* salt and spice, and *no* malice; and in many of them will be found valuable allusions to men and things connected with Oxford and its institutions, which are now fast wearing out of memory, yet do not deserve to be utterly forgotten.

My idea is, that any collection of those pieces ought to begin with the *Visitatio fanatica* of the University by the Commissioners under the Commonwealth, an excellent edition of which was published about thirty years ago by a gentleman who is still living within fifty miles of Oxford. This ought to be followed by Thomas Warton's admirable squib, *The Companion to the Guide, and Guide to the Companion.* Selections ought to be added from *The Oxford Sausage*, and possibly from Huddesford's *Salmagundi*, and his *Whimsical Chaplet.* And all these ought to be edited *cum notis Scribleri et variorum.* These pieces would bring us down to the productions of the present century, which are pretty numerous, both in Greek, Latin, and English. Those of their authors who are living should be requested to permit their effusions to be printed, and to accompany them with such short explanatory notes as the subjects may require, coupled with a due regard to the feelings of all parties concerned.

I trust that there will easily be found, among the present residents of the University, some *bel esprit* willing to undertake the binding of this faggot. Of course the little volume would not be a book for the *οἱ πολλοὶ*; nor would it be bought by the *οἱ φρόνιμοι* (the *dons*); but still I think that some fifty or sixty kindred spirits will be found ready to subscribe freely for such a *souvenir*; or perhaps they would prefer to divide the labour, the cost, and the copies among themselves.

I throw out these loose hints for the consideration of your Oxford readers. If the idea should be taken up upon the foregoing plan, or anything like it—but not as a bookseller's speculation, I shall beg to be allowed to become one of the subscribers, undertakers, proprietors, or whatever they may choose to call themselves, in return for these suggestions. X. E. D. X. T. I.

WILL AND TESTAMENT.

(Vol. x., p. 377.)

One of your correspondents, WILLIAM S. HESLEDEN, of Barton-upon-Humber, forwarded you, a short time since, a very interesting specimen of the manner in which a "Will and Testament" was made in the reign of Henry VIII. The will is dated in 1535, and made by one "Robert Skynner, of the parish of St. John in Wykeford, in the citie of Lincoln;" and MR. HESLEDEN seems desirous of obtaining such information as may enable him to correct the pedigree of that very ancient family.

Your correspondent says: "We have often heard of a distinction without a difference; and as an exhibition of the distinction between the will and the testament, I send you a copy of the will and testament of one of the Skynner family." Also another of your correspondents, OUTIS, takes the same view as MR. HESLEDEN; and considers that the will is intended for *real*, and the testament for *personal* property. Now I take leave to differ with both your correspondents on that point, as I do not consider there is the slightest difference between the "will and the testament" in the sense your correspondents understand it.

It was a very common practice, at the period referred to, the making a marked separation between *real* and *personal* property, and consequently the division into two parts; but by no means universal. I have now before me several wills of that period, some of which make the entire separation, as in the case before us of Robert Skynner; while others make no difference in the form of the will and testament. One of the latter kind is that of one of the Vice-Chancellors of Cambridge University. And I have also another one before me, which most clearly and strikingly shows the sense and true meaning of the phrase alluded to. After the usual preliminary description, the will proceeds:

> "Beinge sicke in body by the visitation of God, but in good and perfecte remembrance, lawde and praise be unto Hym, do make this my presente *testamente*, cõteyninge therein my last wyll, in manner and forme followinge."

Perhaps it will not be impertinent my remarking, that the word *testament* simply means the witnessing by a writing, that which the individual declares to be his *last will*; and which is sufficiently apparent by the Latin word *testamentum*, which is evidently the *testatio montis.*

In reference to the remark of MR. HESLEDEN, that he has reason to think that the Robert Skinner, who makes the will with a copy of which he has favoured the readers of "N. & Q.," was the grandfather of Sir Vincent Skynner of Thornton College, in co. Lincoln, I believe there is no question that that learned man was a member of

the ancient family of the "Skynners" of that county; and from the same family (although at a very early period), according to tradition, the old family of the "Skynners" of the county of Hereford was descended. But the arms are entirely different, the Skinners of Hereford bearing—Sable, a chevron or, between three griffins' heads erased argent. And there still exists in one of the old windows of the church of "Little Malvern," on the borders of Herefordshire (which formerly belonged to the monastery of the Benedictine monks), the following inscription:

"Orate pro animabus Roberti Skinner et Isabelle uxoris ejus, et filiorum suorum et filiarum."

From a junior branch of this family was descended Anthony Skinner, of Shelford Park, in the county of Warwick; who married Joane, one of the daughters of Chief Justice Billinge, temp. Henry VI. and Edward IV. Also, from another branch was descended the ancestor of the celebrated Dr. Robert Skinner, Bishop of Oxford in the reign of Charles I.; who is remarkable from the circumstance of his being the only bishop who continued to ordain ministers during the period of the Commonwealth, and after the Restoration he was created Bishop of Worcester.

A much-valued friend of mine, who belongs to the ancient branch of the Hereford Skinners, possesses a very curious history of the original family of the "Skynners;" and which I think commences near the time of the Conquest, and which appears to have been written upwards of a century and a half since. And he has also a very curious will of one of his ancestors, Edward Skynner of Ledbury, in co. Herefordshire, made in the reign of Philip and Mary; but as he is now in the country, I cannot ascertain the particulars. But should your correspondent Mr. Hesleden wish for farther information, I feel quite certain my friend will be most happy to forward you anything which you may think at all useful or entertaining. Chartham.

SIR BEVIL GRENVILLE.

(Vol. x., p. 417.; Vol. xi., p. 71.)

I readily reply to the inquiries of G. G. as far as it is in my power.

John, the third son of Sir Bevil Grenville, succeeded to the Stow property on the death of his two elder brothers without issue, and was created Earl of Bath. He rebuilt Stow about 1680. The cedar wainscottings of the chapel, so greatly admired, were said to have been taken out of a Spanish prize. He died 21st August, 1701, leaving an eldest son Charles, who was created Viscount Lansdowne in his father's lifetime, but who died from an accident a few days after his father, leaving an only son William Henry, who died under age in 1712, and with him the title became extinct. But the property appears to have descended, on the death of William Henry, to Grace, the sister of Charles, and aunt of William Henry, who was then the widow of George, Lord Carteret, and created Countess Grenville, and through whom it has come to the present possessor, Lord John Thynne.

George, Lord Lansdowne, the poet, was the second son of Bernard Grenville, who was the fifth son of Sir Bevil. He was created Baron Lansdowne in 1712, and does not appear to have possessed the Stow property. The mansion was dismantled in 1720, and the materials sold by public auction. George, Lord Lansdowne, had four daughters, three of whom died without issue, and the fourth was married to Lord Foley, by whom she had issue. The last male branch of the line of Sir Bevil was Bernard, who was the son of Bernard, the brother of George, Lord Lansdowne, and who died 5th July, 1775.

Many boxes of letters are said to have been sent some years since to George, Lord Carteret, the late possessor of the Stow estate, and he is reported to have committed them to the flames. A few original letters of Sir Bevil and his wife, and others, are still in existence, and also copies of other letters to and from Sir Bevil and his family. Sir Bevil was in a direct line of descent from Sir Richard de Grenville, who endowed the monastery at Neath about the year 1100. Sir Richard was one of the twelve knights among whom Wales was divided by Robert Fitz Hamon, who conquered it; but Sir Richard appears not to have retained the gift, but to have bestowed the whole on the monastery, and to have returned to Bydeford, where he was settled. T. E. D.

COUNT NEIBERG, ETC.

(Vol. x., p. 265.)

The following letter, the original of which is in the possession of a friend of mine, seems pertinent to W. C.'s inquiry. To whom it was addressed does not appear. G. A. C.

Lynn R^{s}. 10th Novemb^{r}, 1731.

S^{r},

I am extreamly oblig'd to you for yo^{r} kind remembrance of the 1st instant. And since I observe, by what you there mention, that you have been lately in London, I account it my misfortune that I had not known it, because I verily believe I was in London at the same time, where I should have readily imbrac'd the pleasure of waiting upon you, and have been proud to accompany you to Chelsea, when you went to dine there with S^{r} Rob^{t} Walpole.

I left London a week sooner than I should have

done in order to be in the country at the time when the D. of Lorrain was to come to Houghton. I din'd at Houghton last Thursday, and observed that the preparations for the reception of his Highnesse were very great. On Saturday his Highnesse came, and with him Count Kinski, Count Althan, Gen[ll] Nieubourg and Gen[ll] Diemar, the Dukes of Grafton, Richmond, Newcastle, and Devonshire. My Lord Essex, Delaware, Scarborough, Albemarle, Baltimore, Lovell, Portmore and Lifford. Besides severall persons of distinction.

I was at Ho—n on Saturday last, and had the honour to be presented to the Duke of Lorrain (with some other gent[lm]), and afterward din'd with him in the Great Hall, at the most magnificent entertainm[t] I ever yet saw. The table where the D. of Lorrain din'd was serv'd with twice 26 dishes: and after that a noble disert of more (prepared by Mr. Lambert, the King's confectioner, who attends all the time to furnish the disert). The second table, where I din'd, was twice serv'd with 16 dishes, and afterw[d] with a disert suitable.

The greatest rarities were there in greatest plenty. And everything appeared with the greatest elegance, as well as grandeur, and manag'd with the greatest order and œconomy.

The same method of entertainm[t] will be continu'd all the time his Highnesse stays there; w[ch] will be till Fryday next.

The Duke himself appears to be affable and easy; and after dinner was over, seem'd to be gay and pleasant as if he lik'd his company, and made himself one with them.

The crowd of visitants upon this occasion is inconceivable. And the going out in the morning to hunt, looks more like an army than a body of sportsmen. I should have been in the field today, but that it has prov'd so thorough bad, that it was neither fit for hunting nor visiting: tomorrow I hope I shall not be prevented. But I have already been too tedious, and it is time to put a stop to what might farther be said upon this subject.

I am very glad to hear Mr. Musgrave is well, and I hope you will favour me with the tender of my humble respects to him.

I take this opportunity, with pleasure, to kiss your hands: and to assure you that I am, with the greatest respect,

S[r],

Yo[r] most obedient and most humble

Serv[t],

HEN. HARE.

I must not forget my old friend Mr. Mason. I hope he is well.

DEAN BILL.

(Vol. xi., p. 49.)

Since writing the preceding article, I have obtained the following notices of the family in Hertfordshire.

A Dr. Bill was Rector of Wallington, having succeeded William De Thorntoft, who was instituted 2 Edward II. (Chauncy.)

Roger Bill, cap., was instituted 26th August, 1418, to the vicarage of Weston, by Bishop Repingdon of Lincoln.

Roger Bille was instituted to the Rectory of Aspenden during the episcopate of Bishop Alnwick (1436—1450). Walter Dale succeeded, 15th July, 1447, upon the death of Roger Bille.

John Bill, Clk., S.T.B., was instituted to the rectory of Letchworth, 13th February, 1597.

John Bill, S.T.B., was instituted to the archdeaconry of St. Albans, A.D. 1604. (Clutterbuck.)

Dr. Thomas Bill received 12*l.* 10*s.* per quarter as one of the physicians to Henry VIII.

In the Princess Mary's "Privy Purse Expenses," under June, 1543, is entered, "Item, payed to Doctor bill for a wagier that hir gēe lost to hyme, x *li.*" (Madden.)

King Edward VI., by letters patent dated 2nd March in the fifth year of his reign (1551), granted the chantry of Rowney, together with divers lands, tythes, &c., in the parishes and places of Rowney, Sacomb, Stondon, and Great and Little Munden, co. Herts, to Thomas Bill, the late king's physician, and Agnes his wife, and to the heirs and assigns of the said Thomas Bill for ever. Thomas Bill, by his will dated 1st June, 1551, devised these premises, after the death of his wife Agnes, to his daughter Margaret, who married Michael Harris of Grawell, co. Hants, Gent. (compare with Burke's account above). Michael and Margaret Harris sold the estate in 38 Eliz. (1595-6) to John Heming the Elder, of Rowney, yeoman. (Clutterbuck.)

Ann, wife of William Branfield of Clothall, one of the daughters of John Byll of Ashwell, gentleman, died 5th November, 1578. Mont. Insc. at Clothall. (Chauncy.) PATONCE.

HOZER.

(Vol. x., p. 264.)

Hozer is a misprint of Höijer, a Swedish, not a German, metaphysician. Sturzenbecher (*Die neue Schwedische Literatur*, p. 29., Leipzig, 1850) says that he had prepared to edit a new literary journal, and condescended (*demuthigte sich*) to solicit permission, but could not obtain it, as the king thought one such work enough for the whole kingdom. Sturzenbecher shows his dissent from the royal judgment by calling Höijer the "Phi-

losopher of Upsala," and his favoured rival, a certain (*einem gewissen*) Herr Wallmark, whose *Journal för Literaturen och Theatern* issued antiquated and empty criticism from 1809 to 1814.

I have found no other notice of Höijer, and the only work of his which I know is entitled *Afhandlung om den Philosophiska Constructionen*, af Benj. Carl H. Höijer, Stockholm, 1799, pp. 202." The original of the passage quoted by J. A. E. is at p. 119.:

"Förklarar den ei hoad den skall förklara; den förklarar genom en cirkel. Tingen och realitaten skola förklara tingen och realitaten. Det absoluta tinget är en dröm; men den i allmänna lefvernet utom den toma speculationen gällande realitaten är och blir den enda verkliga, och borrtages den, så försvinner äfven dess forklaringsgrund."

A better translation might be given, but my knowledge of Swedish is very superficial; and to translate metaphysics, one ought not only to know a language well, but to be familiar with its ontological phraseology.

J. A. E. asks, "Was Höijer a follower of Fichte?" I think not; for, though giving Fichte high praise for acuteness, and assenting to many of his doctrines, he differs often and too freely to be held a follower. I give this opinion with some diffidence, warned by the example of Fortlage, who is reproached by Frauenstädt (*Briefe über die Schopenhauer'sche Philosophie*, p. 45.) with classing Schopenhauer among Beneke and the realists. When two such men differ as to the meaning of a third, writing in their own language on matters with which they are thoroughly conversant, a foreigner may well be cautious.

H. B. C.

U. U. Club.

PHOTOGRAPHIC CORRESPONDENCE.

Bromo-iodide of Silver. — Your correspondent BROMO-IODIDE, who commenced this chemical debate last November, will be gratified to find that MR. LYTE and MR. LEACHMAN admit his real existence, and that the only practical question is how to throw him down. MR. LEACHMAN confirms my statement that the whole of the silver in a solution of the double bromide and double iodide of silver, is precipitated by water. Hence it is only necessary to prove that in mixing these solutions the bromide of silver is not converted into iodide. Now it is ascertained by experiment that equal quantities of bromide and of iodide of silver require the same quantity of iodide of potassium to effect their perfect solution. Thus, 80 grains of each of the former are dissolved in 650 grains of the latter, and a less quantity is insufficient. But if 80 grains of the bromide are to be converted into the iodide, it would require 74 grains of iodide of potassium to supply the requisite quantity of iodine; and a perfect solution of the precipitate could not be effected without 724 grains of iodide of potassium, which is contrary to experiment. Moreover, the conversion would be farther proved by the change of the peculiar whiteness of the bromide into the characteristic yellow tint of the iodide, which again is contrary to experiment. The case of the double bromide and double iodide is still stronger. For here, if the former robbed the latter of 74 grains of iodide of potassium, a large precipitate of iodide of silver would be immediately formed on mixing these solutions. Experiment, therefore, appears to confirm both my theory and my facts, and practical men may attack red and green as readily as blue and white.

MR. LEACHMAN is also in error in supposing that I compare DR. DIAMOND'S solution with "ordinary calotype paper." He will find, on reference to my note in Vol. x., p. 472., that I compared it rigidly with "Mr. Talbot's calotype paper." The former, as he is well aware, is well washed for at least four hours in many changes of water; the latter, after remaining for one or two minutes in a solution of iodide of potassium, is merely dipped into water, and consequently is very far from being free from that compound, which greatly impairs its sensibility. In fact, there is as much difference between the well-washed paper and the dip, as there is between a pint of brandy pure and a pint of brandy mixed with a quart of water. I admit that DR. DIAMOND'S paper is not superior to "ordinary calotype paper" in sensitiveness, but only and especially in its action on those tints upon which pure iodide of silver can make no impression. J. B. READE.

I have been very much pleased with reading the discussion which has taken place in "N. & Q." relative to my recommendation of bromo-iodide of silver for negative calotype pictures; and I trust even to your non-photographic readers that this friendly controversy has not been useless. It may induce some to undertake photographic views when they learn that the greens of a landscape may be much more perfectly delineated than formerly; for no doubt the indistinctness of delineation in this respect has caused an indifference in many to attempt photographic productions. I will not say one word in addition to what I conceive MR. READE has so ably urged, beyond bearing witness to the accuracy of the experiments which have been conducted in elucidation of the question; but I appeal to the practical results. If I find the inclosed landscape has all the detail in foliage which an artist would bestow or desire, and that this result is obtained on paper prepared as I have suggested with bromine as well as iodine, and if I find contrary results when iodine alone is used, I think the argument of imaginary decomposition having taken place to be perfectly set aside.

Again, will you cast your eye on the inclosed portraits of a well-known antiquary, taken in a few seconds on a dull December day; in one, the scarlet coat and dark trowsers, and in the other the tabard, with all its various colours, are delineated with all the proper gradation of tone. The collar of SS even is *not solarised*, another benefit I attribute to bromine being the mitigation of the over-exposure of the high lights. It may not be inappropriate here to make a reference as to the difference between actual practice, and mere scientific theory without it; for it has been observed by some that a fractional part of a drop of nitric acid added to the nitrate of silver bath, completely destroys its power of producing rapidly good pictures; whereas the bath used on this occasion was made with a sample of nitrate of silver so strong of nitric acid that the cork and leather with which it was secured in the bottle were destroyed by the fumes of the free acid. HUGH W. DIAMOND.

[We have of course seen the photographs alluded to by DR. DIAMOND, and can bear testimony to the accuracy with which that gentleman describes the peculiar characteristics which they exhibit. — ED. "N. & Q."]

Photographic Likenesses of Soldiers and Sailors.—It has lately occurred to me what a treasure the friends of a poor private, non-commissioned officer, or A. B., would consider a photographic likeness of their absent hero; and that perhaps you, in the midst of London and photography, might be able by yourself or by others to organise a scheme whereby every soldier or sailor, before embarking on service, might be able to leave behind with his friends such a memento of himself.

There must be, I should think, many a skilful amateur, who, being furnished with materials and his expenses paid, would be pleased to attend at the barracks, or at the port of embarkation, and take the likeness of each poor fellow who presented himself with an order from his officer.

What difficulties there may be in the amount of labour or expense, not being a photographer, I cannot estimate; but if you think the idea worth proposing to the public, I shall be happy when the scheme is started to assist it with such small contribution as I can afford.

Regedonum.

Replies to Minor Queries.

Janus Vitalis (Vol. x., p. 523.).—The poet Janus (or John) Vitalis, of Palermo, died in 1560. He must be distinguished from two others of the same name, priests of the fourteenth century; one a cardinal, and the other a writer for the immaculate conception. With the exception of some scattered epigrams, the only work mentioned by Fabricius as printed is *Medit. in Ps.* li., Bonon. 1553, 8vo. Fabricius refers to Ant. Mongitor, *Bibl. Sicula*, v. i. p. 305. M.

He was a divine and poet of Palermo, who died about 1560. His writings are:

"Meditationes in Ps. li., Bononiæ, 1553, 8vo.; Paraphrasis in Ps. cxxx. et Ps. lxvii., *Ibid.*; Hymni in Angelos, et Poema de Archangelo; Epithalamium Christi et Ecclesiæ, *Ibid.*; De Elementis, de Pietate erga Rempub. et Hymnus de Pace, Roma, 1554; Epigrammata varia, obvia in Pauli Jovii elogiis utrisque virorum litteris et bellica laude illustrium, et in Deliciis Poetarum Italia Gruterianis, tom. ii. p. 1411, seq.; Bellum Africæ illatum a Siciliæ Prorege Joanne Vega; Elogia Romanorum Pontificum, et Julii III. atque Cardinalium ab ipso creatorum; Triumphus Ferdinandi Francisci Davali Aquinatis Magni Piscariæ Marchionis et lacrymæ in eundem; Theratorizion sive de Monstris," &c.

The above account is taken from the *Biblioth. Latina med. et inf. ætatis* of Jo. Alb. Fabricius.

Ἁλιεύς.

Dublin.

The Episcopal Wig (Vol. xi., pp. 11. 72.).—E. F. is in error, when he says that the Hon. Edward Legge, Bishop of Oxford, was the first who left it off; so is your previous correspondent Anti-Wig, who ascribes its disuse to the present Bishop of London. It was first abandoned by the Hon. Richard Bagot, late Bishop of Bath and Wells, under the express permission of George IV. He (the bishop) was a remarkably handsome man; and, many years before he was elevated to the Bench, the Prince Regent had said to him, before many witnesses (no doubt much more in joke than earnest): "It would be quite a shame to put you into a bishop's wig. Remember, whenever I make you a bishop, I dispense with your wearing it." Accordingly, when towards the end of the reign he was nominated to the See of Oxford, the bishop reminded the king of his promise, and, not without some difficulty, prevailed upon his Majesty to release him from this preposterous head-gear.

The Bishop of London speedily took advantage of the dispensation; but not immediately, since those who were present at the coronation of William IV. may remember that Bishop Blomfield officiated in the orthodox peruke. That Bishop Legge always wore it, many an All-Souls man can yet testify. B. (2)

The Irish bishops do not appear to have worn wigs:

"Archbishop Magee, in protesting against the Tithe Bill, and other innovations on the Church of Ireland, said that the fate of the English Church was involved in that of the Irish one. 'Pardon me,' says Lord Wellesley, 'the two churches differ materially; for instance, the English bishops wear wigs, and you do not wear any. I'll wig you, if you do not take care.'"—Moore's *Diary*, iv. 141.

Mackenzie Walcott, M.A.

Portrait at Shotesham Park (Vol. x., p. 465.).—At the Visitation of the county of Norfolk in 1664 a short pedigree was entered, by which it appears that Richard Pead, of Garboldisham, in that county, gentleman, then living, was the son of Thomas Pead. His arms were: Or, on a bend azure, three human feet couped above the ancle argent. Crest: a chapeau gules, turned up ermine, ornamented with two (ostrich) feathers or. Y.

Sir Thomas Tresham (Vol. xi., p. 49.).—In addition to the works mentioned as containing notices of Sir Thomas Tresham, I would call the attention of E. P. H. to a little book by Mr. Bell of Barnwell, in the county of Northampton, on the family of Tresham. It is entitled *The Ruins of Liveden; with historical Notices of the Family of Tresham and its Connexion with the Gunpowder Plot.* It may be purchased, I believe, from the author, or from Mr. Russell Smith, Soho Square. G. R. M.

In the Visitation Book of the County of Northampton, a pedigree of Tresham was entered in 1618. Sir Thomas Tresham, of Newton, in that county, knight, was the son of Maurice Tresham by Maria, daughter of Edmund Odingsells, of Ichington, in the county of Warwick; and married Anne, daughter of Bartholomew Tate, of Delapre, near Northampton, Esq., by whom he had issue Henry Tresham, his son and heir apparent (who married Abigail, daughter of Cecil Cave, of Stanford,

Esq.); Thomas Tresham, of Newton, his second son, who married Elizabeth, daughter of —— Dickinson, of Manchester, and several daughters.

Y.

Jennens of Acton Place (Vol. xi., pp. 10. 55.).—Your correspondent Q. D. has given with perfect accuracy the devolution of the vast property of Mr. Jennens, real and personal. Can he authenticate the following anecdote? I have heard it upon authority so apparently unexceptionable, that I know not how to doubt it.

Mr. Jennens was supposed to possess a Bank of England note of 100,000*l.* Two of this prodigious amount had been issued by the Bank since its institution. One had been returned years ago, and cancelled; and the other was universally considered to be in Mr. Jennens's possession. He had the habit of hoarding and secreting his money; and he left a written memorandum, directing his executors to search in such places for such and such sums, specifying how much in notes, how much in coins, &c. Every direction was strictly accurate, except that which referred to the Leviathan note. That note was missing. It was not in the place indicated, and has never been recovered. Such is my story. Query, Is it true? B. (2)

Psalm-singing and Nonconformists (Vol. xi., p. 65.).—John Scribe will probably find an answer to his question in the *Poet of the Sanctuary*, a centenary commemoration of Dr. Watts, by Josiah Conder (Snow, London, 1851). This book contains an essay of an historical character upon the subject of psalm and hymn singing. If John Scribe can refer to *Ainsworth on the Pentateuch*, he will find in the early editions both rhymes and music at Exod. xv. and Deut. xxxiii. Ainsworth was one of the earliest who adopted the principles of Independency. The fact appears to be, that while bad singing characterised all classes of British Protestants till a recent period, it was worst among Dissenters. This arose partly from the acknowledged circumstance, that many of them refused to sing any human compositions. But it is certain that next to nothing of value was either written or borrowed by the Nonconformists to be used by them in the worship of praise till the last century. There are other reasons which lie deeper, but which are scarcely suitable for these pages. B. H. C.

"*Belchild*" (Vol. x., p. 508.).—I beg, through your communicative publication, to inform Mr. Daveney that a *belchild* is a grandchild; and in confirmation thereof, I give the following extracts from early wills:

"John Porter, of Long Stratton, by will, dated xiiij daye of July, MCCCCCXLII, bequeths to eche of his *belchildren, viz.*; and every of my godchildren, iiij*d.*"

"Agnus Borughs, by will, dated the fyrst daye of March, M.CCCCCXLIIII, bequeth to either of her *belchildren*, Agnus Cowpe (otherwise Knott), and Isabell her sister, xx*d.*; and bequeth to either of my godchildren, John Ffecke and Stephen Ffecke, vj*s.* viij*d.* Also bequeth to eche of my *belchildren*, William Cowle the yonger, Maryon Bowle, and Margaret Bowle, iij*s.* iiij*d.* Also bequeth to Rose Aldred, vj*s.* viij*d.*; and to my godchild, Agnus Aldred, xx*d.*"

In another will, of about the same period, is:

"I give to John Goche, my *belchild*, one cowe; to be delivered at the age of xij yeres of the said John Goche."

Archdeacon Nares, in his *Glossary*, explains *belsyre* and *beldame* to be grandfather and grandmother; though *beldame* is now applied as a term of disgrace, as is the term "wench"—which formerly was used respectfully to young ladies of the most respectable families, and even to royalty. (See Nares under the latter term, Wench.)

Goddard Johnson.

Death of Dogs (Vol. xi., p. 65.).—A circumstance of the same nature as that described by your correspondent H. W. D. has just happened in Surrey; a gentleman having about a fortnight since lost three valuable dogs, which were supposed to have been poisoned: on examination, however, no traces of poison were found in the stomachs. I shall endeavour to find out whether any others in the neighbourhood have suffered losses of the same sort, and, if so, communicate the fact, as well as anything else that may tend to throw a farther light on the subject. J. S. A.

Old Broad Street.

Dying Words of the Venerable Bede (Vol. x., pp. 139. 329.).—The passage from Cicero's *Letters*, wherein the expression "atramento temperato" occurs, would seem decidedly to favour the interpretation put on the word *tempera* by Rupicastrensis and Sir Emerson Tennent. Perhaps the following lines from Persius may deserve a passing notice, and tend to illustrate the practice of moistening or diluting ink with water, to which they have alluded:

"Jam liber, et bicolor positis membrana capillis,
Inque manus chartæ nodosaque venit arundo.
Tum querimur, crassus calamo quod pendeat humor:
Nigra quod *infusa* vanescat sepia *lympha*;
Dilutas querimur geminet quod fistula guttas."

Sat. III. 10—14.

In connexion with the mention of Bede, I observe, in looking over Dr. Burton's *Description of the Antiquities of Rome*, it is stated that his remains were said to have been buried under a stone near the silver gate of the old church of St. Peter's. A resident in the diocese of Durham may be excused for disbelieving this tradition.

E. H. A.

Gelyan (or Julian) Bowers (Vol. xi., p. 65.).—I find the following extract in my common-place book, under the head of "Julian's Bower, near

Aukborough, Lincolnshire;" but I have omitted to note the work from which it is taken. I believe it is from some county history:

"The places called *Julian Bowers* are generally found near Roman towns. They are circular works made of banks of earth, in form of a maze or labyrinth. Dr. Stukeley thinks it was one of the old Roman games, which were brought to Italy from Troy; and that it took its name of *bower* from *borough*, or earth-work, not bower or arbour; and *Julian* from Julus, son of Æneas, who introduced it into Italy, according to Virg. *Æn.* v."

J. R. M., M.A.

[Julian's Bower is noticed in Stukeley's *Itinerarium Curiosum*, p. 91. The passage quoted by J. R. M. occurs in Allen's *Lincolnshire*, vol. ii. p. 220. *note.*]

Dial (Vol. xi., p. 65.).—If Mr. Scribe will search the old book-stalls for a book, called *Mechanick Dialling, or the New Art of Shadows*, by Charles Leadbetter, 1737, he will find his question answered: for it professes to show how—

"Any person, though a stranger to the art, with a pair of compasses and a ruler only, may make a dial upon any plane for any place in the world."

He will also reap no small amusement from what is called by Mr. Leadbetter "a choice collection of mottoes in Latin and English," the translations being more distinguished for freedom than accuracy. As for example:

"Dies diem trudit.
'A day kicks me down!'"

"Ita vita.
'Such is life's half circle!!'"

"Sic transit gloria mundi.
'So marches the god of day.'"

"Aut Cæsar aut nihil.
'I shine or shroud.'" &c.

Let me take this opportunity of thanking very sincerely those of your correspondents who have contributed to the collection of genuine dial mottoes. A very beautiful one might perhaps be added to the list in the text—

"Watch, for ye know not the hour."

In these days of revival of old church architecture, it seems a pity that the dial over the porch should be totally forgotten. Hermes.

See that most useful of all pocket-books, *The Literary and Scientific Register and Almanac* for 1854, p. 48. J. D.

Doddridge and Whitefield (Vol. xi., p. 46.).—Mr. Bingham considers it an "astounding fact" that one of Doddridge's sermons should appear in a volume of Whitefield's as the production of that celebrated preacher. He does not, however, say whether Whitefield himself published, or rather republished the sermon, or whether it was not included in a posthumous collection of his discourses? There have been several instances of this last kind. A preacher borrows for an occasion a sermon by some good author; which is found accordingly, but unacknowledged, among his manuscripts. His friends, in presenting the world after his death with a specimen of his method, select the best they can discover, and inadvertently include, among the discourses published, one or more not his own. The last example that I remember of such an oversight occurred in the posthumous publication of the sermons of the late Mr. Suckling of Bussage. This error of the first edition was detected, and subsequently rectified.

A much more striking instance of bold appropriation is mentioned by a modern author, giving an account of the excellent commentary on the Bible compiled by the famous and unfortunate Dr. Dodd:

"What is extraordinary," he says, "with respect to it (the *Commentary*) is, that it was republished as an original work by Dr. Coke the Methodist, with several retrenchments, but with few, and those unimportant, additions."

That this statement contains no exaggeration is evident, from the testimony of Dr. Adam Clarke, contained in the "General Preface" of the last edition (Tegg, 1844) of his *Commentary on the Bible:*

"The Rev. Thomas Coke, LL.D., has lately published a *Commentary on the Old and New Testament*, in 6 vols. 4to. This is, in the main, a reprint of the work of Dr. Dodd; with several retrenchments, and some additional reflections . . . . Dr. Coke should have acknowledged whence he collected his materials, but on this point he is totally silent."

S. A.

7. Lower James Street.

Two Brothers with the same Christian Name (Vol. x., p. 513.).—The younger son of James III. of Scotland, who was created the Duke of Ross and Marquis Ormonde, was christened James; though his elder brother, afterwards James IV., bore the same name. Having determined on becoming an ecclesiastic, he was nominated to the primacy when not more than twenty-one years of age, and died Archbishop of St. Andrew's in 1503. (Vide Lyon's *History of St. Andrew's*, vol. i. p. 244.)

Another instance occurs in the Seymour family. The first Duke of Somerset, brother-in-law of Henry VIII., and uncle of Edward VI., was twice married. Sir Edward Seymour, ancestor of the present Duke of Somerset, was the son of his first wife. Edward, Earl of Hertford, who married Lady Katharine Grey, was the son of his second wife. The dukedom of Somerset and barony of Seymour reverted to the elder branch of the family on the extinction of the younger branch, according to the singular terms of the original grant. (Vide Nicolas's *Synopsis of the Peerage.*)

E. H. A.

Doorway Inscriptions (Vol. x., p. 253.). — The following inscriptions are so placed over the archway of the *Porth Mawr* (great gate) at Llanover, the residence of Sir Benjamin Hall, near Abergavenny, that the first meets the eye on entering the grounds, and the other on leaving them. The beauty of the original Welsh is necessarily much lessened in the translation here annexed, for the use of those who unfortunately are unacquainted with that fine and ancient language:

"Pwy wyt, ddyfodwr?
Os cyfaill, gresau calou i ti!
Os dieithr, llettwgarwch a'th erys;
Os celyn, add fwynder a'th garchara."

(*Translation.*)

"Who art thou, traveller?
If a friend, the welcome of the heart to thee!
If a stranger, hospitality shall meet thee;
If an enemy, courtesy shall imprison thee."

"Ymadawydd hynaws, gad feudith,
Ar dy ol: a beudithier dithau.
Ie chyd a hawddfyd it ar dy daith,
A dedwydd ddychweliad."

(*Translation.*)

"Departing guest, leave a blessing
On thy footsteps; and mayst thou be blessed.
Health and prosperity be with thee on thy journey,
And happiness on thy return."

N.

Old Pulpit Inscriptions (Vol. ix., pp. 31. 135.). — To the inscriptions which I have already given may be added the following from St. Helen's Church, Sefton, Lancashire. On the pulpit:

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercie; happy is the man. Anno Domini 1633."

On the sounding-board:

"My son, fear thou the Lord and the King,
And meddle not with them that are given to change."

CUTHBERT BEDE, B. A.

Heavenly Guides (Vol. xi., p. 65.). — I think it not improbable that the work about which MR. R. C. WARDE inquires, is an early edition of the following:

"The Plaine Man's Pathway to Heaven; wherein euery Man may cleerely see whether he shall be saued or damned. Set forth Dialogue-wise, for the better Vnderstanding of the Simple. By Arthur Dent, Preacher of the Word of God at South Shoobery, in Essex. The One-and-twentieth Edition: London, 1631."

Ἀλιεύς.

Dublin.

"The Plain Man's Pathway to Heaven; wherein every Man may clearly see whether he shall be saved or damned. Set forth Dialogue-wise, for the better Understanding of the Simple. By Arthur Dent, Preacher of the Word of God at South Shoobery, in Essex,"

was reprinted in 1831 by Baynes of Paternoster Row, from the 7th edition of 1607. The work is considered to have been written about 1590; and must have been very popular, as a copy published in 1704 is stated to be the 40th edition; and that by computation, one hundred thousand copies have been sold. The matter is curious, and the language quaint. The chapter against "Pride of Dress" seems to have furnished Hamlet with some weapons of abuse against the fair sex in the *nunnery* scene with Ophelia. L. A. B. W.

P. S.—R. C. W. calls it the "*Poor* Man's Pathway," &c.

Curious Incident (Vol. xi., p. 63.). — The play in which this passage occurs is, I believe, *Speed the Plough;* but I have not a copy to refer to.

L. A. B. W.

Capital Punishments in Henry VIII.'s Reign (Vol. xi., p. 21.). — I have no disposition to plead for the truth of the fact alleged by Hume and Macaulay, on the authority of Harrison, or to lessen the weight of MR. WALTER'S arguments in support of his doubts; but as I have looked into Harrison, I may as well quote what he says on the subject, for the sake of rectifying two errors into which MR. WALTER has fallen: — 1. That Harrison's authority was the Bishop of Tarbes; 2. That "his object was to set forth the advantages enjoyed by Elizabeth's subjects, as compared with their state under her father's reign." The following are his words:

"It appeareth by Cardane (who writeth it upon the report of the Bishop of Lexovia) in the geniture of King Edward the sixt, how Henrie the eight, executing his laws verie seuerelie against such idle persons, I meane great theeues, pettie theeues and roges, did hang up three score and twelve thousand of them in his time. He seemed for a while greatlie to have terrified the rest: but *since his death the number of them is so increased,* yea although we have had no warres, which are a great occasion of their breed . . . *that except some better order be taken, or the lawes alreadie made be better executed, such as dwell in uplandish townes and little villages shall liue but in small safetie and rest.*"—Harrison's *Description of England,* chap. ii.

I have verified the reference to Cardan, who, towards the conclusion of his geniture of Edward VI., speaking of his father Henry VIII., says, —

"*Antistes Lexoviensis* mihi narrabat Besuntii, scilicet ut biennio antequam periret inventa sint LXXII millia hominum judicio et carnifice sub hoc rege periisse."

The "antistes Lexoviensis," or Bishop of Lisieux, spoken of, was probably Jacques d'Annebaut, who, according to the *Gallia Christiana,* occupied that see from 1545 to 1558. Ἀλιεύς.

Dublin.

Cook's Translation of a Greek MS. (Vol. x., p. 127.). — If MR. PHILIP E. BUTLER had read Vincent Cook's account of the way in which the Greek MS. came into his grandfather's hands, I think he would have had no doubts as to its au-

thenticity. Cleobulus bears the same relation to Plato that Cid Hamet Benengeli does to Don Quixote. The title of the second edition is, —

"Platone in Italia, Traduzione dal Greco da Vincenzo Cuoco. Parma, 1820, 2 tom. 8vo."

A note states that this is an exact reprint of the Milan edition in three vols. 8vo., but does not give its date. H. B. C.

U. U. Club.

Eminent Men born in 1769 (Vol. xi., p. 27.).— Sir Walter Scott was *not* born in 1769, but in 1771: Humboldt, the great traveller, and the author of *Cosmos*, was born in 1769; Arndt, the German poet, whose songs and other productions roused all Germany to oppose Napoleon, was another child of that remarkable year; and perhaps your readers can supply other instances. Humboldt and Arndt are still living in the enjoyment of their vigorous faculties. Δ.

The Queen's regimental Goat (Vol. x., p. 180.). —

"The celebrated snow-white goat presented by Her Majesty to the 23rd Royal Welsh Fusileers, died on the 20th ult. After weathering the campaign in Bulgaria, and marching proudly at the head of his regiment from Kalamita Bay to Sevastopol, he has at last fallen without wearing the Alma medal he had earned on the way. His stately demeanour and reverend beard made him a prominent feature in the appearance of the regiment as it moved along; and the gap left by his absence will force a recollection of the fine animal upon the memory of every one familiar with the gallant 23rd. He had been hutted, and every care had been taken to protect him against the exposure and inclement weather; but all this attention was unavailing." — *English Churchman*, Jan. 18.

Her Majesty's present of a goat to a Welsh regiment would seem to favour Dr. Hahn's assertion, and to prove that it is a custom in regiments from mountainous districts to have such an animal attached to the corps, as a fond reminiscence and symbol of home and country. Perhaps some of your military readers can give more precise information. J. M. (1)

"*Amentium, haud Amantium*" (Vol. vii., p. 595.). — A translation preserving the alliteration: "Brainless, not brainsick." STYLITES.

"*To the Lords of Convention*" (Vol. vii., p. 596.). — This ballad has been set to music, and published by Ollivier, 41. New Bond Street, under the title of "Bonnie Dundee." The name of the author is not given, but I have always supposed it to be written by Sir Walter Scott, in which case it is doubtless to be found in any edition of his works.* STYLITES.

Niagara (Vol. xi., p. 48.).—When at Niagara last summer, I was at some pains to ascertain the thickness of the water falling over the Horse Shoe cataract. Within the concavity, where the water is most abundant, it is estimated at twenty feet, which is probably not far from the truth; but on either side of the curve the depth is considerably less, probably not averaging more than five feet. C. R. WELD.

Somerset House.

The depth of water on the edge of the Horse Shoe Fall is estimated, by Sir Charles Lyell, at twenty feet; and when at Niagara in June, 1854, I was told a circumstance by one of the guides which corroborates this opinion, — that when the ship "Detroit" was sent over the Falls in 1829, her hull, which drew eighteen feet, passed clear over the point of the Horse Shoe Fall, without touching. I believe the earliest engraving of Niagara is to be found in Father Hennepin's *New Discovery of a vast Country in America*, &c., London, 1698. A letter from a Swedish gentleman, describing the Falls, appears in the *Gent. Mag.* for January, 1751; and in the following number Mr. Urban palms off upon his readers Hennepin's view, slightly altered to suit the narrative of the Swede, as "a new print of this wonderful fall or cataract." There appears to be a view of Niagara in Popple's *Maps of the British Empire in America*, engraved by Toms, folio, London, 1733 and 1740. Is this original, or a copy of Hennepin? Are there any other early views of the Falls? ARTHUR PAGET.

Bishop Oldham (Vol. xi., p. 64.). — It will perhaps be a sufficient answer to this Query, to advert to what I should have conceived to have been a universally known fact, that in 1519, and for centuries previously, the clergy were prohibited from marrying, and could not therefore have any descendants. THOMPSON COOPER.

Cambridge.

Death-bed Superstition (Vol. xi., p. 55.). — It is the common custom in Wales to borrow, if there should not be one belonging to the house, a deep pewter plate, which, filled with salt, is placed on the body of a deceased person as soon as possible after the corpse is laid out. The reason generally given is, that it will prevent the swelling of the body. N.

[* In Scott's *Doom of Devorgoil*. See "N. & Q.," Vol. viii., p. 19.]

Miscellaneous.

NOTES ON BOOKS, ETC.

We have received the first and second Parts of the interesting *Private Journal and Literary Remains of John Byrom*, edited for the Chetham Society by the Rev. Canon Parkinson. After the encomiums which have

already been passed upon it in this Journal (*antè*, p. 62.), by one so well qualified to judge of its merits, and to whose judgment all will so readily defer — we mean our valued correspondent MR. MARKLAND, — it is almost a work of supererogation for us to say one word as to the interest of the Diary and Letters, the curious and graphic pictures which they furnish both of Byrom and of his times, or of the appropriate illustrations of the text with which the learning and industry of Canon Parkinson have enabled him to enrich every page. All who like such truthful representations of bygone times are under great obligations to the Chetham Society, to Canon Parkinson, and most especially to Miss Atherton, the poet's descendant, who has most liberally made the book and its contents alike a present to the Society.

A neatly-printed little volume, *Essays in Divinity by John Donne, D.D., sometime Dean of St. Paul's, edited by* Augustus Jessopp, M.A., *of St. John's College, Cambridge*, appropriately dedicated to Dr. Bliss, as one who, with his wide knowledge, is "always able, and in his generous kindness is always willing, to help and encourage his less-experienced fellow-labourers in the fields of English literature," has a twofold claim to notice: first, on account of the obvious care and attention bestowed upon it by the editor; next, as being the first-fruits of some years' labour devoted to the preparation of an edition of Donne's collected works.

BOOKS RECEIVED. — *A Supplement to the Imperial Dictionary, English, Technological, and Scientific, containing an extensive Collection of Words, Terms, Phrases, &c., not included in previous English Dictionaries*, by John Ogilvie, D.D., Parts I. and II. Of the utility of such a supplement to our English dictionaries there can be no doubt, even though the editor should be mistaken in believing that *all* the words in his supplement are not to be found in any of our existing dictionaries.

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CONTENTS.

NOTES: — Page

Unpublished Letter of John Locke - 137
POPIANA: — "Timoleon" — Pope and Warburton - - - - - 139
One of Speed the Historian's MS. Authorities - - - - - 139
Crimean Requirements, by Bolton Corney - - - - - 141
FOLK LORE: — A Shropshire Superstition — Fishermen's Superstition — Salt-spilling - - - - - 142
The "Kabeljaauwen" and the "Hoeks," by Rev. C. H. Gunn - 142
Monumental Brasses, by F. S. Growse - 143
MINOR NOTES: — "Oilins boilins" — Derivation of "retract" — A Literal, Critical, Poetical Transcript from Lloyd's — Shipwrecks and Disasters at Sea — Genuine Rejected Addresses — Cutty-pipes — Newspapers — Friar Bacon's Study — Early Disappearance of Publications - - - - - 143

QUERIES: —

Bishops' Arms, by Sir F. Madden - 145
The Right of bequeathing Land - 145
MINOR QUERIES: — Tax on Clocks and Watches — A Lady restored to Life — Fox Family — "Non omnia terra obruta," &c. — Progressive Geography — Walter Wilson's MSS. — Roman Stations and Roads — Mildew on Pictures — Queen's College, Oxford — The Rev. John Angier — Greek and Roman Churches — "Leda" by Leonardo da Vinci — Ireland — Ancient Usage — Ancient Order of Hiccabites - - 145
MINOR QUERIES WITH ANSWERS: — Authors of Latin Plays — Ross or Rouse — Hon. Archibell Grey — Lawrence Holden — Dictionaries, Cyclopædias, &c. — "To te-he" — Allhallows 147

REPLIES: —

Was Prussic Acid obtained from Bull's Blood by the Greeks? - - - 148
Sancte Bell at Clapton, by Rev. H. T. Ellacombe - - - - - 150
Archbishop Leighton and Provost Aikenhead - - - - - - 150
PHOTOGRAPHIC CORRESPONDENCE: — Fading of Positives — Photographic Copies of Raphael Drawings — Photographic Exchange Society - - 151
REPLIES TO MINOR QUERIES: — Fairchild Lecture — Bishops in Chess — Monastery of Nutcelle — Use of the Term "vacciuated" — English Bishops' Mitres — Earthenware Vessels found in the Foundations of Buildings — Lay Preachers — Meaning of "worth" — "Our means secure us" — Cardinals' red Hat — First Book printed in New England — Baker's Dozen — "The Woodweele sang, and wold not cease," &c. — Nuns acting as Priests in the Mass — Osbern's Life of Odo — Husbandman, &c. - - - 152

MISCELLANEOUS: —

Notes on Books, &c. - - - 155
Books and Odd Volumes Wanted.
Notices to Correspondents.

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UNPUBLISHED LETTER OF JOHN LOCKE.

In following the example lately set by one of your correspondents, of sending you an unpublished letter of John Locke, I think it unnecessary to preface it with more than a very few observations. Its character will, I am sure, attract general attention, and the more especially as it contains passages which may be regarded as almost aimed by anticipation at your readers and your publication. "When found make a note on't," is scarcely a more decided, although less formal, recommendation of your publication, than the words derived from Bacon, and used by our great metaphysical philosopher in the letter which I now send you, in favour of never going without pen and ink, or something to write with, and to be sure not to neglect to write down all thoughts of moment that come into the mind.

The person to whom this letter is addressed is known in connexion with Locke. Born in 1649, he published in the reigns of Charles II. and James II. various sermons against persecution, and in favour of charity. One of them, under the title of "A Plea for Moderation," published in the latter reign, drew upon him the persecution which he deprecated. The times were unfavourable, and he suffered imprisonment. His principal subsequent publications were in defence of the works of Locke. In 1699, the year in which this letter is dated, he published a vindication of the *Essay on the Human Understanding*. This is the work alluded to in the present letter. After Locke's death he published vindications of his *Doctrine of the Resurrection*, and of his *Treatise on the Reasonableness of Christianity*. He lived until the year 1737 and the age of eighty-eight.

Locke and he were personally acquainted before the date of the following letter. In June 1703 he visited Oates, and in several of Locke's published letters he will be found mentioned with great regard. He was a clergyman of the Church of England, and held the living of Steeple, and afterwards that of Shapwick in Dorsetshire.

Of the light thrown by the following letter upon the character of its writer, it is unnecessary for me to offer any remark. The letter is worthy of the great man from whom it proceeded, and in strict conformity with all we know of the reasonable and manly principles by which his life was governed. J.

A Letter from Mr. John Locke to Mr. Samuel Bold at Steeple, which is not to be found in the collection of his works.

Sir,

Yours of the 11th of April I received not till last week. I suppose Mr. Churchil stay'd it till that discourse wherein you have been pleased to defend my . . . . Essay was printed, that they might come together, though neither of them needs a companion to recommend it to me. Your reasonings are so strong and just, and your friendship to me so visible, that everything must be welcome to me, that comes from your pen, let it be of what kind soever.

I promise myself, that to all those who are willing to open their eyes, and enlarge their minds to a true knowledge of things, this little treasure of yours will be greatly acceptable and useful, and for those that will shut their eyes for fear they should see further than others have seen before them, or rather for fear they should use them, and not blindly and lazily follow the sayings of others, what can be done to them? they are to be let alone to join in the cry of the herd they have placed themselves in, and to take that for applause, which is nothing but the noise that of course they make to one another, which way [so] ever they are going; so that the greatness of it is no manner of proof that they are in the right. I say not this, because it is a discourse wherein you favour any oppinion of mine (for I take care not to be deceived by the reasonings of my friends) but say it from those, who are strangers to you, and who own themselves to have received light and conviction from the clearness and closeness of your reasoning, and that in a matter at first sight very abstruse, and remote from ordinary conceptions.

There is nothing that would more rejoice me than to have you for my neighbour. The advantage that you promise yourself from mine, I should receive from your conversation. The impartial lovers and seekers of truth are a great deal fewer than one could wish or imagine. It is a rare thing to find any one to whom one may communicate one's thoughts freely, and from whom one may expect a carefull examination and impartial judgment of them. To be learned in the lump by other men's thoughts, and to be in the right by saying after others, is the much easier and quieter way: but how a rational man, that should inquire and know for himself, can content himself with a faith or religion taken upon trust, or with such a servile submission of his understanding, as to admit all, and nothing else but what fashion makes passable among men, is to me astonishing. I do not wonder you should have, in many points, different apprehensions from what you meet with in authors; with a free mind, that unbiassedly pursues truth, it cannot be otherwise. First, all authors did not write unbiassedly for truth's sake. Secondly, there are scarce any two men, that have perfectly the same view of the same thing, till they come with attention, and perhaps mutual assistance, to examine it,—a con-

sideration that makes conversation with the living a thing much more desirable and useful, than consulting the dead; would the living but be inquisitive after truth, and apply their thoughts with attention to the gaining of it, and be indifferent where it was found, so they could but find it.

The first requisite to the profiting by books, is not to judge of opinions by the authority of the writers; none have the right of dictating but God himself, and that because he is truth itself. All others have a right to be followed as far as I, *i. e.* as far as the evidence of what they say convinces; and of that my own understanding alone must be judge for me, and nothing else. If we made our own eyes our guides, and admitted or rejected opinions only by the evidence of reason, we should neither embrace or refuse any tenet, because we find it published by another, of what name or character soever he was.

You say you lose many things because they slip from you: I have had experience of that myself, but for that my Lord Bacon has provided a sure remedy. For as I remember, he advises somewhere, never to go without pen and ink, or something to write with, and to be sure not to neglect to write down all thoughts of moment that come into the mind. I must own I have omitted it often, and have often repented it. The thoughts that come unsought, and as it were dropt into the mind, are commonly the most valuable of any we have, and therefore should be secured, because they seldom return again. You say also, that you lose many things, because your thoughts are not steady and strong enough to pursue them to a just issue. Give me leave to think, that herein you mistake yourself and your abilities. Write down your thoughts upon any subject as far as you have at any time pursued them, and then go on again some other time when you find your mind disposed to it, and so till you have carried them as far as you can, and you will be convinced, that, if you have lost any, it has not been for want of strength of mind to bring them to an issue, but for want of memory to retain a long train of reasonings, which the mind having once beat out, is loth to be at the pains to go over again; and so your connexion and train having slipped the memory, the pursuit stops, and the reasoning is neglected before it comes to the last conclusion. If you have not tried it, you cannot imagin the difference there is, in studying with, and without a pen in your hand; your ideas, if the connexions of them that you have traced be set down, so that without the pains of recollecting them in your memory you can take an easy view of them again, will lead you further than you expect. Try, and tell me if it is not so. I say not this that I should not be glad to have any conversation upon whatever points you shall employ your thoughts about. Propose what you have of this kind freely, and do not suspect that it will interfere with my affairs.

Know that besides the pleasure that it is to converse with a thinking man and a lover of truth, I shall profit by it more than you. This you would see by the frequency of my visits, if you were within the reach of them.

That which I think of Deut. 12. 15. is this, that the reason why it is said, As the Roebuck and the Hart, is because (Levit. 17.), to prevent idolatry, in offering the blood to other gods, they were commanded to kill all the cattle that they eat, at the door of the tabernacle, as a peace-offering, and sprinkle the blood on the altar; but wilde beasts that were clean might be eaten though their blood was not offered to God (v. 12.), because being killed before they were taken, their blood could not be sprinkled on the altar; and therefore it sufficed in such cases, to pour out their blood wherever they were killed and cover it with dust. And for the same reason, when the camp was broken up, wherein the whole people were in the neighbourhood of the tabernacle, during their forty years' passage from Egypt to Canaan, and the people were scattered in habitations through all the land of promise; those who were so far from the Temple were excused (Deut. 12. 21. 22.) from killing their tame cattle at Jerusalem, and sprinkling their blood on the altar. No more was required of them than in killing a roebuck or any other wilde beast; they were only to pour out the blood and cover it with dust, and so they might eat of the flesh. These are my thoughts concerning this passage.

What you say about critics and critical interpretations, particularly of the Scriptures, is not only in my opinion true, but of great use to be observed in reading learned commentators, who not seldom make it their business to show in what sense a word has been used by other authors; whereas the proper business of a commentator is to show in what sense it was used by the author in that place, which in the Scripture we have reason to conclude was most commonly in the ordinary vulgar sense of the word or phrase known in that time, because the books are written, as you rightly observe, and adapted to the people. If critics had observed this, we should have in their writings lesse ostentation and more truth, and a great deal of darkness now spread on the Scriptures had been avoided. I have a late proof of this myself, who have lately found in some passages of Scripture a sense quite different from what I understood them in before, or from what I found in commentators; and yet it appears so clear to me, that when I see you next, I shall dare to appeal to you in it. But I read the Word of God without prepossession or bias, and come to it with a resolution to take my sense from it,

and not with a design to bring it to the sense of any system. How much that has made men wind and twist and pull the text in all the several sects of Christians, I need not tell you. I design to take my religion from the Scripture, and then whether it suits, or suits not, any other denomination, I am not much concerned: for I think at the last day, it will not be inquired, whether I was of the Church of England or Geneva, but, whether I sought or embraced truth in the love of it.

The proofs I have set down in my book of one infinite, independent, eternal Being, satisfies me; and the gentleman that designed others and pretended that the next proposition to that of the existence of a self-sufficient being should be this, that such a being is but one, and that he could prove it antecedent to his attributes, viz. infinity, omnipotency, &c., I am since pretty well satisfied, pretended to what he had not. And I trouble not myself any further about the matter. As to what you say on the occasion, I agree with you, that the ideas of modes and actions of substances are usually in our minds before the idea of substance itself; but in this I differ from you, that I do not think the ideas of operations of things are antecedent to the ideas of their existence; for they must exist before they can any ways affect us to make us sensible of their operations, and we must suppose them to be before they operate.

The Essay is going to be printed again; I wish you were near, that I might show you the several alterations and additions I have made, before they go to the press: the warm weather that begins now with us, makes me hope I shall now speedily get to town. If any business draws you thither this summer, I hope you will order it so, that I may have a good share of your company; nobody values it more than I, and I have a great many things to talk with you.

I am, Sir,
Your most affectionate humble servant,
John Locke.

Oats, May 16, 1699.

POPIANA.

"*Timoleon*" (Vol. xi., p. 98.).—M. N. S., referring to the *Town and Country Magazine* for 1769, asks "what is known of his (Pope's) tragedy of *Timoleon?*" I think it probable that the magazine has erroneously ascribed to Pope what belongs to another. I have before me "*Timoleon*, a tragedy, as it is acted at the Theatre Royal, by His Majesty's Servants: London, printed for J. Watts, at the printing-office in Wild Court, near Lincoln's Inn Fields, 1730." The dedication to the king (George II.) is signed by the author, Benjamin Martyn, who states that in the third act he has "endeavoured to copy from His Majesty the virtues of a king who is a blessing to his people."

The play, in blank verse throughout, is coarse and obscene; the epilogue, spoken by *a lady*, disgustingly so. There is a ghost scene in the fourth act, the idea of which has been made up from the chamber scene in *Hamlet* and the banquet scene in *Macbeth*. I may add that the play is handsomely printed in 8vo., and my copy is sumptuously bound in crimson morocco, richly tooled and gilt, evidently of the date of the work.

L. A. B. W.

Pope and Warburton. — The assertion that Warburton published the *Ethic epistles* of Pope in 1742 (*Literary anecdotes*, v. 578.) seems to be contrary to the joint evidence of Pope and Warburton, p. 586. It may be said, however, that he published the *Ethic epistles* because the *Essay on man* was formerly entitled *Ethic epistles, the first book to H. St. John, L. Bolingbroke.* The date only may be erroneous. The very precise statement of Warburton as to the extent of his editorial doings with regard to Pope had been before printed by bishop Hurd.

Bolton Corney.

ONE OF SPEED THE HISTORIAN'S MS. AUTHORITIES.

The following remarks relate to a MS. chronicle of English history in my possession, some extracts from which were inserted in "N. & Q.," Vol. xi., p. 103. At the time I made those extracts, I thought that the chronicle in question *might* be a translation, or a copy of some known MS.; and that others might be able to help me to its source, though I had been unable to trace it myself.

I think I can now show that it is, as I supposed, neither a translation nor a copy, but an independent and unknown chronicle. Of course this might be established by sufficient examinations of the MS.; but I wish to call attention to the following interesting fact, which is, that it is quoted by Speed in his *History of Great Britain*, and always as an independent authority.

It is well known that Speed was assisted by some of the most eminent literary men of his day, Cotton, Selden, Barkham, &c.; he enjoyed their friendship, and shared their treasures of knowledge. And though probably the best use was not always made of the rich materials at command, nor always a right estimation of their value held: yet, when the great historian quotes as from an independent source, his opinion will be allowed to have some considerable weight. His references to the chronicle do not convey much information about it: he calls it "antiq. MS.," "an old MS."

(with or without the number of the chapter to which reference is made), "an ancient MS.," "a namelesse old MS." It may seem strange that he should apply these epithets to a MS., which at the time he wrote could not be more than 150 years old; yet such is the case. With regard to its authorship, I fear we are likely to remain in the dark: obviously, as Speed was ignorant of the author, it does not seem likely that we shall discover him at this distance of time, except by the merest accident.

It will be allowed, however, that the MS. derives a peculiar value as having been used by Speed: and invested with his authority, and the interest thus attaching to it, we must be content to leave it until some more ancient user of this interesting work can be produced; or indeed until, by such an accident as sometimes happens, the author is discovered.

I was led to examine the pages of Speed, after having looked into most of the well-known chronicles, from the fact of my family having been connected with the Speeds; and from our possessing books and MSS. of theirs, one being in the historian's own handwriting,—*David's Harp tuned unto Tears.* I had not before supposed the book to have belonged to him, since only one historical MS. has come down to us through his family: and I could not think that this long-neglected volume was Speed's *one* possession, as it seems likely to have been. In company with a friend, the Rev. J. Sansom, I compared Speed with the MS., and we found the results to be as I have stated. A few extracts are subjoined:

α. Speed, edit. 1632, p. 271.:

"Arthur threatened to have a tribute from Rome: for in his letters to that end, sent unto the Senate, thus in an old MS. we find it indited: 'Understand, among you of Rome, that I am King Arthur of Britaine, and freely it hold and shall hold; and at Rome hastily will I be, not to give you truage, but to have truage of you: for Constantine, that was Helen's sonne, and other of my ancestors, conquered Rome, and thereof were Emperours; and that they had and held, I shall have yourz Goddis grace." (In margin, "A namelesse old MS. cap. cliv.")

MS. fol. 45 b. (cap. lviii.):

"Understondeth among you of Rome that I am Kyng Artur of Britayne, and frely it holde and shall holde, and at Rome hastily will I be, not to giue you truage, but for to haue truage of you, for Constantyn that was Heleyne's sone, and other of myn auncestris, conquerid Rome, and thereof were Emperours; and that thay hadde and held I shall haue thorouz Goddis grace."

β. Speed, p. 95. Account of the victory of Marius, King of Britain, over Roderic, King of the Picts—his trophy. He "also in an old MS. is called *Westmer.*, cap. xliii."

MS. fol. 20 b. (cap xxxii.) His victory, trophy. "And at that stoon (trophy) begynneth Westmerland, after the name of We Marius."

γ. Speed, p. 104. Eleutherius's letter, sent by Fagan and Damian to Lucius, encouraged him to be baptized. Thirty-one heathen flamens "converted into so many Christian bishops, whereof London, Yorke, and Carlein [margin, "Chester, as saith an old MS., chap. xxxiv."], now S. David's, were made metropolitants."

MS. fol. 22 b. (cap. xxxiv.). Exactly the same story, more circumstantially told; reference is to "And the setis of the archebisshoppis were in 3 gode citeez, that is to say, York, *Chestre*, and London; and to thaym 3, the othir 28 bisshops were obedient."

δ. Speed, p. 117.:

"The testimonies of these many writers notwithstanding, together with the place and circumstances of his death (*Antoninus Bassianus Caracalla's*), and the person by whom it was committed, the *British* historians do contradict, reporting him to be slain in Britaine, in battell against the Picts, by one *Carauceus*, a man of a low and obscure birth." (Margin, "Old MS., cap. cxxxvi.")*

MS. fol. 23 b. (cap. xxxvi.):

"*Caraunce* come of power kyn . . . . gadrid he a great ost of Peightis and Britons, and faust with *Bassian*, and slow him," &c.

ε. Speed, 203. Origin of the words Wednesday and Friday; same given (and referred to in margin) in

MS. fol. 30. in margin is "Nō de Wodennesday et Ffriday."

ζ. Speed, 268–9. Account of Arthur's birth; and of Merlin's magic in behalf of Uter; remarkably agrees with (margin, "an ancient MS.")

MS. fol. 37. "Merlyn chaunged the kyng in to the likenesse of the Erll Gorlois," &c.

Such extracts might be multiplied very considerably, but these are probably sufficient.

The earlier part of the MS. agrees remarkably in some points with the "Brut." Unfortunately I have not been able to compare it with Sir F. Madden's valuable edition of the Laȝamon: *no copy of that work is in the Bodleian Library* (though De Lincy's from the Paris MS. is there), and of course it was only Laȝamon's "Brut" that our unknown author could have used. But if he did use it, I feel pretty confident that he used it only as he used Geoffry of Monmouth: only as every younger historian must use and have recourse to the works of the older.

The MS. is a well-written folio, containing actually 212 folios. Unfortunately there are three gaps in the middle, about 14 folios altogether being lost. The halves of six remain, and the quarters of two have apparently been neatly cut with a knife! The rest is in excellent condition. Thinking this

* It will be seen that many of the references to the chapters are incorrect. How to account for this I do not know, unless by the carelessness of those engaged in transcribing, &c.

notice might be interesting to some, I have forwarded it to "N. & Q." J. S. D.

Pembroke College, Oxford.

CRIMEAN REQUIREMENTS.

"*Every person in this country has a duty to perform at this moment.*" — The marquis of Lansdowne, Feb. 8.

It is about fifty years since I read a clever little book entitled *The arts of life*. It consists of essays on *food*, *clothing*, and *shelter*. With such a help to the light of nature I have always believed that *food*, *clothing*, and *shelter* are the indispensable requirements of man.

After this exordium, need I announce the subject in hand? We cannot reflect on the necessities of life without also reflecting on the consequences of want and exposure — without being transported, by the irresistible power of associated ideas, to the camp before Sebastopol!

The question as to food and clothing may be despatched in ten lines. Every man knows what are his own requirements, and with such data arithmetic would teach what are the requirements of thirty thousand men. Common sense, and a decent share of official activity, would have obviated all complaints with regard to those articles. More might be said, but it would be useless to dwell on circumstances which all vividly remember and many must ever lament.

The necessity of shelter is as obvious as that of food and clothing; but on the nature of the shelter best adapted to a winter encampment, there is scope for variety of opinion. It is the point which I now propose to discuss.

When it was announced that wooden huts were to be provided for our troops in the Crimea, I doubted the wisdom of the measure; and when it was reported that *carpenters* had been engaged to set them up, I uttered an exclamation which would not bear repetition.

With entire approval of the object in view — the diminution of human sufferings — I objected to the plan adopted on the score of its incongruity.

One of the elements of success in war is rapidity of movement; and assuming, with regard to two hostile armies, an equality in other respects — it may be called the prime element of success.

Now, admitting that the huts could be set up as required, what is to become of an army with such a mass of additional camp-equipage? How are the huts to be taken to pieces at short warning? How can the means of transport be provided? It is certain that an army so encumbered, and required to advance or retire with rapidity, must either burn its costly huts, or abandon them to the enemy.

In illustration of this argument I must have recourse to the logic of figures. It is required to provide shelter for an army of 30,000 men. Now, according to major James, the old circular tent, which accommodated 12 men, weighed 43lb.; and according to field-marshal Raglan the wooden huts, which may accommodate about 24 men, weigh each 5600lb. The number of *tents* required would therefore be 2500, and the entire weight would be 107,500lb. The number of *huts* required would be 1250, and the entire weight would be 7,000,000lb. Therefore, the weight of the tents compared with that of the huts would be in the proportion of 1 to 65!

The description of the tents may be seen in the *Military dictionary*, 1805. The weight of the huts is given in the despatch of which an extract follows: —

"Before Sebastopol, Jan. 13.

"Every effort is making, and with tolerable success, in landing and putting up the huts; their great weight (2½ tons each) is a serious obstacle to their conveyance to the camp, with our limited transport. Each hut requires three stripped artillery waggons, with from eight to ten horses each, or 180 men. Much sickness continues to prevail. — Raglan."

The tents, we are assured, afford a very insufficient shelter. I am quite sensible of it, and might have made no objection to the huts had I not devised a substitute. Without any apology, here follows my project.

I propose the same tents with stouter tent-poles, stouter tent-pins, and thicker ropes — so as to ensure stability in tempestuous weather. I also propose an additional covering of some waterproof material, whether painted canvas, or *felt*, or otherwise, and a floor-cloth of the same or other similar material. Even plain canvas *might* answer the purpose. The apex of the covering should be fixed. The rest of the covering might be attached thereto by hooks or lacings; and might be removed in summer, or be added at night, or on the approach of cold or wet weather. Each tent should also be furnished with a spade or iron scoop. It would be useful in case of snow, and would serve to make trenches to carry off the water, or for other sanitary precautions. I have suggested *felt* as a material for the tent-coverings, because there is a manufactory of that article at Eupatoria. So says M. Anatole de Démidoff.

As the additions to each tent would scarcely double its weight, the whole weight of the camp-equipage would still be less than a *thirtieth part* of that of the huts!

Those who have occasion to visit foreign countries should inquire into the practices and habits of the natives. In so doing they would benefit by the experience of successive generations. Now I can prove, by a short extract, that the nomadic tribes of Crimean Tartars protected themselves against cold and wet by means very similar to those which I have proposed: —

"Leurs tentes [savoir, les tentes des Tátars nomades] sont des espèces de huttes portatives en forme circulaire et de huit pieds de diamètre, composées d'un treillage ou claie de baguettes épaisses et larges d'un pouce, formant une espèce de mur d'appui d'environ quatre pieds de haut, sur lequel se pose un dôme ou comble de même structure: le tout est recouvert de nattes de joncs et d'un *feutre brun que le vent et la pluie ne peuvent pénétrer.* Au haut du comble est un trou de deux pieds de diamètre qui sert de passage au jour et à la fumée: la porte recouverte d'une natte est la plus étroite possible. Trois ou quatre coussins rembourrés de crin, une petite table basse en bois, deux marmites de fer, deux ou trois plats de bois, et une natte de joncs, composent tout l'ameublement." — Thounmann, cité par M. DE REUILLY, 1806.

(*Translation.*)

"Their tents [sc. the tents of the nomadic Tartars of the Crimea] are a sort of portable huts of a circular form, and eight feet in diameter, composed of lattice-work or hurdle-work of thick sticks about an inch in width, forming a sort of dwarf-wall of about four feet high, on which is placed a dome or roof of the same construction: the whole is covered with rush matting and with *brown felt which neither wind nor rain can penetrate.* At the top of the roof there is a hole, two feet in diameter, which serves to admit light, and for the escape of smoke: the door, covered with matting, is as narrow as possible. Three or four cushions stuffed with horse-hair, a small low wooden table, two iron pots, two or three wooden platters, and a rush mat, compose all the furniture." — Thounmann, quoted by M. de Reuilly.

I should state how the idea of this proposition arose. It is four months since I gave a brief analysis of the *Voyage en Crimée* of M. de Reuilly. On a re-examination of the volume, I resolved to call attention to the waterproof tents therein described. But I wished to treat the subject in connexion with the wooden huts, on which I could procure no reliable information, and the extract from M. de Reüilly has therefore remained in type about six weeks.

Having travelled beyond my customary bounds in order to bring this project to light, I venture to recommend that a trial of it should be made at Aldershot. A guard may be required there before the time of the approaching encampment, and the trial might be made on a small scale. In the event of bad weather, I am sure it would contribute to the health and comfort of the troops.

It should always be borne in mind, and I lament the necessity of repeating such truisms, that man in a state of health is the prime motive power — that the best devised enterprise must inevitably fail without his active agency — and that such agency can never be secured without a sufficiency of food, of clothing, and of shelter. To provide such requirements for the champions of our national fame and prosperity is a debt of policy — a debt of gratitude — a debt of christianity.

BOLTON CORNEY.

FOLK LORE.

A Shropshire Superstition. — A remarkable case of a superstition yet lingering in this county having come under my notice, I have made farther inquiries, and find it by no means uncommon. At certain places the devil is supposed to exert a stronger influence than at others, and this is most perceptible in narrow and difficult ways. A village stile is a favourite resort of the adversary, and when, under such circumstances, an unfortunate wight attempts the surmounting, he finds his efforts fruitless, till he has turned some article of clothing inside out. So strongly is this superstition implanted, that I have heard of women deliberately turning their gowns before crossing the stile. The germ of this is doubtless from the fact of the devil impeding the progress of those who travel along the "narrow way," but the ceremony used by the annoyed is evidently a propitiation.

R. C. WARDE.

Kidderminster.

Fishermen's Superstition. — The following scrap is worthy of a nook in your curiosity shop:

"The herring fishing being very backward, some of the fishermen of Buckie, on Wednesday last, dressed a cooper in a flannel shirt, with burs stuck all over it, and in this condition he was carried in procession through the town in a hand-barrow. This was done to 'bring better luck' to the fishing. It happened, too, in a village where there are no fewer than nine churches and chapels of various kinds, and thirteen schools."— *Banff Journal.*

A. CHALLSTETH.

Salt-spilling. — The probable origin of the common superstition as to salt-spilling; did it come from the East? As appears from a passage in Cervantes, it was at one time in Spain confined to members of a single noble family, the Mendozas. (*Don Quixote*, vol. vi. ch. LVIII. p. 154., ed. Paris, 1814.)

ABHBA.

THE "KABELJAAUWEN" AND THE "HOEKS."

"We must not omit to notice the existence of two factions, which, for near two centuries, divided and agitated the whole population of Holland and Zealand. One bore the title of *Hoeks* (fishing-hooks); the other was called *Kaabeljauws* (cod-fish). The origin of these burlesque denominations was a dispute between two parties at a feast, as to whether the cod-fish took the hook, or the hook the cod-fish? This apparently frivolous dispute was made the pretext for a serious quarrel; and the partisans of the nobles, and those of the towns, ranged themselves at either side, and assumed different badges of distinction. The *Hoeks*, partisans of the towns, wore red caps; the *Kaabeljauws* wore grey ones. In Jacqueline's quarrel with Philip of Burgundy, she was supported by the former; and it was not till the year 1492 that the extinction of that popular and turbulent faction struck a final blow to the dissensions of both."—Grattan's *History of the Netherlands*, p. 49.

"On the death of her husband the Emperor (Lewis of Bavaria), Margaret transferred the government to her son William V. for an annual tribute of 26,000 florins. Her son, however, not being able to pay this sum, wished to resign the government; but the towns opposed his doing so. Margaret recalled her abdication, and a civil war ensued. The son's partisans were called *Kabeljaauwen*; the mother's, *Hoekschen* or *Hoeks*, and for this reason: William V. was of the House of Bavaria, and his partisans therefore wore the colours of that house — blue, with white or silver checkered in oblique angles. From these scale-formed angles, William's partisans were called *Kabeljaauwen*; while the opposite party assumed the name of the *Hoeks*, because the cod-fish (*Kabeljaauws*) is caught by a hook." — Elbert's *Geschiedenis der Vaderlands*, p. 24.

It strikes me that the version given by the Dutch historian is not only by far the more probable, but the more allied to common sense. It is incredible that a nation should allow itself to be divided by civil war in defence of such an *argumentum ad absurdum* as that vouched for on the authority of the English historian of the Netherlands. I am by no means deeply read in the history of this remarkable country; but I have often alluded to the English version of the origin of the two factions in the hearing of eminent Dutch scholars, all of whom impugn its veracity.

C. H. Gunn.

Rotterdam.

MONUMENTAL BRASSES.

(*In completion of List at* Vol. x., pp. 361. 520.)

I find that the second part of my communication, containing corrections and additions to Manning's *List of Monumental Brasses* was, in consequence of some mistake, not inserted; and as several readers of "N. & Q." have inquired of me the cause of the omission, I again forward it for their satisfaction.

ESSEX.

Barking. *Elizabeth Powle* (lost).
Barking. A group of seven children.
Coggeshall. Thomas Peacock, 1580.
Coggeshall. A civilian and wife.
Harlow. A knight and lady, *c.* 1430.
Harlow. E. Bugge and wife, 1582.
Harlow. W. Newman, 1602.
Harlow. R. Lawson and wife, 1617.
Latton. A lady, *c.* 1560.
Latton. A civilian and wife, *c.* 1600.
Latton. Francis Frankelin. 1604.
Tillingham.
Upminster. A lady (loose in vestry), *c.* 1450.
Upminster. A lady (loose in vestry), *c.* 1630.

GLOUCESTERSHIRE.

Bristol.
Trinity Almshouse. John Barstaple and wife, 1411.
Fairford. Sir E. Tame and ladies, 1533.

HAMPSHIRE.

Nether Wallop. Lady Gore, abbess, 1434.
Crondall. A priest, *c.* 1370.
Headbourn. John Kent, scholar, *c.* 1460.
Kympton. R. Thornburgh and wives, 1522.
Ringwood. John Prophete (?), priest, 1416?
Sombourne, King's. Two civilians, *c.* 1380.
Thruxton. Sir John Lysle, 1407.

HEREFORDSHIRE.

Hereford, Cathedral. Richard de la Barr, priest (eross), 1384.
Hereford, Cathedral. Richard Delamare and wife (fine), 1435.
Hereford, Cathedral. Edmund Frowcetoure, dean, 1529.

HERTFORDSHIRE.

Buekland. W. Langley, priest, 1478.
Flamsted. John Oundeby, priest, 1414.
Hinxworth. John Lambarde and wife, 1487.
Langley, Abbot's. Thos. Cogdell and wives, 1607.
Litchworth. A civilian and wife, *c.* 1400.
Litchworth. Thos. Wyrley, priest, 1475.
Sandon. J. Fitz Geoffrey and wife, 1480.
Wyddial. Margt. Plumbe, 1575.

KENT.

Ash. A widow with canopy, *c.* 1440.
Ash. A knight and lady.
Ash. John Brooke, 1582.
Boxley. W. Snell, priest, 1451.
Birchington. A civilian, *c.* 1440.
Birchington. Inscription, and children of John Cryspe, 1533.
Chart, Great. A notary, *c.* 1470.
Chart, Great. W. Goldwelle and wife, 1485.
Chart, Great. N. Toke and three wives, 1680.
Dover, St. Mary's. A Greek inscription, *c.* 1600.
Malling, West. A heart and scrolls (figure lost).
Snodland. Roger Perot, 1486.
Snodland. Edw. Bischoptre and wife, 1487.
Snodland. Wm. Tilghman and wives, 1541.
St. Peter, Thanet. *A female figure* (lost).
Wye. J. Andrew, T. Palmer and wife, 1467.

MIDDLESEX.

Isleworth. A knight, *c.* 1450.
Isleworth. Margt. Dely, nun, 1561.
Stanwell. R. de Thorp, rector, 1408.

NORTHAMPTONSHIRE.

Charwelton. Thos. Andrewe and wife, 1490.
Chipping Warden. W. Smarte, priest, 1468.
Chipping Warden. R. Makepeace and wife, 1584.
Doddington. W. de Pateshull, 1359.
Floore. T. Knaresburght and wife, 1498.
Kelmarsh. M. Osberne and wives, 1534.
Naseby. John Oliver and wife, 1446.
Spratton. R. Parnell and wife, 1474.

F. S. Growse.

Ipswich.

Minor Notes.

"*Oilins boilins.*" — In Cumberland this puzzling ejaculation is in frequent use amongst the common people; as, for instance, when a woman is sending off an unwilling urchin to school, she will say, "*Oilins boilins*, but thee shall go." A learned gentleman from St. Bees' College explains it to be a corruption of the Latin *nolens volens*. J. E. J.

Derivation of "retract." — Trench *On the Study of Words*, 4th edition, 1853. The learned writer of this invaluable little book says, at p. 34.:

"To *retract* means properly, as its derivation plainly declares, no more than to handle over again, to reconsider . . . . but has come to signify, as we commonly use it, to withdraw."

I would humbly submit that the latter is the original and proper meaning of the word, as it is derived from *retraho-xi-ctum*, to withdraw, and not from *retracto-avi-atum*, to handle over again; or would not our verb have been *retractate?*

Johnson gives *retract* as from *traho*. The *London Encyclopædia* has *retraction*, act of *withdrawing* a declared opinion; *retractation, change* of declared opinion. CHRIS. ROBERTS.

Bradford, Yorkshire.

A Literal, Critical, Poetical Transcript from Lloyd's: —

"A Black and a White, with a Brown and a Green,
And also a Grey at Lloyd's room may be seen;
With Parson and Clark, then a Bishop and Pryor,
And Waters*, how strange, adding fuel to fire;
While at the same time, 'twill sure pass belief,
There's a Winter, a Garland, Furse, Bud, and a Leaf;
With Freshfield, and Greenhill, Lovegrove, and a Dale;
Though there's never a Breeze, there's always a Sale.
No Music is there, though a Whistler and Harper;
There's a Blunt and a Sharp, many flats, but no sharper.
There's a Daniell, a Samuel, a Sampson, an Abell;
The first and the last write at the same table.
Then there's Virtue and Faith there, with Wylie and Rasch,
Disagreeing elsewhere, yet at Lloyd's never clash.
There's a Long and a Short, Small, Little, and Fatt,
With one Robert Dewar, who ne'er wears his hat.
No drinking goes on, though there's Porter and Sack.
Lots of Scotchmen there are, beginning with Mac;
McDonnald, to wit, Macintosh and McGhie,
McFarquhar, McKenzie, McAndrew, Mackie.
An evangelised Jew, and an Infidel Quaker;
There's a Bunn and a Pye with a Cook and a Baker.
Though no Tradesmen or Shopmen are found, yet herewith
Is a Taylor, a Saddler, a Paynter, a Smyth;
Also Butler and Chapman, with Baker and Glover
Come up to Lloyd's room their bad risks to cover.
Fox, Shepherd, Hart, Buck, likewise come every day;
And though many an ass, there is only one Bray.
There's a Mill and Miller, A-dam and a Poole,
A Constable, Sheriff, a Law, and a Rule.
There's a Newman, a Niemann, a Redman, a Pitman,
Now to rhyme with the last there is no other fit man.
These, with Young, Cheap, and Lent, Luckie, Hastie, and Slow,
With dear Mr. Allnutt, Allfrey, and Auldjo,
Are all the queer names that at Lloyd's I can show."

I do not know whether you may deem the above lines worthy of insertion in "N. & Q.;" they were written a few years since by a member of Lloyd's. Some of the individuals named are now deceased, but a frequenter of Lloyd's in former years will recognise all the parties mentioned. N. V. H.

Blackheath.

* These three were noted for religious disputes.

Shipwrecks and Disasters at Sea. — Permit me to suggest that parties sailing to distant countries should organise themselves into a committee before the ship starts (the captain to be chairman), and ascertain that she is well provided with all the means of escape and safety, so far as human foresight and care can provide, in case of danger. It is proved by too many melancholy instances, that to trust to the captain's or the owner's forethought and skill is not sufficient. BOREAS.

Genuine Rejected Addresses. — Allow me to suggest, through the columns of "N. & Q.," the publication of the above, as a companion to the glorious shilling's worth of humour lately re-issued. P. J. F. GANTILLON.

Cutty-pipes. — Probably not many know, that "cutty" is a corruption of *Kutaieh*, a city of Asia Minor, N. E. of Smyrna; where a species of soft white stone is found, which is exported by the Turks to Germany, for the manufacture of tobacco-pipes. B. H. C.

Newspapers. — In a paper on "News," read by C. Kemplay, Esq., before the Leeds Philosophical Society, on Tuesday, Jan. 2, 1855, it was stated that the oldest regular newspaper published in England was established by Nathaniel Butter in 1662; the oldest in France, by Theophrastus Renaudot in the time of Louis XIV., called the *Gazette de France*, in 1632. The *Englishe Mercurie*, now in MS. in the British Museum, Mr. Kemplay stated to be now clearly established as a forgery. R. BOWLBY.

Headingley.

Friar Bacon's Study. — The following lines, found among Upcott's MSS., were written on the intended demolition of Friar Bacon's study, April 6, 1779:

"Roger! if with thy magic glasses
Running, thou see'st below what passes,
As when on earth thou didst descry
With them the wonders of the sky —
Look down on these devoted walls!
Oh! save them — ere thy study falls!
Or to thy votaries quick impart
The secret of thy mystic art:
Teach us, ere learning's quite forsaken,
To honour thee, and — save our BACON!"

J. YEOWELL.

Early Disappearance of Publications. — Is it generally known how soon publications of merely temporary interest utterly disappear? I have lately made great exertions to obtain a celestial map, published about forty years ago; a piece of music published some twenty years; and a co-

loured engraving, about fifteen years old. They are all three as unattainable and forgotten as if they were three hundred years old. Stylites.

Queries.

BISHOPS' ARMS.

Can any of the readers of "N. & Q." state when the usage of engraving the arms of the bishops, together with their sees, was commenced in peerage books, and when discontinued? In *The British Compendium, or, a particular Account of all the Nobility, both Spiritual and Temporal*, &c., published in 1799, I find the whole of the prelates have shields engraved of their family arms impaled with the respective sees, and the name of each individual placed beneath the shield. That this usage should ever have been abandoned is a subject of much regret, as all will readily admit who have attempted to collect the armorial bearings of our episcopal dignitaries; and it is with the hope of directing the attention of the compilers and publishers of the Peerages of Great Britain to this defect, that these remarks are now made. Of what use is it, on referring to a peerage for some account of any prelate, to find only a shield containing the arms of his see, which nobody wants to consult. Surely, as a temporal lord, he has as much right to have his family arms engraved as any lay member of the peerage? It would certainly add additional value to a volume, if such information were given; it is due to the public, who require this information, and it is also due to the individual whose talents have raised him to the episcopal bench. As to the extra expense to be incurred in engraving these coats of arms, I do not suppose for a moment that any respectable publisher would object to it.

F. Madden.

THE RIGHT OF BEQUEATHING LAND.

I request the attention of some legal correspondent to the following Query.

Mr. Creesy has stated, in his work *On the English Constitution*, that the right of devising real property did not exist in England till the reign of Henry VIII. (Creesy, p. 102.) He refers to Blackstone, i. p. 181.

I have not found any passage confirmatory of this in the edition of Blackstone which came into my hands in the first volume; but in the second, p. 83., it is said, —

"It was not, in general, permitted for a man to dispose of his tenements by will, after the Conquest, till the reign of Henry VIII., *though in the Saxon times it was allowable.*"

In the same volume also, Blackstone says, concerning the fine levied by an heir in order to bar entail, —

"It seems to have been the intention of that politic prince, Henry VII., to have extended fines to a bar of estates-tail, in order to unfetter the more easily the estates of his powerful nobility, and lay them more open to alienations, being well aware that power will always accompany property."

A passage in Hall's *Chronicles*, while it confirms the knowledge that this was one of the most important subjects exciting the minds of men, yet materially qualifies the assertion of the king's readiness to confer the privilege. In the twenty-third year of this reign, according to Hall, the king expressed some dissatisfaction with those members of parliament who sought the redress of their grievances, and —

"The cause why the king spoke thus was this: daily men made feoffments of their lands to their uses, and declared their wills of their lands with such remainders, that both the king and all other lords lost their wards, marriages, and reliefs, and the king the profit of the livery, which was to him a great loss; wherefore he, not willing to take all, nor to lose all, caused a bill to be drawn by his learned council, in which it was devised that every man might make his will of the *half of his lands*, so that he left the other half to his heir by descent."

"Wise men," says Hall, "would gladly have assented to this proposal, but it encountered so much opposition in the Commons, that 'although the Lords had been favourable to it,' the king called the judges and learned men of his realm, and they disputed the matter in the chancery, and agreed that land could not be willed by the order of the common law; whereupon an act was made that no man might declare his will of *any part of his land*, which act sore grieved the lords and gentlemen that had many children to set forth. Therefore," so Hall concludes with a moral, "you may judge what mischief cometh of wilful blindness and lack of foresight." — P. 785.

Knowing as we do that "power will always accompany property," and that the right to dispose of our own is one of our greatest privileges, I feel surprised that the emancipation of testamentary bequests from feudal restraint should not be put forth in history as clearly and triumphantly as the obtaining a right to vote in parliament. Surely there must be law books, not difficult of access, which throw light on this interesting question? C. (1)

Minor Queries.

Tax on Clocks and Watches. — In a printed form of receipt for a half-year's taxes due from a small farmer in Essex, dated April 10, 1798, occurs the item, "For clocks and watches, *5s.* 7½*d.*" It was a novelty to me that the owners of clocks and watches had been liable to taxation for the luxury at so recent a period. It may also be new to others of your readers. E. L. C.

A Lady restored to Life.—I have lately met with the following statement:

"Eliza, the wife of Sir W. Fanshaw of Woodley Hall, in Gloucestershire, was interred, having, at her own request, a valuable locket, which was her husband's gift, hung upon her breast. The sexton proceeding to the vault at night, stole the jewel, and by the admission of fresh air restored the lady, who had been only in a trance, and who, with great difficulty, reached Woodley Hall in the dead of the night, to the great alarm of the servants. Sir William being roused by their cries, found his lady with bleeding feet, and clothed in the winding-sheet, stretched upon the hall. She was put into a warm bed, and gave birth to several children after her recovery."

On what authority has this statement been made? And, if true, when did the occurrence take place? Change the scene to the town of Drogheda, the lady's name to Hardman, and the locket to a ring, and you have a tolerably accurate account of what occurred in the early part (I think) of the last century, and with the tradition of which I have been familiar from my childhood. Can you give me any information?

ABHBA.

Fox Family.—May I ask for any account of the parentage of John Fox, who died Nov. 19, 1691; and Thomas Fox, who died Aug. 18, in the same year, and buried in Westminster Abbey? Their arms are: A chevron between three foxes' heads erased. There does not appear to be any connexion with the family of Sir Stephen Fox, buried near them. Did they die without issue? Information is particularly requested by

ONE OF THE SAME NAME.

"Non omnia terra obruta," &c.—In an Indian paper, the *Agra Messenger*, May 6th, 1854, in an article on the late Mr. Justice Talfourd, is the following:

"Non omnia terra
Obruta: vivit amor, vidit dolor."

No reference is given. The quotation is not familiar. Can you tell me whence it is taken?

P. T.

Progressive Geography.—You would confer a great service on historical students if you would name some atlas or series of maps illustrating the political changes that have taken place in the division of the world, more especially as regards Europe. What reader of the history of England knows the exact limits of Anjou, Maine, and Normandy, although these countries are referred to in every page of the annals of the Middle Ages. Countries have indeed been more than blotted from the map of Europe, for a blot might indicate where they once existed; but as it is, where would the present generation look for the monarchy of Poland?—not to mention Burgundy, Alsatia, and a hundred others. The assistance of yourself and your learned correspondents would greatly oblige every

STUDENT OF HISTORY.

Walter Wilson's MSS.—Where are the MSS. of the author of the *Life and Times of Defoe?*

B. H. C.

Roman Stations and Roads.—Is any small book or pamphlet published, giving an account of the above, with the present names of what were formerly stations of Iron Rome? Is there a map to be purchased with the present modern and ancient Roman roads on the same sheet? If not, one printed red and the other in black ink would be very useful and highly appreciated by antiquaries.

MIMMI.

Athenæum Club.

Mildew on Pictures.—Can any of your readers tell me how to preserve a picture (in crayons) from mildew? It hangs in the same house with many oil paintings which are untouched. Would a lining of caoutchouc at the back be of any avail?

STYLITES.

Queen's College, Oxford.—Is anything known of the "mysterious scrawl" noticed in the following lines, composed in 1746 upon a singular piece of writing in Queen's College Library, Oxford?

"An Oxford rarity at Queen's is shown,
Unmatch'd by all the rarities of Sloane's;
A manuscript, yet, as the learn'd have thought,
Such as by mortal hand was never wrote.
Druids and Sybils! this transcends ye all,
A dark, oracular, mysterious scrawl:
Uncouth, occult, unknown to ancient Greece,
The Persian Magi, or the wise Chinese.
Nor Runic this, nor Coptic does appear;
No, 'tis the diabolic character.
No more, ye critics, be your brains perplex'd
T' elucidate the darkness of the text;
No farther in the endless search proceed,
The devil wrote it—let the devil read!"

J. YEOWELL.

The Rev. John Angier.—Is any portrait of this celebrated Nonconformist minister known to exist? and if so, where?

J. B.

Greek and Roman Churches.—I KNOW NOT would be very thankful if any of the readers of "N. & Q." would furnish her with instances in which the Greek and Roman Churches have, since the schism, either severally or mutually, acknowledged each other's existence as a Church?

"Leda" by Leonardo da Vinci.—In 1853, Mr. Bernard Isaacs, of 33. New Bond Street, exhibited a picture of "Leda," professing to be an original of Leonardo da Vinci. It was offered for sale at 4000*l.* During the year a French artist brought an action, asserting that the picture was not an original, but a copy painted by himself. Query, What was the result of the action? What was the name of the French artist? Where can a report of the whole transaction be found? And finally, What became of the picture?

ANON.

Ireland — Ancient Usage. —

"*Ireland: Ancient Usage.* — The following ancient usage was observed yesterday in the Court of Exchequer. Three of the choir boys and one of the clergymen, of Christ's Church, attended before their lordships to comply with the terms on which certain lands are held by the Dean and Chapter of Christ's Church Cathedral, namely, that on specified days they shall render homage to Her Majesty in her Court of Exchequer. A hymn having been sung, and certain prayers recited, the ceremony terminated."— *The Evening Journal*, February 2, 1855.

Will some Dublin reader of "N. & Q." place on record in its pages, full particulars as to this ancient usage? L. L. L.

Ancient Order of Hiccabites. — Is anything known of a society with the above title? I find a lodge of the Order existing in Chester about ninety years ago, and should be glad to know something of the nature and constitution of the society. The Order must not be confounded with the *Rechabites*, inasmuch as the chapters were held at an inn, which would of course be an abomination to the latter-named fraternity.

T. HUGHES.

Chester.

Minor Queries with Answers.

Authors of Latin Plays. — Can any of your readers who may have an opportunity of consulting Cole's MS. Athenæ Cantab., give me any account of the following authors of Latin plays? 1. Henry Lacy, author of *Richardus Tertius*, a Latin tragedy, MS, 1586. The author was Fellow of Trinity College, Cambridge. 2. Stubbe, Fellow of Trinity College, Cambridge, author of *Frans Honesta*, a Latin comedy, 8vo., 1632. 3. Mr. Hawksworth, author of *Labyrinthus*, a Latin comedy, 1635. 4. Thomas Vincent, author of *Paria*, a Latin play, 8vo., 1648; acted before King Charles I., 1627. 5. Mewe, of Emmanuel College, Cambridge, author of *Pseudomasia*, a Latin play, MS. R. J.

[Cole's notices of these dramatic writers are extremely meagre. Of Henry Lacy he simply states that he was the author of *Richardus Tertius*, of which two copies are in the Harleian Collection, Nos. 2412. 6926. — Edmund Stubbe, Fellow of Trinity College, and author of *Frans Honesta*, 1632. "On Tuesday, February 25, 1622-3, on the arrival of Don Carlos de Colonne and Ferdinand Baron de Boyscot, ambassadors from the King of Spain and the Archduchess of Austria, who came to Cambridge, they were welcomed into Trinity College by Stubbe." — Walter Haukesworth, author of *Labyrinthus*, 1635. "In a MS. note," says Cole, "is this added, 'This comedy was exhibited in the College of the Holy Trinity in the year 1602, at the election of bachelors. The spectators were many noblemen and academicians. It was written by that very eminent person Master Walter Haukesworth.'" Cole then adds the following: "Query, Was he the author of *Pedantius:* Comœdia olim Cantabrig. Acta in Coll. Trin. Nunquam antehac Typis evulgata. Lond., 12mo., 1631?" — Thomas Vincent, of Trinity College, author of *Paria*, 1648. "Other Latin plays printed with it, as *Loila*, &c., but without name."—The only notice of Mewe is the following: "William Mewe, B.D., Emmanuel College, author of *The Robbery and Spoiling of Jacob and Israel:* a fast-sermon before the Commons, November 29, 1643, on Isaiah xlii. 24, 25., 4to., 1643." He was rector of Eastington, in Gloucestershire.]

Ross or Rouse. — "Lives of the Earls of Warwick and Kings of England." MS. in Bibl. Cott. Has this been printed? If so, where?

G. E. T. S. R. N.

[This MS. is in the Bodleian, and has been published by Thomas Hearne: "Joannis Rossi Antiquarii Warwicensis Historia Rerum Angliæ, e codice MS. in Bibliotheca Bodleiana descripsit, notisque et indice adornavit Tho. Hearnius, A.M. Oxoniensis. Accedit Joannis Lelandi Antiquarii Nænia in Mortem Henrici Duddelegi Equitis; cui præfigitur testimonium de Lelando amplum et præclarum, hactenus ineditum." Oxonii, 1716, 8vo. Editio secunda, Oxonii, 1745, 8vo. Both editions contain two plates: 1. The statue of Guy, and the portraicture of John Rous. 2. The prospect of Guye's Cliffe. Speaking of Guye's Cliffe, Hearne says, "Here it was that our Warwickshire antiquary John Rous (whose portraicture likewise, exactly taken from an ancient roll, wherein it was drawn to the life by himself, I have represented), after he came from the university, lived, being a chantry priest in this chapel, and compiled his *Chron. de Regibus;* of whom, considering his special affection to, and knowledge in, antiquities, being loth to omit anything which may do honour to his memory, I shall here observe, that for his parentage he was the son of Geffrey Rous of Warwick, but descended of the Rouses of Brinklow in this county; and touching his education, course of life, and death, have transcribed what Bale from Leland hath expressed of him."—Page xxix. There is also a MS. in the College of Arms, and another belonging to the Duke of Manchester. The latter was transcribed *verbatim et literatim* some years ago as a kindness to the late Mr. Pickering, by our valued correspondent the REV. L. B. LARKING. From this transcript a copy was written out *in extenso* by the late Mr. Stapleton, which was beautifully printed by Whittingham at least ten years ago, with all the portraits and arms in their proper colours. All that was required was an Introduction, which we believe would readily have been prepared by one most competent to the task, but who for some reason was never asked to undertake it. We hope it may still be given to the world, and wish Mr. Pickering had been spared to witness its publication.]

Hon. Anchitell Grey. — Who was the Hon. Anchitell Grey, compiler of *Debates of the House of Commons*, in 10 vols. 8vo., 1769? To what family did he belong? L. J.

[The Hon. Anchitell Grey belonged to the Greys of Groby, and was the second son of Henry, first Earl of Stamford. Collins (*Peerage*, vol. iii. p. 359.) states that "Anchitell married Mary [the pedigree says Anne], daughter and coheir of Sir Henry Willoughby, of Risley, in Derbyshire, Bart., by whom he had a son, Willoughby, who died unmarried; and a daughter, Elizabeth, who died before her father." In 1681, he was Deputy-Lieutenant in the county of Leicester; is mentioned as one of the Commissioners of Somerset in Clarendon's *Rebellion*, vol. iv. p. 21., edit. 1849; and represented the town of

Derby for thirty years. The Debates were published after his death. See Nichols's *Leicestershire*, vol. iii. p. 682., for a pedigree of the family.]

Lawrence Holden.—Who was Lawrence Holden, author of *Twenty-two Sermons on the most Interesting and Important Subjects relative to the Christian Faith and Practice*, published in 1755? He appears to have afterwards published *An Exposition of the Poetical Books of Scripture*. He is described in the title-page "of Maldon, in Essex."

E. H. A.

[Lawrence Holden was an Unitarian minister at Maldon, in Essex, born 1710, died 1778. Besides his *Sermons*, he published *A Paraphrase, with Notes on the Books of Job, Psalms, Proverbs, and Ecclesiastes*, London, 1763, 4 vols. 8vo.; Ditto on *Isaiah*, 1776, 2 vols. 8vo. Mr. Orme, in his *Bibliotheca Biblica*, speaking of the *Paraphrase*, says, "This is one of the worst specimens in the English language of paraphrastic interpretation." The *Monthly Review*, O. S., vol. xxxi. p. 33., remarks, "To what class of readers this performance will be useful or agreeable we really know not." And the Rev. Thomas Hartwell Horne cautions the inexperienced student not to purchase it on account of the very low price at which it is now offered.]

Dictionaries, Cyclopædias, &c.—Can you inform me whether there has been any recent edition of Bailey's Dictionary? If not, which is the best amongst those recently published for general reference, as to pronunciation, derivation, &c.? Also, which is the best Cyclopædia amongst those now in vogue (excepting, of course, the re-issue of the *Britannica*) for general information?

B. A.

[The best edition of Bailey's *Universal Etymological Dictionary*, by Dr. Scott, was published in 1772, fol. Among those of more recent date, Dr. Richardson's may be advantageously consulted for derivations; whilst Dr. Ogilvie's will be found useful for general reference. The best, and one of the most recent of the Cyclopædias, is Knight's *English Cyclopædia*, in which the materials of the *Penny Cyclopædia* have been remodelled, so as to adapt them to the existing state of knowledge. The work, when completed, will consist of four divisions, Geography, Natural History, Biography, Sciences and Arts.]

"*To te-he.*"—What is the meaning of the verb "to te-he" in the following passage of Madame D'Arblay's *Diary*, under the year 1779?—

"She had not however been in the room half an instant, ere my father came up to me; and tapping me on the shoulder, said: 'Fanny, here's a lady who wishes to speak to you.'

"I curtsied in silence; she too curtsied, and fixed her eyes full in my face; and then, tapping me with her fan, she cried: 'Come, come—you must not look grave upon me.'

"Upon this, *I te-he'd*; she now looked at me yet more earnestly, and, after an odd silence, said abruptly: 'But is it true?'"—Vol. i. p. 143., edit. 1854.

L.

["To te-hee" is a cant word, meaning "to titter," to laugh contemptuously or insolently. It will be found in Ogilvie's *Imperial Dictionary*.]

Allhallows.—While speaking of the word *hallow* as obsolete, I was told, as a proof of its being so, that all churches originally dedicated to Allhallows had had their dedication changed to All Saints. Is this the case? F. G. C.

Marlborough.

[Our correspondent has only to turn to the Index to the Parishes in the Population Tables, 1852, and he will find thirteen churches in England still named Allhallows.]

Replies.

WAS PRUSSIC ACID OBTAINED FROM BULL'S BLOOD BY THE GREEKS?

(Vol. xi., pp. 12. 67.)

The Greeks may possibly have known the noxious quality of some preparations from plants, as the cherry-laurel and bitter almond, the active principle of which is hydrocyanic (prussic) acid. (Dioscorides, i. 39. 50., iv. 147. &c.; Pliny, *N. H.*, xv. 7. 23. &c.) Their priesthood may have used something of the kind during the display of their oracular powers. ("Pharmaceutica," by W. A. Greenhill, M.D., in Smith's *Dict. Antiq.*) They were certainly acquainted with many vegetable and animal, and even with some mineral, poisons; such as were readily prepared from substances easily obtainable. Such were the white and black hellebore, described by Dioscorides; the *Aconitum*, or wolf's bane, mentioned also by Theophrastus; the *Hyoscyamus*, or henbane; and the *Conium maculatum*, or common hemlock (used in Athenian executions), which were probably abundant on the waste and hilly parts of Greece. Dioscorides especially, in his *Alexipharmaca*, has given a great number of different poisons, the principal and most easily identified of which are, *Cantharides*; *Ephemeron* (colchicum); *Aconitum*; *Cicuta* or *Conium* (hemlock); *Hyoscyamus* (henbane); *Papaveris liquor*; *Cerussa* (white lead) *Fungi*; *Veratrum album* (white hellebore); and *Elaterium*. The *Alexipharmaca* appears to have been pretty accurately transcribed, with some additions, by Aëtius, an eminent Greek medical writer of the fifth or sixth century, in his *Biblia Iatrica Hekkaideka*, in which (Tetr. iv. serm. i. cap. 74.) is a section on poisoning by bull's blood, the symptoms mentioned and treatment recommended being almost word for word the same as in Dioscorides. It is singular, however, that none of the poisons treated of in the *Alexipharmaca* appear to have prussic acid for their basis, and I am inclined strongly to doubt whether preparations containing that poison were generally or accurately known to Greek physicians. But that they knew how to prepare the acid from bull's blood, or that, if they did, it should have been used in preference to many other poisons far more readily

obtainable, appears highly improbable, from the absence of any allusion to its preparation in medical writers, and from the manner in which cases of poisoning by bull's blood are related. It may be useful to compare some of these. 1. Apollodorus Atheniensis (*Biblioth.*, ed. Heyne, Götting. 1803) says that Pelias wished to kill Aison, but the latter wished to kill himself; and "θυσίαν ἐπιτελῶν ἀδεῶς τοῦ ταύρου αἷμα σπασάμενος ἀπέθανεν." (Conf. Diodor. Sic., *B. H.*, iv. 50.) 2. Strabo (*Geogr.*, ed. Casauboni, Amstel. 1707, lib. i. p. 106.) speaks of Midas as "αἷμα ταύρου πίοντα;" and 3. Herodotus (iii. 15.) uses the same term, "drank bull's blood," of Psammenitus.

4. The various allusions to the death of Themistocles by this poison are equally strong against Niebuhr's hypothesis; Aristoph., *Equites*, 83, 4., putting into the mouth of Nicias an allusion to this event, uses the same phraseology, "αἷμα ταύρειον πιεῖν. Similarly, Plutarch, who adds that this was the common report (ὁ πολὺς λόγος) as to the cause of Themistocles' death, but that some thought "φάρμακον ἐφήμερον." The language, however, of Diodorus, if he could be trusted, would be far more to the purpose. In lib. xi. c. 58. (referred to by Grote, v. p. 386. note, who, by the way, as Dr. Smith in the case of Psammenitus, appears to find no difficulty in the account of poisoning by bull's blood) he says, "σφαγιασθέντος δὲ τοῦ ταύρου, καὶ τῶν ὅρκων γενομένων, τὸν Θεμιστοκλέα κύλικα τοῦ αἵματος πληρώσαντα ἐκπιεῖν," and died immediately. Here, as in the case of Aison, the blood appears to have been drunk during the sacrifice of the animal, from which it was drawn in a cup; there is no intimation whatever of the long process of converting the blood into prussic acid.

5. The only other case I am acquainted with is that of Hannibal, of whom Plutarch says (*Life of T. Q. Flamininus*, ed. Bryani, vol. ii. p. 426.) that some persons asserted that in imitation of Themistocles and Midas he "drank bull's blood." An account of these and similar passages, differing materially from Niebuhr's, and equally opposed to the one adopted (p. 67.) from Dioscorides, requires examination. It is to be found in a note of Brunck or Bothe, on a fragment of a lost play of Sophocles, variously asserted to be the *Œgeus* and the *Helena* (last vol., Lips. 1806). The fragment, as given by the German editors, consists of two lines only, and has in the former the words "πῶμα ταύριον πιεῖν," which the Scholiast on Aristophanes, *Eq.* 83., attributes to the *Helena* of Sophocles (followed by the editor of Dioscorides, Argent. 1523), and reads instead "αἷμα ταύρου γ' ἐκπιεῖν;" in reference to which reading Brunck quotes Eustathius to show that Sophocles referred to a river, Taurus, and adds:

"Observat vetus interpres Comici e Symmacho, opinionem de epoto taurino sanguine, quo sibi mortem consciverit Themistocles, e male intellecto Sophoclis loco ortam esse. Nempe πῶμα ταύριον pro taurino sanguine acceperunt, unde αἷμα ex glossa intrusum fuisse videtur."

But, allowing the possibility of the corruption contended for taking place during Sophocles' life (to say the least, highly improbable), several cogent objections to the conclusion based on it readily occur. I will only mention three.

1. Herodotus, a younger cotemporary of Sophocles, had probably never seen the *Œgeus* (or *Helena*) at the time he compiled the materials for his account of Egypt. If he had, is it probable that he should have misread it, misunderstood his own false reading, or wilfully forged from it his account of the death of Psammenitus, to whom it probably had not the remotest reference?

2. Is it credible that Aristophanes should have, ignorantly or wilfully, made the same alteration and misapplication of these lines (which possibly Sophocles never wrote at all), and have based on them his allusion to the manner of Themistocles' death, when he must have had several independent accounts of that event to work upon? He brought out the *Equites*, containing that allusion, in 424 B.C., nearly twenty years before the death of Sophocles (the unwitting cause of such mistakes), who probably was present at the representation, and when, therefore, there was full opportunity for the mistake to be corrected. It is most probable Aristophanes adopted the popular belief, otherwise the words of Nicias (*Eq.* 83, 4.) would have been unintelligible to the audience; and that belief was not likely to be founded on a corrupted line of Sophocles, which probably had no reference to Themistocles. According, however, to the German commentator, and his old authority (the *vetus interpres*), the death of Psammenitus in Herodotus, and of Themistocles in Aristophanes, were both alike compassed, during Sophocles' life, from a corrupted and misunderstood line of that poet!

3. Allowing this singular supposition, whence did Pliny and Dioscorides derive their ideas respecting the *modus operandi* of bull's blood as poison? Whence did the latter draw his account of the symptoms produced by it? Did they both invent? Their testimony appears to be independent, as they refer not to each other.

On the whole, Niebuhr's supposition is more plausible than that of the Sophoclean annotator. But in any case they derive no assistance from each other. If Pliny, Dioscorides, and Aëtius, either purposely or mistakenly, intend something different when they speak of bull's blood, the symptoms of poisoning, and treatment they advise, prove that it is not prussic acid. Or if they, together with Aristophanes, Herodotus, Diodorus, Athenodorus, and Strabo, blindly copied from each other the mistake attributed to them, can their knowledge of chemistry have been very accurate?

Or was it probably far behind that of the generality of Greeks?

Either hypothesis in fact, considered with reference to the other (and Niebuhr's *per se*), appears self-contradictory. F. J. L., B.A.

SANCTE BELL AT CLAPTON.

(Vol. x., pp. 332. 434.)

The Rev. Dr. Rock has kindly sent me the following remarks, and allowed me to use them:

"The interpretation of Mr. Ward is very ingenious, but I do not fall in with it; before offering you my ideas of it, I must call to your attention a curious passage from *The Rites of Durham*, lately republished by the Surtees Society:

"'Every Sonnday in the yere there was a sermon preched in the Galleley at afternonne, from one of the clocke till iij; and at xii of the clock the great bell of the Galleley was toulled, every Sonnedaie iij quarters of an houre, and ronng the forth quarter till one of the clock, that all the people of the towne myght have warnyng to come and here the worde of God preched.' —P. 33.

"Again, you may perhaps know, that the high mass or parochial mass for Sunday was celebrated immediately after *undern* or *tierce*, which canonical hour began at our 9 A.M., and as it took not more than ten minutes or so, the parochial mass may be said to have begun at nine o'clock, and would be over a little after ten o'clock. From church people went home to their meals; and as mid-day was then a somewhat late hour for dining, we may be sure that almost every one had by that time done his dinner, and his servants had cleared the things away.

"What used to be the practice at Durham I think used to be followed in most parish churches, and some kind or other of instruction was every Sunday given in the afternoon. To warn the parish of the sermon time a bell was rung, perhaps in the country at twelve o'clock, perhaps in the towns at one o'clock. The first ringing was on the *signa*, or large bells; the last quarter of the hour's ringing was on the smaller bell, the sancte bell; and as the instruction was calculated to be for the poor, for servants, for those particularly set at liberty from their household duties after their masters' meal of the day was over, very properly was the instruction called *ghostly food*, with which these poor, these servants, were to be fed. Hence, to my thinking, of what is called the *ting-tang* was it said 'servis clamo cibandis.'"

H. T. Ellacombe.

Rectory, Clyst St. George.

ARCHBISHOP LEIGHTON AND PROVOST AIKENHEAD.

(Vol. xi., p. 106.)

In reply to your correspondent C. W. Bingham's request, I send you copies of the "humorous poem" wanted. In that very curious collection of *Scottish Pasquils and Lampoons* [edited by James Maidment], three vols. 12mo., 1827–28, and which consisted of only "sixty copies," printed chiefly for "private circulation" by the late John Stevenson, bookseller, in Edinburgh, I find as follows:

"*Epigram on Provost Aikenhead.*

That which is said, is falsely said,
To wit, his head of aiken timber made;
For had his head been but composed so,
His fyrie nose had burnt it long ago."*

Again, upon looking into that highly interesting but rather neglected work, entitled —

"Analecta Scotica; collections illustrative of the Civil, Ecclesiastical, and Literary History of Scotland, chiefly from original MSS. [Edited by James Maidment], 2 vols. 8vo., 1834–37."

I discover there another version of the "Epigram," together with "His Apologie," said to be printed for the first time from a MS. formerly belonging to Wodrow, the historian of the Church of Scotland. It is entitled:

"*Verses by Bishop Leighton upon David Aikenhead, Lord-Provost of Edinburgh.*

That quhilk his name pretends (is falsly said)
To wit that of ane aike his head is made,
For if that it had been composed soe
His fyrie nose had flaim'd it long agoe.

His Apologie.

Come muses al, help me to overcome
This thing which som ill mynded muse hes done,
For sure the furies, and no sacred muse
Hes caught madde braines such patrones to abuse;
Bot since the fault comitted is so great,
It is the greater honour to remitt.
For if great Jove should punish everie cryme,
His quiver emptie wold become in tyme;
Therfore, some tymes he fearful thunder sends,
Som tymes sharpe arrowes on offenders spends,
Som tymes aganis he swan-lyke doth appeare,
Or in a showre of crystall waters cleare.
Fooles scorne Apollo for his glistering beams,
Lykwayes the Muses for their sacred streames,
Bot as they doe, so may you eike despyse
These scorners; for quhy? egales catch no flyes;
Fooles attribute to you a fierie nose;
Bot fyre consumeth paper, I suppose;
Therfoir your lordship wold seeme voyd of fyre
If that a paper doe dispell your ayre;
And if that this remeid doe stand insteid,
Then shall a lawrell croune your Aikenheid.

* To this *jeu d'esprit* is prefixed this notice: "Robert Leighton, after Bishop of Dunblane, was extruded the College of Edinburgh for this epigram on Provost Aikenhead."

Now, since its thus (your lordship if it please),
Accept ane triple cure for ane disease.
Mr. R. Lichtoune.*"

T. G. S.

Edinburgh.

Your correspondent says there is still in existence a humorous poem on Dr. Aikenhead, Warden of the College of Edinburgh, which Leighton (afterwards the archbishop) wrote when he was an undergraduate; and a wish is expressed to see the document.

There was no such person as "Dr. Aikenhead, Warden of the College." The subject of Leighton's epigram was "David Aikenhead, Provost or Chief Magistrate of the city for many years," who was by no means popular, for many reasons, and particularly because in the year 1620 he had contrived to have Patrick Sands appointed Principal of the College, for no better reason than that he was married to the sister or daughter of Aikenhead. The lines in question may be found in the second volume of Mr. David Laing's second series of *Fugitive Scottish Poetry of the seventeenth Century*. It is proper to state, for the information of English readers, that the Scottish word *aiken* means *oaken*. Here are the original lines:

"*Upon the Provost of Edinburgh.*

That which his name pretends is falsely said,
To wit, that of an aike his head is made;
For if that it had been composed so,
His fiery nose had flam'd it long ago."

It has commonly been said that Leighton was rusticated for ridiculing the chief magistrate. This does not appear to have been the case; for he was matriculated as a student in Nov. 1627, and was admitted to the degree of M. A. in 1631, at the same time with a large number who had entered on their studies along with him. The culprit, it is said, was doomed to apologise in verse for the offensive lines.

The *Apologie*, printed also by Mr. Laing, extends to twenty-four lines, evidently written after Leighton had obtained his degree of Master. Neither the original provocation nor the apologetical verses can be fairly represented as having any claim to humour or wit, or any merit whatever.

S. T. P.

Edinburgh College.

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* "Leighton's estimable character is admitted even by those whose religious opinions did not coincide with his own, — a circumstance very remarkable, as usually such differences produce the most unchristian-like hostility. He was Bishop of Dunblane, and thereafter of Glasgow."

PHOTOGRAPHIC CORRESPONDENCE.

Fading of Positives. — I am glad to see that Dr. Diamond's attention is directed to the subject of the fading of positives. I have myself suffered from the same annoyance. He justly remarks, that hyposulphite of soda, not being sufficiently washed out, is a fertile source of future decay. But I have often not only washed, but subjected the positives to heavy pressure between blotting-paper, after each washing, two or three times over, and the result has been far from certain. Since I have discontinued the use of ammonio-nitrate, and used simply nitrate of silver upon albumenized paper, I have had greater success, so far as the period of time has gone. Dr. Diamond's caution respecting paste should be borne in mind. I have generally found that positives fade at those portions which come in contact with the card-board, before the other parts which have not been touched by the paste: not so with gum, which appears to be a perfectly safe substance; as those which are mounted with it, which I have had an opportunity of observing, fade uniformly, without reference to the portions which are gummed. Whether or not the bleaching chemicals alluded to by Dr. Diamond being used in the card-board are a cause of decay to the positive, is an interesting and important inquiry. Where positives are mounted by connecting the entire back of the picture to the card-board, I can imagine that it may be a cause of future fading; but I have always mounted mine by merely gumming the edges to the card-boards, and subjecting them to pressure, and yet am annoyed by the same uncertainties. Any photographer who has experienced continued and uniform success in the preservation of positives, would be conferring a great benefit by stating what method has been pursued to effect this desirable result.

E. K.

Photographic Copies of Raphael Drawings (Vol. xi., p. 71.). — In reply to your correspondent R. D.'s Queries regarding the method of making the negatives of the Raphael drawings, I beg to state that they were made in the camera, and not by superposition.

C. Thurston Thompson.

1. Campden Hill Terrace, Kensington.

Photographic Exchange Society. — This Society, which we have no doubt will be the first of many similar associations, has at length been formed. It consists of twenty members: among whom are the names of Messrs. Currey, Delamotte, Eaton, Forrester, Kater, Mackinlay, Major, Pollock, Lake Price, Roslyn, Thoms, Sir W. Newton; The Ladies Nevill; Drs. Diamond, Mansell, Percy, &c. The Rev. J. R. Major is the Hon. Secretary and Treasurer. The subscription is a merely trifling one of five shillings per annum, to cover the expenses incidental to the exchange. The great and obvious advantage of such association is, that every member receives nineteen different pictures in return for the one which such member contributes.

Replies to Minor Queries.

Fairchild Lecture (Vol. xi., p. 66.). — The Fairchild Lecture, from 1768 to 1783, was preached wholly, or nearly so, by Dr. Morell; in 1789 by Dr. De Salis; and from 1790 to 1804 by the Rev. Samuel Ayscough.

H. E.

Bishops in Chess (Vol. xi., p. 126.).—I can throw no light upon this subject, and indeed Sir F. Madden seems to have settled the question; but it reminds me of a *jeu d'esprit* of Mr. Dudley North in the House of Commons, which I myself heard many years ago, and which may amuse some of your readers.

During the progress of the bill through Parliament for the establishment of colonial prelates, some opposition was apprehended; and Mr. North, being asked to support the measure, replied, "I will certainly attend if you wish it, but I protest I *never met a black bishop except at chess*."

BRAYBROOKE.

Monastery of Nutcelle (Vol. x., p. 287.).—This monastery, to which Winfrid, the Anglo-Saxon missionary (afterwards called Boniface), once belonged, is, I believe, Nutwell in Devon: this place is situated on the left bank of the Exe, a few miles from Exmouth.

I am not able to give any particulars of Nutwell as an abbey, and I have no work of reference by me which would supply the information. I can at present only state that at the dissolution a portion at least of Nutwell was granted by Edward VI. to one of the family of Prideaux; the original grant under the great seal is in the possession of Mr. George Prideaux of Plymouth. As Crediton was the birthplace of Winfrid (alias Boniface), it seems far more probable that his monastery was situated in the same district, and on the bank of the same river, than in the more distant locality of Netley.

LÆLIUS.

Use of the Term "vaccinated" in 1725 (Vol. xi., p. 62.).—It would be desirable to obtain explanation whether the *precise* word "vaccinated" does *really* occur in Byrom's MS. Journal, in his notice of the paper communicated to the Royal Society by Mr. Claudius Amyand, Sergeant Surgeon, in 1725.

Byrom's MS. Journal is stated in his editor's introduction (p. viii.) to be "shrouded in the obscurity of his own shorthand," and to have been "hitherto unintelligible." If the word there written is obscure, but its meaning obvious, a *more recent* synonyme may have been introduced, without considering explanation necessary.

It is admitted that Jenner's merit lay in the scientific application of results known practically to be preventatives by milkers, as your correspondent mentions. They were probably known far beyond Jenner's range, and long before his time. I can speak to such results having come within the observation of a Cheshire gentleman who died in 1753, and who had been informed of them shortly after settling on his estate in Prestbury parish, in or about 1740.

LANCASTRIENSIS.

English Bishops' Mitres (Vol. x., pp. 87. 227.).—If the following brief notices be worth inserting in a quiet corner of "N. & Q.," they are perfectly at the worthy Editor's service.

Bishops wore their mitres at the coronations of Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth. At that of James I. they wore their rochets, and therefore, most probably, their square caps. At the coronation of Charles I. the account given of that ceremony is not sufficiently explicit to say whether or not mitres were worn on that occasion. The Archbishop, after the Recognition, invested himself "in pontificalibus." Whether this term is to be received in its full signification, in reference to the Roman Catholic ritual, or simply as a conventional term signifying that the bishops were in their proper ecclesiastical habits, is not quite clear. The ceremony was performed as at Edward VI.'s coronation, according to the form agreeable to the use of the Reformed Church of England. In the ceremonial of Edward's coronation the same term is used, and the bishops wore their mitres.

At the coronation of Charles II. the bishops wore their rochets; as also at the coronation of James II., with their square caps in their hands. At the coronation of William and Mary they wore their rochets and caps. The bishops wore their caps at Queen Anne's coronation. At the coronations of George I., George II., and George III. they carried their caps in their hands, and put them on at the time the peers put on their coronets, immediately after the "crowning." Had the bishops worn their mitres at the coronation of George III., the circumstance would not have escaped the observation of Leake (afterwards Garter), who was present at the ceremony, and who has left a very particular account in manuscript of the various costumes worn on that occasion. It needs scarcely be remarked, that at the coronations which have happened during the present century, the bishops wore their caps, which they put on when the peers put on their coronets.

THOS. WM. KING, YORK HERALD.

College of Arms.

Earthenware Vessels found in the Foundations of Buildings (Vol. x., pp. 386. 434. 516.; Vol. xi., p. 74.).—I do not think any of your correspondents have offered a satisfactory solution of this curious subject, for it seems to me improbable that *jugs* would be employed either as acoustic instruments, or to hold the ashes of the dead, or for the purpose of strengthening foundations.

In Cambridge they are very frequently found in digging up the foundations of old houses, not embedded in the masonry, but lying in the soil below the basement floor; they are generally of the type known as Bellarmines, or Grey-beards, and my attention has been called at different times to

probably two dozen of them dug up in the foundations of old houses in King's Parade, Trinity Street, and other sites. I remember seeing some very fine and capacious ones in the rooms of a Fellow of Caius College, which he informed me were found in digging the foundations of the new buildings lately added to that college; and at the meeting of the Archæological Institute held here last July, quite a regiment of them was exhibited in the very interesting local museum formed on that occasion, not varying so much in shape as capacity. Now I cannot help thinking that these *jugs* were used for the obvious purpose of *jugs*, and that they were filled with some generous beverage, with which success or prosperity was drunk to the commencing edifice, and that then these vessels were either thrown promiscuously into the open foundations, or built up in the masonry. This proceeding would be somewhat analogous to our present custom of depositing coins, &c. in such positions; and also to another custom, now dying out, of throwing out of the window, or against the wall, the wine-glass or other vessel out of which some peculiarly cherished toast has been drunk.

I do not assert this as a conclusive explanation of this curious subject, but merely suggest it as a more obvious solution than any which have yet been offered. Norris Deck.

Cambridge.

Lay Preachers (Vol. x., p. 532.).—Is Juverna sure that he is right in asserting that "no layman was ever permitted to preach in any college, chapel, or in any other church in the united kingdom?" I have heard it stated, and I believe correctly, though I am not able at this moment to give the authority, that the Universities had power to license laymen as preachers, and that the University of Cambridge especially had often done so. Others of your clerical readers will perhaps elucidate the matter. The Canons make constant reference to the preachers licensed by the Universities. An Oxford B.C.L.

Meaning of "worth" (Vol. vii., p. 584.).—If the etymology and primitive meaning of this word are correctly given by Broctuna, how singular is the effect on the well-known line of Pope:

"Worth makes the man, and want of it the fellow."

The poet, using the word in its secondary and usual sense, means that virtue is the true distinction between man and man; but according to the primary sense, he would say the exact contrary, viz., that riches were the only real distinction. Stylites.

"*Our means secure us*" (Vol. vii., p. 592.).—It is proposed to replace *secure* by *recuse*; an ingenious suggestion, if the original word must be rejected. But is this the case? No doubt, if taken in the sense of *assurance*, the word *secure* falsifies the meaning of the passage; but may it not be taken in the classical sense of "make us careless," "put us off our guard?" The adjective *secure* is notoriously used so,—

"And Gideon . . . smote the host; for the host was secure." — *Judges*, viii. 11.

The meaning of the whole passage would then be,—

"I stumbled when I saw, therefore perhaps shall walk firmly now that I am blind. Our advantages often make us careless, and our defects become advantages."

Stylites.

Cardinals' red Hat (Vol. xi., p. 105.).—The red hat was given to cardinals by Pope Innocent IV., in the first Council of Lyons, held in 1245, to signify by that colour that they should be always ready to shed their blood in defence of the Church. Boniface VIII. gave them the purple cloak, though by some this is attributed to Paul II. in 1464. Paul III., who was elected pope in 1534, ordained that they should wear a red cap, which privilege, however, he confined to those who were not of any religious order; but Gregory XIV. extended it to the latter. F.C.H.

First Book printed in New England (Vol. xi., p. 87.).—The first book printed in any part of what is now the United States, was

"The Psalms in Metre, faithfully translated for the use, edification, and comfort of the saints in publick and private, especially in New England, 1640."

It was printed in crown 8vo., pp. 300. A second edition was printed in 1647. This book was printed by Stephen Daye, at Cambridge, in Massachusetts. Daye was born in London, and served an apprenticeship to a printer there. One thing about the first edition of this book is very singular: the word "Psalm" is printed as it is spelt at this time at the head of every left-hand page, but at the head of every right-hand page it is spelt "Psalme." This book was at first called *The Bay Psalm-book*, but afterwards *The New England Version of the Psalms*. A full account of this book, and of the various other publications of Stephen Daye, may be found at pp. 227—234. of vol. i. of Thomas's *History of Printing in America*.

The claim of this book to be considered as the first that was printed in any part of the American continent north of Mexico is not disputed.

At p. 87. Vol. xi. "N. & Q.," the date of its publication is quoted as 1646; it should be 1640. Printing was introduced into Mexico and other Spanish provinces in America many years before the settlement of any of the English colonies in that continent. Pishey Thompson.

Stoke Newington.

Baker's Dozen (Vol. xi., p. 88.).—In that rare "Tragi-Comedie" *The Witch*, written by

Thomas Middleton about 1620, Firestone says to his mother, the witch:

"May you not have *one o'clock in to the dozen*, Mother? *Witch.* No.

Firestone. Your spirits are then more unconscionable *than bakers.*"

PISHEY THOMPSON.

Stoke Newington.

"*The Woodweele sang, and wold not cease,*" *&c.* (Vol. xi., p. 87.).—E. A. B. will find the stanza commencing with the above line in the old ballad of "Robin Hood and Guy of Gisborne," printed in Percy's *Reliques*, Ritson's *Robin Hood*, &c.

The woodweele is said by Percy to be "the golden ouzel, a bird of the thrush kind."

J. K. R. W.

Nuns acting as Priests in the Mass (Vol. xi., p. 47.).—The probability is, that, at the time of the Reformation, the nuns being left without a priest, "n'ayant pas de prêtre," consoled themselves in some measure for the loss of the real mass, by saying what used to be called a "Missa Sicca," or, in fact, no mass at all, as the Consecration and Communion were omitted, and merely the preparatory prayers said as far as the Secret, and of those after the Consecration only the *Pater Noster* and some of the concluding prayers. This substitute for a real mass used often to be said at sea, as it was daily before St. Louis; but it has long been condemned and gone into disuse. Your correspondent seems to think that the nuns of the Convent of St. Catherine still continue this practice. The extract he gives, however, does not warrant that inference, but appears to allude merely to a temporary expedient in the absence of a chaplain. F. C. H.

Osbern's Life of Odo (Vol. xi., p. 45.).—It seems very difficult to ascertain of what See St. Odo was bishop previously to his translation to Canterbury. Sherborne and Wilton are mentioned; but the curious old *English Martyrologe* says that he was first made Bishop of *Wells*.

F. C. H.

Husbandman (Vol. xi., p. 86.).—The original signification of this term is "the head of any house" (A.-S. hur, "a house," and banda, "bond"), "the man who binds or keeps together the family." In its technical meaning it corresponds to the *small tenant farmer* of the present day. Thus, in a chapter on "heriots" in the Scotch law, it is stipulated that a heriot should be taken from a husbandman, only provided he be tenant of the eighth part of a *davate* of land or more, a *davate* being as much as would employ four ploughs of eight oxen each. Again, in one of the statutes of David II., rectors, vicars, religious, and husbandmen are classed together. These instances, together with the usage of the word by our translators of the Bible, would seem to warrant J. C.'s supposition that it was formerly applied to persons in a somewhat higher position of life than it now is.

J. EASTWOOD.

Eckington.

"*Planters of the Vineyard*" (Vol. xi., p. 86.).—The author of this play was a Mr. Lothian, clerk to the Custom House in Leith, and was written in consequence of the presentation of the Rev. Mr. Logan to one of the churches there. Mr. L. appears in the list of *dramatis personæ*, in the character of "Easy." It is entitled—

"The Planters of the Vineyard; or a Kirk-Session confounded, a comedy of three Acts, as it was performed at Forthtown (Leith), by the persons of the drama; with a few epitaphs, 1771."

It was reprinted several years ago in 12mo.

T. G. S.

Edinburgh.

Party (Vol. vii., pp. 177. 247. 367.; Vol. viii., p. 137.).—Add to the instances of the early use of this word that have appeared in your columns, one from the Apocrypha:

"Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish?

"And he said unto him, Touching the heart and the liver, if a devil or any evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed."—*Tobit.* vi. 6, 7.

C. FORBES.

Temple.

Venom of Toads (Vol. vi., pp. 338. 517.; Vol. xi., p. 16.).—The story told in the extract from Lupton's *A Thousand Notable Things*, 1630, quoted by MR. PEACOCK, had been told nearly three centuries before that date by Boccaccio. See the *Decameron*, Day iv. Novel 7. C. FORBES.

Temple.

Ancient Beers (Vol. vi., pp. 72. 233.).—

"The law concerning the due observance of the Passover will be transgressed by using the following articles, namely, Babylonian כּוּתָח[1], Median beer made of wheat or barley, Edomite vinegar[2], Egyptian zeitham[3], the dough of bran used by dyers, the dough used by cooks, and the paste used by writers.

"[1] This is explained to be a mixture of mouldy bread with milk and salt, used to dip food in.

"[2] That is, vinegar made in the Idumean manner, by the fermentation of barley and wine.

"[3] The name of a medicine of Egyptian origin, mentioned by Pliny, book xxii. c. lxxxii., under the name of zytham. According to the Talmud, it was composed of equal parts of barley, salt, and wild saffron."—Translation of *The Mishna*, "Pesachim," ch. iii.

None of the above appear to present any great temptations to a teetotaller. AN OXFORD B. C. L.

Oranges among the Romans (Vol. xi., p. 41.).—Having, in an early Number of "N. & Q."

(Vol. ii., p. 420.), offered some remarks on the Oriental fruits which have been introduced into Europe, I read with much interest the Note of your correspondent on Gibbon's erroneous account of the orange.

The opinion of Targioni, which your correspondent L. has cited, is probably the right one. Had the orange been brought at once into Europe from China, we should hardly have had the names *naranja*, *arrancia*, and *orange*, modifications of which are found in all the languages of Europe with which I have any acquaintance.

The first of these names was introduced into Spain by its Arabian invaders, from their own word نارنج, which they borrowed from the Persian نارنگ. This word, I believe, was derived from the Sanscrit, as I find in several books of reference.

It is curious that we should derive from the Arabic, through the Spanish, the names of several other fruits which were known in Eastern Europe with Latin names, long before the intercourse of the Arabs with Western Europe; and it is not easy to discover whether those Latin names, which are not without meaning, were originally corruptions from the Persian, or names invented by the Romans, and afterwards, from commercial intercourse, adopted in the East.

About the orange, however, there can be no doubt. Gibbon possibly thought that the *aurea mala* of Virgil's third Eclogue were oranges; for it was once a common opinion, and the modern Latin of the botanists, *Aurantium*, seemed in favour of that notion. *Aurantium*, however, cannot be traced even to mediæval Latin, and the *aurea mala* were merely apples, such as those with which Theocritus' lovers courted their mistresses, and with which Virgil's Galatea pelted Damœtas. The epithet resembles our own "*golden* pippins." E. C. H.

"No doubt," says B. H. C., "the Vulgate is in error in translating *Chittim* by *Italy*." The translation, nevertheless, is defensible. The text is (Ezekiel xxvii. 6.), "Et prætoriola de insulis Italiæ;" "And cabins with things brought from the islands of Italy." The Chaldaic has: "From the islands of Apulia," that is, from Cyprus, Crete, Sicily, and other islands near to Apulia and Italy. There is a passage (Numbers xxiv. 24.) where the same word (*Chittim*) occurs, and the Vulgate reads thus: "Venient in trieribus de Italia;" "They shall come in galleys from Italy." *Chittim* or *Citium* was a city of Cyprus, from which the whole island was called *Cetim* or *Chittim*. Now, the Hebrew is literally, "They shall come from the side," or, as the English Protestant version has it, from the *coast* (Sept. ἐκ χειρῶν) of Chittim, which sufficiently applies to Italy. Moreover, the Chaldaic version has distinctly, "Ships shall come from the Romans." The translation, then, of Ezekiel is borne out from the parallel passage in Numbers. It is probable that precious woods were imported from Italy; but whether the orange-tree grew there so early is another question, upon which I give no opinion, my only object at present being to defend the translation in the Vulgate. F. C. H.

The "Telliamed" (Vol. xi., p. 88.). — In my collection of books at present for sale, I find I have got a fine clean copy of the work asked for by your correspondent at Leamington. It is entitled, —

"Telliamed; or Discourses between an Indian Philosopher and a French Missionary on the Diminution of the Sea, the Formation of the Earth, the Origin of Man and Animals, and other curious subjects relating to Natural History and Philosophy. *Being a translation from the French original* of M. Maillet: London, T. Osborne, 1750."

It may be had for 3*s*. T. G. S.

Edinburgh.

Mason's Hymn (Vol. xi., p. 105.). — The line quoted by H. is the one that opens Mason's "Hymn before Evening Service:"

"Soon will [not *as*] the evening star with silver ray."

J. H. M.

"O Son of David" (Vol. xi., p. 106.). — The suggestion of the late Bishop Lloyd regarding the versicle "O Son of David," was mentioned to me several years ago at Lambeth, by the late Canon Vaux, one of the Archbishop's chaplains, as an interesting discovery of Bishop Lloyd's.

J. H. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

That a subject so provocative of a good-natured laugh as photography, with its difficulties, and infinite failures in the hands of beginners, should be seized upon as the subject of his mirth by one who has so keen a sense of the ridiculous as the author of *Verdant Green*, was only to be expected. It was therefore with no surprise that we have received *Photographic Pleasures popularly portrayed with Pen and Pencil by* Cuthbert Bede, B.A. We have been much amused by its perusal, even though we are not without a feeling that we may have feathered the arrow which has been aimed at our camera; and few will turn over the pages of it without sharing our enjoyment of the flourishes of Cuthbert Bede's pen, and admiring the point of his pencil.

Waterlow & Sons, the patentees of the Autographic Press, have just published a volume of instructions for its use, which will no doubt contribute greatly to extend the application of this invention. It is entitled, *Every Man his own Printer, or Lithography made Easy; being an*

Essay upon Lithography in all its Branches, showing more particularly the Advantages of the Patent Autographic Press. Though we cannot speak practically as to the advantages of the press, we can speak of the clearness and simplicity of these directions for its use.

"A discovery," says *The Athenæum* of Saturday last, "which, perhaps, will prove an important one to the German literature of the sixteenth century, has recently been made in the *Raths-archiv* (Record Office of the Senate), at Zwickau, in Saxony, where Dr. Herzog, quite unexpectedly, found thirteen manuscript folios, all of them containing poems of old Hans Sachs, the cobbler poet of Nuremberg. A close investigation has led to the knowledge, that these thirteen folios are the remainder of a series of thirty-four volumes; forming a complete collection of all the works of Hans Sachs (the unprinted ones included), and compiled by order, and for the private use, of the celebrated 'Meistersänger' himself. The MS., though not an autograph of Hans Sachs, is yet full of corrections by his own hand."

BOOKS RECEIVED. — We have under this heading to notice no less than six of Mr. Bohn's contributions to cheap literature.

History of the Dominion of the Arabs in Spain, translated from the Spanish of Dr. J. A. Conde, by Mrs. Jonathan Foster, Vol. II., is the new volume of Bohn's *Standard Library.*

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A FEW WORDS TO OUR QUERISTS. *We have to remind our Querists that the object of* "N. & Q." *is to solve difficulties, not to furnish replies to inquiries which may be settled by a reference to any Encyclopædia, Biographical Dictionary, or other obvious source of information. With every disposition to assist all inquirers, we really cannot insert such Queries as* "*What is the meaning of* Sold *for a mere song, or an old song?*" "*What particular Virgin was the Constellation* Virgo *named after?*" "*Who are* S. Godolphin *and* L. Hyde, *who signed public documents in* 1679?" *&c., which are among many similar ones which have reached us during the present week.*

A LADY'S QUERY *respecting* Kirkstall Abbey *has not been received.*

Q. *Does our Correspondent really believe that these lines are to be found in any edition of* Mother Shipton's Prophecies?—

> "When the moon doth shine both night and day
> On the Majoraltie chaire of London gaye,
> The Corporate will play such trickes
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ERRATA. — Vol. xi., p. 110. l. 24., *for* "account" *read* "amount;" l. 34., *for* "existing" *read* "existed;" l. 47., *for* "Moryall" *read* "Morgall;" l. 49., *for* "of" *read* "in."

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CONTENTS.

NOTES:— Page

Arthur Moore and the Moores - - 157
Castle Dairy, Kendal, Westmoreland, by G. Haresfield - - - - 159
Books burnt, by Rev. B. H. Cowper - 161
Fire-arms: Shakspeare and Milton anticipated, by J. W. Thomas - - 162

MINOR NOTES:—Nugent—Lord Carlisle on "latebrosus"—Inherent Strength and Sap of Nationalities and Hereditary Principles: The French Protestants and the Poles—Appletrees in America—Longevity—Charles II.'s Cap - - - 163

QUERIES:—
Khutor Mackenzie, &c., by Wm. Bates 164

MINOR QUERIES:—"A Soldier's Fortune"—Rogers and Hughes—Advowsons alienated to manorial Lords, how?—Enigmatical Verses—Etching by Rembrandt—Decrees issued by the Congregation of the Index—New Moon—Numismatic—Colonel Norman buried in Guernsey—House of Coburg—"Yew Tree Avenue" at Tytherley, Hants—"Leigh Hunt's Journal"—Campion's "Decem Rationes"—De Caut Family—Wyckelyffe, and the Doctrine of Dominion founded in Grace—Latimer or Latymer—Edward Gibbes - - - - 165

MINOR QUERIES WITH ANSWERS:—Reviews of Charles Auchester—"Where Scoggin looked for his Knife," &c.—Hats—Book-worm—Sir Francis Stonor - - - - - 167

REPLIES:—
The "Dictionarium Anglicum" used by Skinner, by S. W. Singer and Rev. W. R. Arrowsmith - - - 167
Works on Logic published in the Fifteenth Century, by C. Mansfield Ingleby - - - - - 169
The last Jacobites, by J. Virtue Wynen, &c. - - - - - - - 169
Progressive Geography, by James Spence Harry - - - - - - 170

PHOTOGRAPHIC CORRESPONDENCE:—Copying Photographs—Ancient Lens—Mr. Lake Price's Photographs—Fading of Photographs - - - 171

REPLIES TO MINOR QUERIES:—Psalms printed in New England—Raleigh's "Silent Lover"—The Irish Palatines—Sir Thomas Prendergast—Sir Samuel Bagnall—Booch or Butch Family—"William and Margaret" St. Cuthbert's Remains—Altars—Sultan of the Crimea—Oxford Jeu d'Esprit—Armorial—Pascal, Saying of—Thomas Houston—Burial by Torch-light—Lord Audley's Attendants at Poictiers—Schoolboy Formula—Seals, Books relating to—Sea Spiders—Relics of King Charles I., &c. 171

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Notes.

ARTHUR MOORE AND THE MOORES.

I regret that no one has yet answered satisfactorily the inquiries of C. (Vol. x., p. 102.), who asks for information about Arthur Moore. The substance of what has been communicated amounts to little, and was already known. I have resolved, therefore, to throw together such notes as I have made from time to time on the subject of these Moores; although unable at the moment to follow out their suggestions, or seek farther for information. If your correspondent be not content in such doubtful questions with "secondary evidence," let me hope that he will produce evidence more direct; and if he cannot see by *my* "torch," he may thereat light his own, and I hope help us to see farther.

Of the antecedents of Arthur Moore, I know nothing; but if we put faith in the assertions of the adverse faction, he was of very humble origin: an Irishman born at Monoghan, the son of "the jailer,"—"the first and last of his family that ever was upon record:" born, says another, "at the paternal seat of his family—the tap-house at the prison-gate:" and, as a third tells us, brought up "a groom." Such assertions are, of course, to be read with suspicion; and I observe that *Arthur* was a common name in the Drogheda family; and the Irish *Peerage* (1768) mentions that Arthur Moore, one of the sons of the first Viscount Moore, settled at Dunnoghan (very likely Monaghan), and that his posterity still remain there. Perhaps we ought only to infer that Arthur Moore was what in popular phrase is called "the architect of his own fortune." I first meet with him in 1702, when he was elected one of the Managers of "The United Trade to the East Indies." In 1705 he was one of the Controllers of the Army Accounts: and under the Tory government of Queen Anne still a prosperous gentleman—one of the Commissioners of Trade, a Director of the South Sea Company, and M.P. for Great Grimsby.

It is probable, I think, that Moore was one of the Commissioners of the South Sea Company nominated on its establishment. This conjecture is strengthened by many cotemporary hints and assertions:

> "Next open to all a subscription-book stood,
> In which, if some fools would not enter,
> These statesmen not only *propos'd* what was good,
> But they likewise *compell'd* them to venture.
> La, la, &c.
>
> "And such fair accounts the subscribers will see,
> That surely there can be no loosing;
> For Shepherd and Blunt the Directors shall be,
> With *More* of her M——y's choosing.
> La, la," &c.

The Whigs were clamorous against the South Sea Company, and they generally associated Moore's name with it:

> "Now trading will flourish, and tradesmen grow rich,
> For the South Sea will do it, depend on't;
> Or else A——r M—— is a son of a b——,
> Who makes us believe there's no end on't."

It was generally believed too, or asserted, that Moore was in some way associated with Prior—"Plenipo-Rummer," as he is called—in carrying on the *secret* negotiations with France, which led to the Peace; that Moore suggested the Assiento Contract: and in one of the angry attacks on him he is called "Don Artureo, le Compte de Tariffe, Marquis d'Assiento." In another of the cotemporary ballads we read:

> "Great treaties, like ours, must infallibly bear,
> Since the persons employed are so able;
> Though one was a drawer, and t'other, some swear,
> Was the politic groom of a stable."

Again:

> ". . . a box is just landed by which we may find,
> Our work done in France and Peru is;
> And the long-wish'd-for peace already is sign'd
> Betwixt Arthur More and King Lewis."

The following will throw farther light on the subject, or on the opinion of the Whigs:

> "The South Sea trade goes on a-pace,
> We shall now grow rich of a sudden,
> Tho' its all for the knight of the spurious race,
> Whom the Tories swear's a good one:
> They've money now at St. Germain's store,
> Which Prior convey'd from Dover;
> As sure as a gun,
> They'll bring in the son,
> And baffle the House of Hanover.
> *Tory, Rory, Tories, Jacks,* St. George *is the hero you honour.*
>
> "There's Arthur Moor the jailer's son,
> Who we know was whelp'd in a manger,
> And from the North of Ireland came,
> To preserve our Church from danger:
> In Monnachon's town he was born and bred,
> And hir'd the ship for Prior;
> But Gregg still the Great,
> Bamboozles the State,
> And Sophia is never the nigher.
> Tory, Rory," &c.

Gregg was the clerk in Harley's office who was hanged for betraying official secrets to the enemy. The Whigs affected to believe that he was the mere tool of Harley, and no doubt "Gregg the Great" of the ballad was meant for the minister. Moore's association with Prior in the *secret* negotiations is constantly referred to; but the hiring the ship was, I suspect, the extent to which he was engaged: for Macky, who was at that time agent for the packets at Dover, having received notice from Calais that an English gentleman had arrived there "direct from the Thames," had taken "post immediately for Paris," and that the boat "waited his return," suspected naturally that some treasonable projects were on foot, gave im-

mediate orders for a vigilant watch to be kept along the coast, and having thus learnt that the parties had landed at Deal, on their return, he hurried off to Canterbury, and there apprehended Prior, Mesnager, and the Abbé Gautier (*Macky's Memoirs*, p. xvii.). If Moore therefore went with Prior, he had either been left in France, which is not probable, or had returned in the boat to the Thames, which is I think even less probable.

The Whig party, however, had resolved to run him down, and they charged him with offences which contradict each other. Thus we have just heard that the parties engaged in the secret negotiation had conveyed money to St. Germains, and now that they brought money hence, —

"Now Pr—r and M—r, with pistoles in great store,
From France are arrived at Dover."

Another charge in a pamphlet called *A Letter to the Honourable A——r M—re, Com—ner of Trade and Plantations*, is specific; that when he was "Arbitrator between Sir T. C—ke, Sir B—— F—b—, and the East India Company," he "extorted of the said gentlemen a bribe of above ten thousand pounds in I—a Stock, for awarding and procuring them a *general* release."

There can be no doubt that Moore, though not perhaps personally engaged in carrying on the *secret* negotiation, was afterwards active in arranging the details of the commercial treaty, and for that purpose went to France, probably with Bolingbroke. Reference is made to this in the above pamphlet:

"We all know," says the writer, "that it was to your ability the care of our trade was left at the late treaties, and to your discerning judgment the care of the Crown's property in America was recommended. The fatigues you underwent in your journey to Paris, the indefatigable industry and skill you have show'd in your management of the late treaties, and your *disinterested* aims through the whole course of them, are evident proofs how *zealous* you are for the welfare of the country."

In this pamphlet, which is satirically addressed to Moore as an "honourable" friend, Moore is himself therein described as a third party, mixed up with Defoe, who wrote in favour of the peace, and was at that time denounced by the Whigs as a turncoat. We ought perhaps to infer from what follows that Moore had once been condemned to the pillory; but the allusion may be figurative, or refer to the official duties of the Monoghan jailer:

"They being both the offspring of the pillory, no doubt are naturally endow'd with a large portion of sincerity. One of 'em, I must acquaint you, is so insolent as to interfere in your province, and to assume the management of our commerce to himself, he says he is Prime Minister of Trade . . . he is a huge fellow; and has a face that strikes terror into all who approach him . . . and will do unspeakable damage to our country, if you do not take care to get him turn'd out. Such an impostor as this ought to be sent to Newgate, and from thence ——. The man has good understanding, and talks well, but makes a bad use of all his talents; he has, however, raised himself by his genius from a mean native of the town of Monoghan," &c.

At that time, as I learn from another reference, Moore resided in Bloomsbury Square, where it is said Defoe, "his man Daniel," went every night to consult with him. There are constant references to "shim-sham projects, formed in the refined air of Bloomsbury Square." Bloomsbury was first named, and long popularly called, Southampton Square, and his residence there is confirmed by the following announcement:

"There is lately imported from France, by Messieurs Mesnager and P——r, a very neat, cheap, and fine Peace, truly *French*, which will be disposed of at the following places; at . . ., at . . ., at Mr. A—— M.'s house in Southampton Square. N.B. That for the satisfaction of persons of quality, Mr. P——r will draw himself, and Mr. M——r will wait in his proper person."

The references in the party squibs and songs to Arthur Moore are indeed endless. I will throw some of them together. The first is from a ballad satirically called *The Damnable Protestant Plot:*

"Large countries late given to Lewis,
Are owing to Marlbro's duke,
For of nothing comes nothing, most true is,
Unless he those Places first took.

"Our statesmen, religious and wise,
That never take trouble in vain,
Base lucre are known to despise,
Pray witness the Indies and Spain.
Their care is our trade and increase,
With many more blessings in store,
And procur'd us a plentiful peace,
By the help of Matt. Prior and Moore."

In another are satirically celebrated the festivities of a Jacobite party accustomed to meet at "Daniel's, the Globe at Mile End," and amongst the company are, —

"Jolly Swankies a pair,
With Arthur most rare,
Adorers of tipple divine."

An excellent *New Ballad to a New Tune* is unfortunately too broad in its humour for much extract; but there Arthur is found in better company:

"A junto of statesmen were late met together,
Lewd Harry and Robin, Matt, Simon, and Moore,
With a sanctified bishop, all birds of a feather,
Declaring for Perkin, the son of a ——."

I cannot but believe that Arthur Moore had more influence in his day than might be inferred, considering the necessity we are under of hunting him out from such obscure paragraphs. In another of these squibs, a dialogue between Pasquin and Marphorio, the former inquires for news from England, and is joyously informed that the queen is delivered from the controlling influences of the junta — the church established — and the honour of the nation retrieved.

"*Pasq.* How came these things to be effected?
Marph. By a religious, wealthy, and artless commoner,

the two great politicians D——h and St. J—ns, the learned civilian Dr. D—nt, the chaste divine Dr. Sw—ft, the great statesman A—— M—re, and the worthy Mr. P—r."

There are other references which I have noted down, but which I shall not forward, as they are too vague to help your correspondent to information. Moore, however, was not forgotten, even by the Balladmakers, when the Tory triumph was over, which I take to be good evidence that he once possessed power. Here is the first verse of a song written upon the Queen's death, and to be sung, we are told, to the tune of "*Oh Simkin, thou hadst better been starv'd at nurse, Than be hang'd at Tyburn for taking a purse :*"

"All honest brave Britons attend and give ear,
To a ditty most dismal and doleful God wot,
The dire effects of it daily appear,
By Prior and Moore 'twill ne'er be forgot;
We've lost our Queen Ann, with Robin her man,
Lewd Harry and Brinsden, with Lady M——m,
Oh Perkin, we bid thee for ever adieu,
For in loosing of them we have also lost you."

Affairs, however, now assumed a more serious aspect, and next week I shall procced from verse to prose.

THE WRITER OF THE ARTICLES IN THE ATHENÆUM.

(To be continued.)

CASTLE DAIRY, KENDAL, WESTMORELAND.

This quaint old house, situated in Wildman Street, and close to the railway station, is passed daily by many a lake tourist without even a glance bestowed upon it; whereas it is worth while, for those who have leisure and a taste for such things, just to look inside this relic of the olden time. I will endeavour to give a slight sketch of its appearance.

On a stone outside, within a sunk panel, are incised the letters "A. G.," of an ancient fashion, a cord with sundry knots being intertwined, and the date, 1564 :—for Anthony Garnett, then proprietor.

On the upper bevelled stonework of a window to the extreme left are incised "QVI VADIT PLANE — VADIT SANE" and "A. G." in cypher. This same idea is rendered into English on coeval glass in Worlingworth Church, Suffolk, "he ye walke plainly — walketh sauely."

Entering what is now the kitchen, but which is only a portion of the original apartment partitioned off, the clavey, or mantelshelf, extends the whole breadth of the house, and is formed of oak in curved panels, the moulding battlemented, with which the opposite end, now forming part of the entrance passage, corresponds. In the south window of the same is a quarrel (No. 1.) with, "1567 — OMNIA VANITAS — A. G.," with interlaced cord, "VIENDRA LE IOVR," a skull. Another (No. 2.) with a fleur-de-lis within a tasteful border in cinque cento style, surmounted by a crown; both executed in yellow stain.

In a bed-room upstairs is a massive carved-oak bedstead, the head-board of which has upon it, carved in bold relief on the top triangular panel, the centre-piece gone, first row below — dexter, a mask with horns, after the Roman antique; middle, a scroll, with "omnia uanitas," a shield, having "A. G." conjoined by a fanciful knotted cord, a scroll with "Viendra le iour," and skull; sinister, mask in cinque cento style: lower row, three lions' masks in as many panels.

On a buffet or ambry; upper part, "OĪA : VANITAS : HONOR [a central piece missing] DIVICIE : POTESTAS;" lower part, "ANNO DN̄I 1562." On each side "A. G.," as before. The bedstead above named is of the same date, as the carving on both in certain parts coincides.

In the window, on a quarrel (No. 1.), "A. G.," and the date "1565." (No. 2.) An oak tree erased argent, fructed or; on its branches an eagle and child of the second. No. 3. as No. 1. in the room below (No. 4.), an oak tree erased; on its branches an eagle and child or, the face proper.

On oak bosses on the ceiling; that next the window has a shield of four quarterings: 1st, two fesses engrailed, on the upper one a mullet pierced, Parr; 2nd, three chevronels in fess braced, Fitzhugh; 3rd, three water bougets, two and one, Roos; 4th, apparently three rabbits, two and one, ... On another, farther from the window, a second shield of four quarterings; first and fourth a fess dancetté between ten billets, four and six, Deincourt; second and third three cockle-shells, Strickland of Sizergh Hall.

This house was an appendage to the adjoining Kendal Castle, which belonged to the noble family of Parr, of whom was Katherine, last queen of Henry VIII.

The house under notice now belongs to Mrs. Garnett Braithwaite. Some years ago a chest was found in it, which contained among other things a Missal, and a neatly-turned beechen box, just holding to a nicety a dozen beechen roundles, which I shall proceed to describe. The Missal, the calendar of which has a catalogue of English saints, may be described hereafter, if thought desirable. Both are in the possession of the said lady.

The roundles are extremely thin; say as thin as a delicate well-made pancake, five inches and a quarter in diameter, gilded and painted, six of one pattern and six of another. In the centre of each an animal, and beneath a quatrain, as follows :

1.

[The representation of a skull, and below it the following quatrain.]

"A wyfe yᵗ maryethe husbandes thre
Was neuer wyshed therto by me;

I wolde my wyfe sholde rather dye,
Than for my death to wepe and cry."

2.

[A leopard, as anciently represented in the arms of England.[1]]

"And he that reades thys verse euer nowe,
May hape to haue a lourynge[2] sowe
Whose louckes[3] are lyked[4] nothynge so bad
As ys hyr tounge to make hym made."

3.

[A white greyhound collared,[5] the collar bezanté.]

"If that a batcheler thou be,
Kepe thee so styll; be rulede by mee,
Lest that repentaunce all to lätt
Rewarde thee wyth a brocken patte."

4.

[A red fox.]

"I shrowe hys harte that maryed mee;
My wyfe and I canne neuer agree;
A knauyshe quene by Jys[6] I sweare,
The goodman's bretche shee thynkes to weare."

5.

[A red squirrel.]

"Thys woman may haue husbands fyue,
Butt neuer whyll shee ys alyue;
Yett doth shee hoppe[7] so well to spede;
Geue up thy hopp, yt shall not nede."

6.

[A red camel.]

"Aske thou thy wyfe yf shee cann tell
Whether thou in maryage hast spede well;
And lett hyr speake as shee doth knowe,
For xx pounde she will say no."

7.

[A white elephant.]

"Thou aret[8] the hapest man alyue,
For euery thynge doth make the thryve;
Yett maye thy wyfe thy master be,
Wherfore tacke thryft and all for mee."

8.

[A white panther spotted.]

"If thou be younge then marye not yeat;
If thou be olde thou hast more wytte;
For young menes wyues wyll nott be taught,
And old menes wyues be good for nought."

9.

[A white talbot.]

"Take upp thy fortune wythe good happ,[9]
Wythe ryches thou dost fyll thy lappe,
Yett lese weare better for thy store,
Thy quietnes y[n] shall be the more."

10.

[A golden leopard, or spotted panther.]

"Reseue thy hape[10] as fortune sendeth,
For god yt ys that fortune lendeth;
Wherefor yf thou a shrowe[11] hast goett,
Thynke with thy selfe yt ys thy lott."

11.

[A white hare.]

"Thou mayst be poore, and what for y[t]?
Hou[12] yf thou hadeste nether cappe nore hatte?
Yett may thy mynde so queyt be,
What thou mayst wyn as muche as thre."

12.

[A white unicorn.]

"Thou hast a throwe to thy good man,
Parhapes anunthryft[13] to what than;
Kepe hym as lounge as he cann lyue,
And at hys ende hys passpot[14] geue."

These roundles, to which I wish particularly to call the attention of the curious, are said to be of the time of Henry VIII. The letters are similar to those of his day, in half printing, half running hand, the initials at the beginning of each line being in red, and what are termed Lombardic. (Query, Why so called?*) The tone throughout is ungallant and somewhat libertine, such as might be expected in his day, when he set his own royal will as an example for his loving subjects. (Query, Were these roundles used in some game of chance? as besides in No. 12., where *throwe* alludes to the use of dice, a similar allusion appears in other places.)

I hope to excite the interest of some of the kind correspondents of "N. & Q.," and thereby elicit information on the subject of roundles.

G. Haresfield.

P. S.—I think it as well to add, that besides these memoranda respecting Castle Dairy, I have made tracings of glass and of each roundle, *to ensure accuracy*; likewise sketches of sundry portions I have described above.

No. 1. The connexion between this design and the accompanying rhymes is more obvious than many that follow.

No. 2. [1] A leopard is the correct heraldic term for the English lion, as here drawn, lean, gaunt, and right savage-looking, with tail and tongue well developed; a very different animal from that degenerate brute depicted now-a-days,—a fat, smiling, good-tempered beast of the Van Amburgh breed.

[2] Lowering. [3] Looks.

[4] Likened, or like to. *Tounge*, in the fourth line, has reference to that rubicund member of the royal beast as depicted in the original.

No. 3. [5] This was one of the supporters of Henry VIII.'s arms.

[6] An evasive oath.

[7] *Hoppe* and *hopp*, a play of words with reference to the habits of this mercurial little animal.

[8] "Thou art the happiest;" Query, What is the precise meaning of *thryft* here and *shrowe* in the 4th?

[9] [10] *Hap* in 9, and *hape* in 10, luck.

[11] "A shrew hast got." [12] How.

[13] "A spendthrift" too in modern phraseology.

[14] Passport.

[* Because introduced by the Lombards, in 569. The ancient Lombardick is distinguished by long heads and tails; the more recent is thicker.—Fosbroke's *Ency. of Antiq.*, p. 485.]

BOOKS BURNT.

(*Concluded from* p. 121.)

About 1534, Bp. Tonstall purchased through a merchant of Antwerp many copies of Tyndale's *Translation of the New Testament*, which were publicly burnt in Cheapside.

In 1554, Queen Mary burnt with her own hands a memorial which had been presented to her, advising unconstitutional measures.

1554. The lower house of Convocation presented a petition which contained a clause for condemning heretical books.

1555. Convocation condemned all heretical books. [In this reign all documents were burnt or erased which contained anything against the see of Rome, or religious houses.]

1567. The dead bodies of Bucer and Fagius were disinterred at Cambridge, and with many heretical books were all burnt in one fire.

1558. It was ordered by proclamation that whoever received certain heretical writings and did not at once burn them, without either reading them or showing them to others, was to be immediately executed by martial law.

The Books of Convocation perished in the Fire of London.*

Dr. Thomas Goodwin lost half his library in the Fire of London.

The library at Oxford is said to have been set on fire by the soldiers of Cromwell.

Charles II. burnt the Solemn League and Covenant by the hands of the hangman, and the Scotch in revenge burnt the Acts of Supremacy, &c.

De Laune's *Plea* was burnt in 1684, and its author thrown into prison, where he died.

Drake's *Memorial of the Church of England*, 4to., 1705, was presented at the Old Bailey, Aug. 31st, and ordered to be burnt both there and at the Royal Exchange by the common hangman. The order was executed in the presence of a great multitude of people, and the court of aldermen returned thanks to the jury for their loyalty upon the occasion.

The pleasant story of Sir Isaac Newton and his dog Diamond, who overthrew a candle among his papers, is too well known to need particular narration.

So also that of Wm. Cowper, Bishop of Lincoln (?)* His wife burnt the results of eight years' studies to deter him from study. He meekly bore his loss, and set at work at once to repair it.

The Cotton Library was partly burnt in 1731, Oct. 25.

In the riots of 1780, Earl Mansfield's papers were burnt by the mob.

In 1791, at the Birmingham riots, many valuable books and papers were burnt in the houses of Dr. Priestley, Mr. Ryland, Mr. Hutton, &c.

Dobree relates, in his preface to Porson's *Aristophanica*, p. 2., that some of Porson's annotated books, &c. were consumed by fire about 1797.

Bp. Burnet's *Pastoral Letter*, published in 1689, was three years later condemned by the parliament and consigned to the flames.

The same parliament which burnt Burnet's book pronounced a similar sentence upon a pamphlet by Charles Blount, entitled *King William and Queen Mary Conquerors*, &c., 1693.

De Foe's *Shortest Way with the Dissenters* was burnt by order of the Commons, made 25th Feb. 1702–3. De Foe says:

> "I have heard a bookseller in King James's time say, that if he would have a book sell, he would have it burnt by the hands of the common hangman." — *Essay on Projects*, p. 173.

The *Polyglott Bible* of Messrs. Bagster was partly burnt, and a complete copy of the quarto edition cannot be had. This happened, I believe, when the premises were burnt, March 2, 1822.

Many books have been burnt in this way, as the following list of fires will prove:

At the printing-office of S. Hamilton, Falcon Court, Fleet Street, Feb. 2, 1803. Damage 80,000*l.*

At Smeeton's printing-office, St. Martin's Lane, May 27, 1809.

In Conduit Street, July 8, 1809, Mr. Windham was fatally injured in his endeavour to save Mr. North's library and MSS.

At Mr. Paris, printer's, Tooke's Court, July 20, 1810.

Gillet's printing-office burnt, Salisbury Square, 1805 and 1810.

Library of Mr. C. Boon, Berkeley Square, burnt, Feb. 11, 1816.

Architectural Library of Mr. Taylor burnt, Holborn, Nov. 23, 1822.

[* On this flaming topic Pepys has a note or two: "Sept. 26, 1666. By Mr. Dugdale I hear the great loss of books in St. Paul's Churchyard, and at their Hall also, which they value at about 150,000*l.*; some booksellers being wholly undone, and among others, they say, my poor Kirton. And Mr. Crumlum, all his books and household stuff burned. His father [Wm. Dugdale] hath lost above 1000*l.* in books; one book, newly printed, a Discourse, it seems, of Courts." [This was the *Origines Juridiciales.*] Again, "Oct. 5. Mr. Kirton's kinsman, my bookseller, come in my way; and so I am told by him that Mr. Kirton is utterly undone, and made 2000*l.* or 3000*l.* worse than nothing, from being worth 7000*l.* or 8000*l.* He do believe there is above 150,000*l.* of books burned; all the great booksellers almost undone: not only these, but their warehouses at their Hall and under Christ Church, and elsewhere, being all burned. A great want, therefore, there will be of books, specially Latin books and foreign books; and, among others, the Polyglottes and new Bible, which he believes will be presently worth 40*l.* a piece."]

* Query Galloway ?

Part of the Catalogue of the Rich MSS., by Forshall, was burnt while in sheets, 1838.

The Great Exhibition Catalogue, &c., burnt at Clowes & Son's, Duke Street, Stamford Street, 1852.

Part of the MS. of Doddridge's *Expositor* was accidentally burnt in June, 1750.

At the Houses of Parliament, Oct. 16, 1834, and at the Tower of London, many valuable books and documents were burnt.

Robert Robinson of Cambridge collected most of the materials for a history of public preaching, but these he himself burnt and otherwise destroyed.

"Throughout the Russian empire the Czar forbids the study of the literature and philosophy of our ancestors, and the more effectually to seal up the lessons of political wisdom impressed on the minds of men by the perusal of our great authors, our Demosthenes, and our Plato, — he has ordered them to be burnt wherever they are found!" — From Letter from Athens in *The Times* of Dec. 22nd, 1854.

The records of the Hospital of St. Cross were burnt by a Mrs. Wright, who had been left in charge of the house, *temp.* Jas. I. See "N. & Q.," Vol. x., p. 43.

Such are a few of the examples on record of the destruction of books and papers by fire, and but a few of the myriad instances which have occurred. Nearly every one is from books in my own limited collection. B. H. Cowper.

FIRE-ARMS: SHAKSPEARE AND MILTON ANTICIPATED.

It is very well known that Shakspeare makes his carpet-knight, when visiting the field of Holmedon after the battle, declaim against gunpowder and fire-arms as a vile and cowardly means of destroying brave men; and that Milton ascribes the invention to Satan. In the former the courtier says:

"And that it was great pity, so it was
That villanous salt-petre should be dug
Out of the bowels of the harmless earth,
Which many a good tall [brave] fellow had destroy'd
So cowardly; and but for these vile guns,
He would himself have been a soldier."
1st Part *Henry VI.*, Act I. Sc. 3.

In Milton, Satan in council with his angels proposes to dig up and temper certain metals:

"Which into hollow engines long and round,
Which, ramm'd, at the other bore with touch of fire
Dilated and infuriate, shall send forth
From far with thundering noise, among our foes
Such implements of mischief as shall dash
To pieces and o'erwhelm whatever stands
Adverse, and they shall fear we have disarm'd
The Thunderer of his only dreaded bolt."
Par. Lost, b. vi. l. 398, &c.

Addison says, "It was certainly a very bold thought in our author to ascribe the first use of artillery to the rebel angels;" and that "such a pernicious invention may be well supposed to have proceeded from such authors." (*Spectator*, No. 333.) But he does not seem to have been aware that the same thought had previously been expressed both by Ariosto and Cervantes.

Ariosto represents the King of Frisia as employing in battle the first invented cannon, by means of which he twice obtains the victory:

"Porta alcun' arme, che l' antica gente
Non vide mai, ne, fuor ch' a lui, la nova;
Un ferro bugio, lungo da due braccia,
Dentro a cui polve ed una palla caccia," &c.

"He bore certain arms unknown to former times, and in our own only used by him; an iron tube, two cubits long, into which he rammed powder and a ball," &c. — *Orlando Furioso*, canto ix. st. 28, 29.

Like a true knight-errant, Orlando, having conquered this formidable monarch, would take no part of the spoil, except the gun, which he intended not for his own defence, but to throw into the sea; "for he always deemed it the act of a feeble spirit to take an advantage in any enterprise." Wherefore, addressing the gun, he exclaims:

"Perche più non stea
Mai cavalier per te d' esser ardito,
Ne quante il buono val, mai più si vanti
Il rio per te valer, qui giù rimanti.
Oh maladetto, oh abominoso ordigno!
Che fabbricato nel tartareo fondo
Fosti per man di Belzebu maligno,
Che ruinar per te disegnò il mondo,
All' inferno, onde usciti, ti rassigno.
Così dicendo lo gitto in profondo."

"'That the valour of the knight may never be ascribed to thee, *nor the coward be enabled, by the advantage which thou givest him, to overcome the brave*, lie thou there below. Oh, cursed instrument! oh, abominable device! fabricated in *the depth of Tartarus by Beelzebub*, who by thee intended to lay waste the world; I consign thee to the hell from whence thou camest.' So saying he threw it into the abyss." — *Ibid.* st. 90, 91.

I do not remember to have seen the coincidence noticed between the passages above quoted from our two great poets, and the following sentiment of the renowned cavalier Don Quixote de la Mancha, in his "Curious Discourse on Arms and Letters:"

"Bien hayan aquellos benditos siglos que carecieron de la espantable furia de aquestos endemoniados instrumentos de la artillería, á cuyo inventor tengo para mí que en el infierno se la está dando el premio de su diabólica invencion, con la qual dió causa que un infame y cobarde brazo quite la vida á un valeroso caballero, y que sin saber cómo ó por donde, en la mitad del corage y brio que enciende y anima á los valientes pechas, llega una desmandada bala, disparada de quien quizá huyó y se espantó del resplandor que hizo el fuego al disparar de la maldita máquina, y corta y acaba en un instante los pensamientos y vida de quien la mareçia gozar luengos siglos. Y así considerando esto, estoy por decir que en alma me pesa de haber tomado este exercicio de caballero andante en edad tan detestable como en esta en que ahora vivimos, porque aunque á mi ningun peligro me pone miedo, toda-

vía me pone rezelo pensar si la pólvora y el estaño me han de quitar la ocasion de hacerme famoso y conocido por el valor de mi brazo y filos de mi espada, per todo lo descubierto de la tierra."

"Happy were those blessed ages that were strangers to the horrible fury of those infernal instruments of artillery, *whose inventor*, I very believe, *is now in hell*, receiving the reward of his *diabolical invention*, by means of which *the hand of an infamous coward can deprive the most valiant cavalier of life*, and through which without knowing how or from whence, in the midst of that courage and resolution which fires and animates gallant spirits, comes a chance ball, shot off perhaps, by one that fled and was frightened at the flash of his own *accursed machine*, and in an instant puts an end to the life and purposes of him who deserved to have lived for ages. And therefore, when I consider this, I am almost ready to regret having taken up the profession of a knight-errant in an age so detestable as this in which we live; for though no danger can daunt me, still it gives me some concern to think that *powder and lead* may deprive me of the opportunity of becoming famous and renowned through the whole world, for the valour of my arm and the keenness of my steel."—Tom. ii. 1ª parte, cap. xxxviii.

J. W. THOMAS.

Dewsbury.

Minor Notes.

Nugent. — As some workmen were repairing the floor of the church of St. Mary's, Tuam, they dug up a coffin plate, on which was the following inscription: "John Nugent, second son of ye Rt. Hon. ye Earl Westmeath, aged 26 years; died 30 June, Anno Dom. 1725." (From *Saunders's Newspaper*, Dec. 8, 1853.) Y. S. M.

Lord Carlisle on "latebrosus." — Lord Carlisle, in his *Diary*, lately published, challenges any of his readers to translate the word *latebrosus* by an English equivalent, also one word. Now, it rather surprises me, that his lordship (evidently, from his beautiful Latin and English poetry, one of our most accomplished and classical scholars), should apply to others to do what, if he could not manage it, few would be likely to strive after: but, using the privilege he grants, I would venture to suggest that our adjective *obscure* renders the meaning as nearly as one language can the other. Thus:

". . . . O! might I here,
In solitude, live savage, in some glade
Obscure, where highest woods, impenetrable
To sun or starlight, spread their umbrage broad."

If *obscure* is not satisfactory, then we have *hidden*, which also expresses concealment and umbrageousness; and lastly *snug*, which appears best of all to correspond with the sense of *latebrosus*.

Would his lordship allow me, in return, to ask him how he construes the "improbus labor" of Virgil?

". . . Labor omnia vincit,
Improbus . . . . ."

More puzzling, I am inclined to think, than *latebrosus*. M.

University Club.

Inherent Strength and Sap of Nationalities and Hereditary Principles: — The French Protestants and the Poles. — This subject having been recently touched upon in "N. & Q.," will you permit me to say, that in the present eventful crisis of political affairs in Europe, and when the meditations of statesmen and warriors are wistfully directed towards the best means of counteracting the enormous ambition of Russia, it is well to draw consolation and instruction—as regards the restoration of Poland as a barrier on the West against Russian aggression — from observing the vital strength and permanency of nationalities and far-descended principles, even when long down—trodden and oppressed, and threatened, of set purpose, with utter extinction. Every means that a ruthless despotism can devise have been set in operation by Russia to extinguish national feelings and spirit in Poland, but in vain; and whenever the hour of her deliverance sounds its joyous peal, we shall see her start from her wakeful watch, burning with life and energy. Thus it was with the Protestants in France, when restored to a part only of their natural rights by Louis XVI., in 1787, just before the great Revolution.

Weiss, in his valuable *History of the French Protestant Refugees*, says:

"It was admirable to observe that this people, excluded for more than a century from all employments, impeded in all professions, hunted like wolves in the forests and mountains, without schools, without any family recognised by law, without any certain inheritance, had lost nothing of its ancient energy."

The imperfect legislation of 1787 was soon completed by successive decrees of the revolutionary government, which, in this respect at least, is entitled to the eternal gratitude of mankind.

R. M. O. P.

Apple-trees in America. — In 1629 apples were cultivated in Massachusetts, the seed having been imported from England by order of the governor and company of the colony. Governor's Island, in Boston harbour, was given to Governor Winthrop in 1632, on condition that he should plant an orchard upon it. The famous Baldwin apple, not unknown in England, originated in Massachusetts, and in that portion of the State now known as Somerville. (*New York Sun*, Dec. 1854.)

W. W.

Malta.

Longevity.—Last evening (Feb. 2, 1855) died in Wade Street, Poplar, Mr. G. Fletcher, who was born on February 2, 1747. He therefore died on his birthday, and was aged exactly one hundred and eight. His personal appearance was tall and spare, somewhat stooping in his gait. He fought

as a soldier in the American war; and at the commencement of this century engaged in the service of the West India Dock Company, where he continued for many years. His end was hastened by a fall from a cart on Blackheath last summer. He was considered a very good man; and, till within these few months, has been accustomed to preach occasionally for the Wesleyans, to whom he was attached. A portrait of this truly remarkable man was published about twelve months since: and a letter appeared in *The Times* respecting him just at the close of last year. I am sorry I cannot now furnish you with a fuller notice of this patriarch, who appears to have been much respected. B. H. C.

Charles II.'s Cap.—On the return of Capt. Sir Richard Haddock, after the battle of Solebay, King Charles II. bestowed upon him a very singular and whimsical mark of his royal favour, a satin cap which he took from his own head and placed upon Sir Richard's. It is still preserved in the family, with the following account pinned to it:

"This satin cap was given by King Charles the Second in the year 1672 to Sir Richard Haddock, after the English battle with the Dutch, when he had been Captain of the 'Royal James,' under the command of the Earl of Sandwich, which ship was burnt, and Sir Richard had been wounded; given him on his return to London."—*Naval Chronicle*, xvi. 198.

E. H. A.

Queries.

KHUTOR MACKENZIE, ETC.

What is known of the personage, "Mackenzie of that ilk," as his countrymen would say, whose estate or farm is so frequently mentioned in the Crimean dispatches? Is it to him that the Prince de Ligne refers; and his family, at whose hands the prince received the graceful hospitality of which he speaks in one of his letters from the Heracleontic Chersonesus (1787)?

"Comme je revenois sous la conduite de mon connétable, j'ai cru me tromper en voyant une maison au milieu de déserts odoriférans, mais plats et verts comme un billard. J'ai bien cru me tromper davantage en la trouvant blanche, propre, entourée d'un terrain cultivé, dont la moitié étoit un verger, et l'autre moitié un potager, qui traversoit le plus pur et le plus rapide des ruisseaux; mais j'ai été bien plus surpris encore d'en voir sortir deux figures célestes habillées en blanc, qui m'ont proposé de m'asseoir à une table couverte de fleurs, sur laquelle il y avait du beurre, et de la crême. Je me rappelai les déjêuners des romans anglois. C'étoient les filles d'un riche fermier que le ministre de Russie à Londres avoit envoyé au prince Potemkin, pour faire des essais d'agriculture en Tauride. J'en reviens aux admirations et aux merveilles. Nous avons trouvé des ports, des armées et des flottes dans l'état le plus brillant. Cherson et Sévastopol surpassent tout ce qu'on peut en dire."—*Lettres et Pensées du Maréchal Prince de Ligne*, Paris et Génève, 8vo. 1809, p. 76.

This eminent strategist enjoyed the confidence of the Empress Catherine, "auprès de laquelle," according to the *Bib. Universelle*, "les grâces de son esprit, autant que sa belle et noble physiognomie, lui avait fait obtenir des succès de plus d'un genre." One of these was the gift of an estate in the Crimea; and his letters from that storied land, which recent events have made

"The ocean to the river of our thoughts,"

possess so peculiar an interest at the present moment, that I am led to think that a few extracts from them (as the book is not common) may not be thought to occupy space unworthily.

The Fortification of Sebastopol.—

"Vous savez, dit l'Impératrice, que votre France, sans savoir pourquoi, protège toujours les Musulmans. Ségur pâlit, Nassau rougit, Fitzherbert bailla, Cobenzl s'agita, et je ris. Eh bien, point du tout; il n'avoit été question que de bâtir un magasin dans une des sept anses du fameux port de Sévastopol. Quand je parle de mes espérances à ce sujet à Ségur, il me dit:—Nous perdrions les échelles du levant; et je lui réponds:—Il faut tirer l'échelle après la sottise ministérielle que vous venez de faire par votre confession générale de pauvreté à l'assemblée ridicule des Notables."—P. 49.

Classic Recollections of the Crimea.—

"C'est peut-être ici qu'Ovide écrivoit; peut-être il étoit assis où je suis. Ses élégies sont de Ponte: voilà le Pont-Euxin; ceci a appartenu à Mithridate, Roi de Pont; et comme le lieu de l'exil d'Ovide est assez incertain, j'ai plus de droit à croire que c'est ici qu'à *Carantschebes*, ainsi que le prétendent les Transilvains.

"Leur titre à cette prétention c'est: *Cara mia sedes*, dont ils s'imaginent que la prononciation corrompue a fait le nom que je viens de citer. Oui, c'est Parthenizza, dont l'accent Tartare a changé le nom Grec, qui étoit Parthenion, et vouloit dire Vierge; c'est ce fameux cap Parthenion où il s'est passé tant de choses: c'est ici que la mythologie exaltoit l'imagination. Tous les talens au service des Dieux de la fable exerçoient ici leur empire. Veux-je un instant quitter la fable pour l'histoire? Je découvre Eupatori, fondée par Mithridate: je ramasse ici près, dans ce vieux Cherson, des débris de colonnes d'albâtre; je rencontre des restes d'aqueducs et des murs qui me présentent une enceinte aussi grande à la fois que Londres et Paris. Ces deux villes passeront comme celle-là."—P. 66.

The Niece of the last Khan.—

"Je n'ai aperçu qu'une seule femme: c'est une Princesse du sang, la nièce du dernier Sultan Saym Gheray. L'Impératrice, devant qui elle se dévoila, m'a fait cacher derrière un écran; elle étoit belle comme le jour, et avoit plus de diamans que toutes nos femmes de Vienne ensemble, et c'est beaucoup dire."—P. 82.

Impressions and Reflections.—

"Je comptois élever mon âme, en arrivant dans le Tauride, par les grandes choses vraies et fausses qui s'y sont passées. Mon esprit étoit prêt à se tourner vers l'héroïque avec Mithridate, le fabuleux avec Iphigénie, le militaire avec les Romains, les beaux-arts avecs les Grecs, le brigandage avec les Tartares, et le mercantile avec les Génois. Tous ces gens-là me sont assez familiers: mais

en voici bien d'un autre, vraiment; ils ont tous disparu pour les Mille et une nuits. Je suis dans le Harem du dernier Kan de Crimée; qui a eu bien tort de lever son camp, et d'abandonner, il y a quatre ans, aux Russes, le plus beau pays du monde. Le sort m'a destiné la chambre de la plus jolie de ses sultanes, et à Ségur celle du premier de ses eunuques noirs."—P. 51.

Military Costume and Accoutrements. —

"Le Turcs m'ont fait faire une autre réflexion très-importante. Ils courent, ils grimpent, ils sautent, parce qu'ils sont armés et habillés à la légère. Le poids que portent les sots Chrétiens les empêche presque de se mouvoir."—P. 172.

I would willingly quote more if space allowed, especially from chap. xi., where the character of the Turks is drawn with the vigorous hand which has so skilfully traced the portraiture of Prince Potemkin (p. 164.), "véritablement un chef-d'œuvre," as the editress of this volume, Madame de Staël, observes.

The collected works of this *spirituel* warrior were published in 30 vols. 12mo., Vienna and Dresden, 1807; and a reference to the second division, "Œuvres militaires et sentimentaires," will not be found unproductive of interest.

WILLIAM BATES.

Birmingham.

Minor Queries.

"*A Soldier's Fortune.*"—One of the works by Mrs. Marsh, the author of *Emilie Windham*, and other popular novels, which is named *The Triumphs of Time*, contains two tales translated from the French. The first of these is taken from De Vigny's *Vie Militaire*. Who was the author of the other, called by the translator *A Soldier's Fortune?* It is a very interesting story; and would, with slight alterations, such as the omission of superfluous oaths, be a popular and useful tale for the young and for the working classes—showing forth as it does the benevolence of a sister of charity and of a poor apothecary, and the hardships of a soldier's life. Now that there is so much brotherly feeling between the armies, tales of this kind, which throw light upon the amiable points of French character, might be usefully disseminated; though we hope never to lose the strong points of English rectitude, through admiration of scenic sentimentality. I have endeavoured in vain to discover the author of *A Soldier's Fortune.* C. (2)

Rogers and Hughes.—I have a small oil picture by Rogers, which must have been painted about the time of Nieson, and another by Hughes (son of a Sir R. Hughes); who died young, and just after he had been appointed portrait painter to Her Majesty! so the story is told. Can any of your readers oblige me with information as to either of these parties? R. L.

Advowsons alienated to manorial Lords, how?—Hutchins records, in his *History of Dorsetshire*, that twenty-seven advowsons of rectories and seven of vicarages passed from religious houses at the Reformation to the several lords of the manors in which the churches were situate. Many others became vested in the Crown, in private individuals, and in colleges, by legal tenure; but the process is not named by which manorial lords became seised of their advowsons. Is that process known? J. D.

Enigmatical Verses.—In the Additional MS. 9351., in the British Museum, is a treatise in Latin on the games of Chess, Tables (*i.e.* backgammon), and Merells; illustrated with numerous diagrams. It was compiled by an inhabitant of Bologna, who conceals his name in some obscure rhythmical verses prefixed by way of preface. The treatise is dated by the rubricator 1466, which is probably the date of transcription; but the period of its composition may be much earlier. The verses are as follows, copied literally:

"Ubicunque fueris: ut sis generosus.
Nec te subdes ociis: nam vir ociosus.
Sive sit ignobilis: sive generosus.
Ut testatur sapiens: erit viciosus.
Ut a te removeas vicium prefatum: legas et intelligas hunc meum tractatum.
Et sic cum nobillibus cordis ad optatum: certus sum quod poteris invenire statum.
Statum ad scacarii me volvo partita: in quo multipliciter fiunt infinita.
Quorum hic sunt plurima luculenter scita: ne forte mens labilis quamcumque sit oblita.
Ibi semel positum nunquam iteratur: postea de Tabulis certum dogma datur.
Tum Mexillos [*l.* Merellos] docet quibus plebs jocatur: et sic sub compendio liber terminatur.
Hec hujus opusculi series est tota. Quis sim scire poteris traddens tot ignota.
Versum [*pro* versuum] principiis sillabas tu nota. Eorundem media litera remota.
Civis sum Bononie ista qui collegi. Qui sub breviloquio varia compegi.
Disponente domino opus quod peregi. Presentari principi posset sive regi."

Is there any reader of "N. & Q." who can assist me in decyphering the name thus enigmatically expressed? *μ.*

Etching by Rembrandt.—I have by me an etching of Rembrandt's representing the death of a person of consequence. To the right of the bed are some priests, to the left the doctors and nurses and afflicted relatives, and a group of staring gossiping attendants about the door. The attitudes and countenances are quite wonderfully natural. Of course this etching must be well known; but my Query is, Whose death is it supposed to represent? ANON.

Decrees issued by the Congregation of the Index.—I have just received through my bookseller

(who on inquiry is not able to give me the information I seek) seven "Decreta" issued by the Congregation of the Index, each specifying sundry books as prohibited:

"Itaque nemo cujuscumque gradus et conditionis prædicta Opera damnata atque proscripta, quocumque loco, et quocumque idiomate, aut in posterum edere, aut edita legere, vel retinere audeat sed locorum Ordinariis, aut hæreticæ pravitatis Inquisitoribus ea tradere teneatur, sub pœnis in Indice librorum vetitorum indictis."

These Decrees are octavo size, each Decree occupying with the works specified two and a half pages, printed at *Rome: Ex Typographia Rev. Cam. Apost.* The dates of those I possess are: April 26, 1853; July 24, 1853; September 5, 1853; December 10, 1853; February 13, 1854; April 6, 1854; September 5, 1854. Now my Queries on these are:

1. How can I obtain these regularly as issued?
2. Where could I get an accurate list of the dates of those issued since the publication of the last Index at Rome. (Query 1835; I have its Mechlin reprint of 1843.)
3. Are these Decrees published in any collected *official* form? and where?
4. Are similar decrees issued in Spain? and if so, how can they be procured? ENIVRI.

Cushendall, co. Antrim.

New Moon. — Will any correspondent favour me with an accurate rule for finding the time of new moon? The rules I have met with are hardly intelligible to an unastronomical capacity.

E. S. TAYLOR.

Numismatic. — I have in my possession a small bronze coin which I found in the neighbourhood of Trasimene. On the obverse is a head of a negro, the reverse has an elephant, both beautifully designed. This coin has no inscription. I should be very much obliged to any one who could give me any particulars on its origin.

F. DE BERNHARDT.

34. Dover Street, Piccadilly.

Colonel Norman buried in Guernsey. — It is said that this gentleman, or some one bearing the name of Norman, whether a military man or a civilian, is buried in a churchyard distant a very few miles (a morning drive) from Peter le Port, Guernsey; and that the tombstone records that he was the son of a Norman of Bleadon, or Bridgewater, in Somerset. A copy of the inscription, together with any particulars relating to this Norman, or his family, would not only gratify the curiosity, but perhaps prove greatly to the benefit of A DESCENDANT.

House of Coburg. — The present Queen will, I presume, be the last sovereign of the Brunswick line. The Prince of Wales, when he comes to the throne, will be the first of a new dynasty. We have had in succession the Plantagenets, the Tudors, the Stuarts, and the Guelphs. Will some one of your correspondents supply the surname of the Coburg family? E. H. A.

"*Yew Tree Avenue*" *at Tytherley, Hants.* — When and by whom made? A. W.

"*Leigh Hunt's Journal.*" — I should feel very grateful to any of your readers who would favour me with information of the quantity of numbers issued of this work, and where I could procure one or more copies. GEO. NEWBOLD.

Campion's "Decem Rationes."—In 1581, Father Campion printed, at a private press at Stonor, an edition of his famous *Decem Rationes*, four hundred copies of which were secretly distributed at Oxford before the great University Meeting. There is no copy of this edition in the British Museum or the Bodleian. Can one be pointed out in any public or private library? C. D. R.

De Caut Family. — Could any of your correspondents furnish me with the genealogy of the family of De Caut, who it is supposed fled to the eastern coast of England at the time of the revocation of the Edict of Nantes? And whether any of their descendants are known now to exist in the mother country (France)? W. H. TILLETT.

Wycklyffe, and the Doctrine of Dominion founded in Grace. — In the Advertisement to Dr. Todd's edition of Wycklyffe's *Three Treatises*, the following passage occurs:

"They [the doctrines of the 'Treatise on the Church'] differ, in fact, but little from the dangerous and anti-social principles afterwards put forward by the extreme Puritans of a subsequent age, who maintained that Dominion was founded in Grace," &c.

INQUIRER would feel much obliged if any of the contributors to "N. & Q." would point out the paragraph in the "Treatise on the Church," which appears to show that Wycklyffe maintained the Doctrine of Dominion being founded in Grace?

The careful and erudite manner in which the above work has been edited, is felt by INQUIRER not only as an obligation to himself as a reader of Church history, but renders him a little doubtful as to the propriety of querying anything asserted by the editor in connexion with it. He writes, however, solely for information, after having carefully examined the work referred to himself.

Latimer or Latymer.—Sir John Latimer, second son of William, first Lord Latimer of Danby, who died in 1305, married Joan, daughter and heiress of Sir William de Gouis, Knt. (Burke's *Extinct Peerage.*) Could this have been the same person who, in Harl. MS. 1451. is called Robert Latymer (died 1336), who married Joan, daughter of William Goude (died 1311)? And which spelling

is correct? This Robert was father of Sir Robert Latymer of Fittiford, Dorsetshire, Knt., in 1379. What arms did Gouis or Goude bear? And what were the arms of Walter Ledit, Baron of Warden, in Northamptonshire, grandfather of Sir John Latimer? The Latymer arms in the above MS. are given as "Gules, a cross patoncée or, charged with five roundlets sa." Y. S. M.

Edward Gibbes. — A Genealogist would be obliged by any information respecting the ancestry and burial of Edward Gibbes, Esq., Deputy-Governor of Chepstow Castle, and major in the army; he is described as of Gloucestershire, and left a son, Edward Gibbes, Esq., of the city of Gloucester, born 1666, and buried at Barrow in 1703, aged thirty-six. He is supposed to have had a younger son.

Minor Queries with Answers.

Reviews of Charles Auchester. — Can any of your correspondents tell me where I can find a book called *Charles Auchester* reviewed, which was published in 1853? A Cecilian.

[It was reviewed in *The Athenæum* of Nov. 12, 1853, p. 1352., and in the *Literary Gaz.* of Oct. 1, 1853, p. 953.]

"*Where Scoggin looked for his Knife*," &c. — Trial of Elizabeth Cellier for writing and publishing a libel.

"*Cellier.* I desire George Grange may be called. (Who was sworn.)

Mr. Baron Weston. What can you say for Mrs. Cellier? Tell me what questions you will ask him?

Cellier. I desire to know whether I did not send him to find witnesses? Who he went for? What answers they returned? And where they be?

Mr. Bar. Weston. Well, what witnesses were you sent to look for?

Grange. I went to look for one Mrs. Sheldon, that lives in Sir Joseph Sheldon's house; they told me she was in Essex. I went to the coach to send for her.

Mr. Bar. Weston. Why, Scoggin looked for his knife on the house-top."— *State Trials*, vol. iii. p. 97., second edition, 1730.

The learned baron here evidently quotes a proverb, and one which I cannot find in Ray, or any collection that I have consulted. Can you, Mr. Editor, or any of your numerous correspondents, point out where it is to be found, or give any clue as to what its allusion is? C. de D.

[This seems to be one of Scoggin's jests, and will probably be found in the following scarce work, "*The First and Best Part of Scoggin's Iests*: full of witty Mirth and pleasant Shifts, done by him in France and other Places: being a Preservative against Melancholy, gathered by Andrew Boord, Doctor of Physicke, London, 12mo., 1626." Some notices of Scogan, or Scoggin, will be found in Warton's *Hist. of English Poetry*, vol. ii. p. 335., edit. 1840; Malone's notes to Shakspeare, 2 *Hen. IV.*, Act III. Sc. 2.; and Nares's *Glossary*, s. v.]

Hats. — Can you tell me the meaning of the following entries in the book of the churchwardens' accounts of the parish of Woodbury, in Devonshire?

"Mich^{s} 1576 to Mich^{s} 1577. — Paid to the Commissioners for wearing of hattes, 12*s.*"

"Mich^{s} 1577 to Mich^{s} 1578. — To Gregory Stoke as concerning hattes, 18*d.*"

Henry H. Gibbs.

Frognal.

[These entries seem to relate to the act passed in 1571, 13 Elizabeth, c. 19., for the continuance of making and wearing woollen caps, in behalf of the trade of Cappers, when it was enacted, that "every person (except ladies, peers, &c.) shall on Sundays and holidays wear on their head a cap of wool, made in England, by the Cappers; penalty, 3*s.* 4*d.* per day." This act was repealed by 39 Eliz. c. 18.]

Book-worm. — I am desirous of information as to the nature, &c. of the worm which injures old books, and any means of checking and destroying it. B. W.

[Among other means to prevent the ravages of this insect, it has been recommended that the book be shut up in a box along with some camphor or hartshorn; the leaves opened, so as to allow the vapour to penetrate (*Gent. Mag.*, Feb. 1844, p. 114.). Another correspondent recommends a solution of corrosive sublimate of mercury in clean rain-water, applied with a pen or feather to the covers (*Ib.* June, 1844, p. 596.). Other directions are given in Rees's *Cyclopædia*, s. v., where will be found some notices of the different species of this mischievous insect. See also "N. & Q.," Vol. viii., p. 526.; and Vol. ix., p. 527.]

Sir Francis Stonor. — Sir Francis Stonor, Knt., of Stonor, co. Oxford, left money wherewith the stone rail about the King's Bath, Bath, was erected. Can any of your correspondents supply me with information concerning him or his family? R. Wilbraham Falconer, M.D.

Bath.

[Some notices of the Stonor family will be found in *Magna Britanniæ*, vol. iv. p. 425.; and *Beauties of England and Wales*, vol. xii. part ii. p. 322.]

Replies.

The "Dictionarium Anglicum" used by Skinner.

(Vol. xi., p. 122.)

It is singular that the question put by Mr. Way has never been raised before, for Skinner, in his *Etymologicon*, has availed himself so largely of this "English Dictionary," as naturally to lead to inquiry; perhaps it was to some, who would take interest in its identification, considered too obvious for remark. For myself I must confess, without ever attempting to verify the quotations, I concluded that they were made either from Blount's *Glossographia*, or Phillips's *New World*

of Words, as the most copious English dictionaries produced about that time. In using these two books I had often been struck with the remarkable similarity of the explanations of obsolete words, and concluded that one must have copied from the other, or else both from some common source.

Mr. Way's question led me to examine more closely. My first reference was to Blount's *Glossographia*, of which the only edition accessible to me at present is the fifth, printed in 1681. In this *Gowts* does not appear, but we have "*Goutes*, common sinks or sewers." Of the other words mentioned by Mr. Way we have the following only:—*Hames*, *Heck*, *Mond*, *Paisage*, *Posade*, *Spruints*, *Tanacles*, *Ruttier*, *Wreedt*, *Bagatell*, *Berry* (explained thus, "a dwelling-place or court: the chief house of a manor, or the lord's seat, is so called in some parts of England to this day, especially in Herefordshire, where there are the *Berries* of Luston, Stockton," &c.), *Griffe graffe*, *Himple*, *Tampoon*, *Vaudevil*. I concluded, therefore, that this could not be the dictionary cited. I then turned to Edward Phillips's *New World of Words, or a General English Dictionary*, the third edition, 1671, fol. Here *Gowts* does not appear in any form, but *all* the other words, with exactly the explanations cited by Skinner; so that I at once concluded that it must be the first edition of this book which he quotes, and in which probably the author's name does not appear, but merely his initials E. P., and it is possible that *Gowts* would there be found.

It appears that the first edition of Blount's *Glossographia* was published in 1656, and in 1658 the first edition of Phillips's *World of Words*. There was naturally a rivalry between the two publications. Not having any of the earlier editions of the *Glossographia* at hand, I cannot say who commenced the attack, but in the preface to this third edition of the *World of Words*, Phillips thus glances at some of the defects of his rival:

"I do not deny, indeed, but that there are many words in this book (though fewer than in other books of this kind) which I would *not* recommend to any for the purity or reputation of them; but withall I have set my mark upon them, to beware of them either in discourse or writing; and if any of them have chanc't to have escap't the Obelisk, there can arise no other inconvenience from it but an occasion to exercise the choice and judgement of the reader (especially being forewarned), who if he have a fancy capable to judge of the harmony of words, and their musical cadence, cannot but discern when a word falls naturally from the Latin termination, when forc't and torn from it, as *Imbellick*, which might indeed come from *Imbellicus*, if any such word were; but how they can handsomely deduce it from *Imbellis*, is hard to resolve; if this be bad, *imprescriptible* is worse, being derived neither I nor anybody else know how, since *Præscriptum* is the nearest they can go. Nor less to be exploded is the word *Suicide*, which may as well seem to participate of *Sus*, a sow, as from *Sui*. There are also, worth the pains of avoiding, certain kind of mule-words, propagated of a Latin sire and Greek dam, such as *Acrilogie*, *Aurigraphy*, and others *ejusdem farinæ*."

Now these words are to be found in Blount's *Glossographia;* and smarting under this mild censure, and perhaps from being interfered with by a learned and able rival, it appears that he published a pamphlet in 1673 in folio, so that it might be bound with his rival's book, under the following title:

"A World of Errors discovered in the New World of Words, or General English Dictionary; and *Nomothetes*, or the Interpreter of the Law."

The *Nomothetes* being also a rival publication to Blount's *Law-Dictionary*. This pamphlet I have not seen.

Skinner, although he has so copiously availed himself of Phillips in regard to obsolete words, has not been grateful to him, but deals out his censure on many occasions. Thus *in voce*

"*Borith*, Authori Dict. Angl. apud quem solum occurrit, exp. herba quâ fullones maculas pannis eximunt; utinam vulgatius herbæ nomen protulisset, vel cujus provinciæ propria sit, hæc vox nam certè communis non est, ostendisset; interim proclive et justum est ipsum hanc, ut et multas alias, ex proprio cerebro finxisse existimare."

Under the word *Cosh*, after giving the explanation of Phillips, he says: "ridiculè ut solet omnia;" and under *Dag* he thus breaks out:

"Vox qui hoc sensu in solo Dict. Angl. occurrit, ubi notare est miserrimam Authoris ignorantiam, qui Tormentum bellicum manuarium minus *a pistoll* exponit, et dictum putat à Dacis, qui primi hoc armorum genere usi sunt. Imò ultimi omnium Europæ populorum. v. *Dag*, in Et. Gen."

We turn to *Dagger* in the *Etymol. Generale*, and find the absurdity on the part of Skinner, who there says:

"Author Dict. Angl. *Dag* et *Dagger*, à Dacis gente nobili dicta putat, quod unde resciverit nescio. Satis feliciter alludit Gr. Θήγω, Acuo!"

Under the word *Colloch* Skinner says: "Credo igitur Authorem hic, ut ferè semper, somniasse;" and under *Rigols*, "Author somniando, ut solet," &c. In other places, "pro more Authoris exponitur absurdissime," &c. The *Etymologicon* is a highly valuable book, no doubt; but the tables might well be turned upon its author in regard to absurd etymologies. Skinner was a Lincolnshire man, and has preserved to us many local words. He was no doubt of the family referred to by your correspondent Chartham, at p. 128. of this volume. He died in 1667, and his book, which was not published until 1671, did not receive the advantage of his own ultimate revision.

The dictionary of Phillips is interesting as well as useful, for in it we fancy we trace the influence of the compiler's uncle, the illustrious Milton. There are many references to poetic fable, and, among others, one which would certainly have

struck the eye of SIR FREDERIC MADDEN when he had occasion to consult the book:

"HAVELOCK, a certain Danish foundling of the royal blood; who, as it is reported, was fostered by one Grime, a merchant, and from a scullen in the king's kitchen, was for his valour and conduct in military affairs, promoted to the marriage of the king's daughter."

That the word *Gowts* will be found in the first edition of 1658 I make no doubt, as I find it in the *Gazophylacium Anglicanum*, 1689, which has borrowed much from Phillips, thus:

"*Gowts*, a word much used in Somersetshire, signifying canals, or pipes under ground; from the Fr.-G. *Gouttes*, drops; whence comes the word *Esgouter*, to run down drop by drop; all from the Latin *Gutta*, a drop."

The dictionary of Phillips continued popular for more than half a century; an edition, considerably enlarged, was given by John Kersey, *Philobibl.*, in 1706.

A work containing a complete chronological account of English lexicography and lexicographers, would be a most acceptable addition to linguistics and literary history. I have reason to think that my late friend, Mr. Douce, once contemplated something of the kind, and know that he had made collections on the subject. In the present more advanced state of philological inquiries, it is to be hoped that some one of the many highly qualified philologers of our time may be induced to achieve a work which might afford a complete historical view of the progressive changes in our language. S. W. SINGER.

South Lambeth.

The "singular difficulty now for the first time submitted" by MR. WAY "for investigation," under the above heading, admits of easy solution: if, without presumption, that may be termed easy of discovery, "which has been long sought in vain by Sir F. Madden, and which found the late Mr. Rodd at fault."

The *Dictionarium Anglicum*, used by Skinner, referred to by MR. WAY, is merely —

"The New World of English Words, or, a General Dictionary; containing the Interpretation of such hard Words as are derived from other Languages, whether Hebrew, &c. . . . . Collected and published by E. P. London: printed by E. Tyler for Nath. Brooke, at the Sign of the 'Angel' in Cornhill, 1658."

It is hardly necessary to say, that E. P. is Edward Phillips. W. R. ARROWSMITH.

Broad Heath, Presteign.

WORKS ON LOGIC PUBLISHED IN THE FIFTEENTH CENTURY.

(Vol. ii., p. 199.)

Your correspondent M. asks, "What is the earliest printed book on Logic?" He mentions the exposition of Petrus Hispanus by Joh. Versor, in 1473; and the *Summulæ* of Paulus Venetus, in 1474. If these dates are correct, there is little doubt that M. has discovered what he asks for. From Mr. Robert Blakey's valuable, but imperfect Catalogue of Works on Logic, appended to his *Essay on Logic*, I cull the following names of works on Logic published in the fifteenth century:

"Buridanus (J.), Summula in Logicam, S. L. 1487, 4to.
Andrea (Antoninus), Questiones in Aristotelis Logicam, 1489.
Albertus Magnus, Commentaria in iv libros Logicæ Aristot. Colon., 1490, fol.
Albertus Magnus, Opera ad Logicam pertinentia, Venet. 1494.
Albertus Magnus, Commentaria in Isagogen Porphyrii et in omnes libros Aristot. de vetere Logicâ: Col. Agr. 1494, fol.
Bricotus (Thomas), Abbre. Textus totius Logices: Paris, 1494.
Albertus Magnus, Epitomata sive Reparationes Logicæ veteris et novæ Aristot.: Col., 1496, 4to.
Van Brussel, Facillima in Aristotelis Logica Interpretatio: Paris, 1496, 4to.
Buridamus (J.), Compendium Logicæ: Venet., 1499.
Valerius (C.), De Dialecticâ, lib. iii.: Venet., 1499.
(Anonymous), Commentaria in iv libros novæ Logicæ secundum Processus bursæ Laurent. Colon. ubi Doctrina Alberti Magni, etc.: Colon., 1494, fol."

To these works from Blakey's Catalogue, I add the following:

"Comment. in prim. lib. pr. Anal. Aristot. Gr.: Venet., 1489.
Valla (Laurentius), De Dialecticâ: Venet., 1499."

I shall be obliged to any of your correspondents who may assist me in the completion of a Catalogue of Works on Logic published in the fifteenth century.

Has your correspondent M. ever seen the two works which he refers to? I have especial doubts as to the date he gives of the *Summulæ* of Venetus. Mistakes in dates are not uncommon in catalogues; *e.g.*, Mr. Blakey gives 1202 as the date of an edition of Noël's *Logique de Condillac!*

Perhaps PROF. DE MORGAN would assist me in completing the Catalogue in question.

C. MANSFIELD INGLEBY.

Birmingham.

THE LAST JACOBITES.

(Vol. x., p. 507.)

In spite of Valentine, Lord Cloncurry, with his obnoxious pamphlet, his connexion with the "United Irishmen," and his friendship for the Cardinal de York, I cannot help believing that your correspondent R. C. C. is correct in the view he takes of the Jacobites as they existed in 1807. I could have wished the accomplished writer in *Household Words* to have given us his authorities. As he has not done so, a few remarks from me may not be deemed intrusive.

In Mr. R. Chambers' *History of the Rebellion of* 1745–6, we find the Cardinal de York described as "a mild, inoffensive man." We know that when in 1747 he was made Cardinal, the exiled Jacobites regarded his advancement as the final destruction of their hopes. Many of them did not scruple to "declare it of much worse consequence to them than even the battle of Culloden." (Mahon's *History of England*, vol. iii. p. 349.) From this time the Cardinal devoted himself to church affairs. On his brother's death, in 1788, the only steps he took towards declaring his title to the English throne, was to have a declaration read publicly, which had been prepared in 1784, when Charles was thought to be dying; and a medal struck, with the inscription, "Hen. ix. Ang. Rex," with the addition "Dei Gratia, sed non voluntate hominum." Surely the latter part of this inscription must have sounded as a satire to his ears, and to those of the adherents of his house who still remained.

Both Lord Mahon and Mr. Chambers consider the Jacobite party as *crushed* by the battle of Culloden. The executions on Tower Hill, and the wholesale butchery on Kennington Common, destroyed the strength of the friends of Charles, although Jacobitism existed as a sentiment much later. "But it became identified with the weakness of old age." It was a thing of the past. Tory rectors and country gentlemen were still wont to toast Prince Charles, just as their fathers had toasted the Chevalier St. George. They were vehement in their abuse of the House of Hanover, and in their admiration of the House of Stuart. But we obtain a fair estimate of the value of their good wishes in the case of Dr. Johnson. He confessed to Boswell that "the pleasure of cursing the House of Hanover and drinking King James's health was amply overbalanced by 300*l.* a year."

It appears to me that the writer in *Household Words* has confounded the lingering sentiment of 1788 (the date of Charles's death) with the active partizanship of 1745. Until he can prove his case against the "exemplary Cardinal," we must consider his statements as overstrained.

J. Virtue Wynen.

1. Portland Terrace, Dalston.

I doubt, with R. C. C., the statement in *Household Words*, but ask, What is the authority for his own, that Cardinal York bequeathed his papers to George III.? I always understood that the Cardinal bequeathed to George IV. the "George" which had been worn by Charles I., and some other crown jewels; but surely the Stuart Papers were purchased of the Abbé James Waters in or about 1810? These Papers having been thus incidentally referred to, I must draw attention to the fact, that for all historical purposes they might just as well have been sunk in the sea as buried in the Queen's library. Some years since (1847) one octavo volume was published; and we were told by the editor that the collection contained letters and documents "of great importance" to the elucidation of history; but he deferred any detailed account until the publication of "James' own correspondence." Not a single volume has been since published. How is this? The more or less sale—the more or less profit or loss—is too trifling to weigh either way. If the labour of arranging, preparing, annotating, be too great for the editor, let the papers be deposited in the Museum, and I cannot doubt that we should have them published forthwith. C. Y.

PROGRESSIVE GEOGRAPHY.

(Vol. xi., p. 146.)

A Student of History will find all the information he requires in the *Atlas Géographique, Astronomique et Historique, servant à l'intelligence de l'Histoire ancienne, du Moyen Age et moderne, et à la Lecture des Voyages les plus récens*, by G. Heck, fol., Paris, 1842. This Atlas, a copy of which I possess, consists of sixty-five maps, all executed in the most finished style of engraving, and truly admirable as a work of art. To give your correspondent some idea of the contents of this valuable series, I will enumerate the maps comprised under the head of France, stating at the same time, that he will find the geography of all other countries, ancient and modern, equally detailed in this excellent Atlas. The maps numbered 23, 25, and 26, give respectively:—23. France at the death of Louis the Young (1180); France after the Treaty of Brétigny (1364); France after the expulsion of the English (1461); France at the end of the reign of Francis I. (1546).—25. France under Louis XIV. (1700); France under the Consulate, after the Treaty of Luneville (1803).—26. The states of Central Europe at the time of the greatness of the French Empire (1813). All these maps, be it observed, are exclusive of those which relate to modern France, which alone comprise six maps. With respect to Poland, the "Carte comparative des Etats de l'ancienne Pologne" will supply every geographical particular with regard to that unfortunate and ill-used country which A Student of History can desire to know. In short, this valuable French Atlas may be said to impart not only the geographical position, but the historical progress, of the entire globe: and if your correspondent can succeed in obtaining a copy of it, I am sure he will agree with me in thinking it a perfect

gem, than which the art of engraving "can no farther go." JAMES SPENCE HARRY.

PHOTOGRAPHIC CORRESPONDENCE.

Copying Photographs. — The Italian figure and medallion makers have an ingenious and laudable mode of cheating one another. Signor Pilferini, for instance, buys a set of casts from rare medals of Signor Factorini, the first publisher. Signor Pilferini easily obtains sulphur moulds from these casts after treating them with boiled oil. The moulds yield new casts and enable Pilferini to undersell Factorini. Of course the former employs some middle man (who is unsuspected) to deal with the latter, and it is hard for the purchaser to say which casts came from the original moulds.

Something of this sort is going on with praiseworthy imitation among photographers. It is found that albumenized paper gives admirable negatives. I have seen such taken from natural ferns by superposition. You have only therefore to get a good positive — dismount it, copy it on albumenized paper, and you have a negative which will give copies very nearly equal to the original. I have been asked why I did not so copy some of the pictures in my collection by one of our best photographers, by way of a feeler, to know whether I would *allow* such as I possess to be so copied. But I have been long deaf in one ear, and chose to be deaf of that ear. However, I know I am wrong; for why should we allow ourselves to be outdone in rascality by so beggarly a set as these Italians?

ANTICOPY.

Ancient Lens. — The following extract from *The Athenæum* of 17th February (p. 201.), is interesting as showing that it is by no means impossible that photography may have been known to the ancients; and therefore should find a record in that part of "N. & Q.", which is devoted to that interesting art.

"In the Museo Borbonico of Naples," writes a correspondent, who has just returned from Italy, "and in the celebrated chamber which contains the engraved gems — gold and jewellery—found at Pompeii, I observed a *lens* of greenish glass, double convex, and of about three inches diameter. This, the custode informed me, upon inquiry, had been discovered within the last week or two in the new excavations at Pompeii (the street in which stands the house of the musicians). A slight flakiness of surface — the general manifestation of decay in glass — is remarkable on this, I believe, unique relic of antiquity. One would be, perhaps, inclined to suppose its use that of a burning-glass rather than of an optical instrument. It is very lenticular in section; and I am not aware that any notices of optic glasses have come down to us in classic literature." L. M. B.

Mr. Lake Price's Photographs. — We have received copies of four beautiful photographs recently published by Mr. Lake Price. They are entitled *Ginevra; The Baron's Welcome; Retour de Chasse;* and *The Court Cupboard,* and are copies of the pictures exhibited by this gentleman at the Photographic Exhibition, where they form, as we before observed, some of the most interesting objects in the room. These specimens are of an entirely new character, being marked by great artistic feeling, and great taste both in the grouping and in the arrangement of the various objects of art and vertu introduced as accessories. Mr. Price seems destined to add to the reputation which he has already acquired as an accomplished artist, by the skill which he is displaying in this new and interesting department of what in his hands may well be called Art.

Fading of Photographs. — The fading of photographs is, in my opinion, the most fatal blow which misfortune has dealt to the art. Bad pictures are not half so injurious. A purchaser has means of exercising his judgment of the value of a picture the moment he sees it; but he has no means of testing its durability. I have an early picture of MR. FOX TALBOT'S, which has a faded border all round where it was attached to the card-board. I have also had melancholy proofs of the truth of what has been said about the chemical action of some papers. Whether such papers be used for mounting, or form the leaves of the book in which you put your pictures, those pictures become partially bleached. A friend of mine, who is not only a good photographer but an excellent chemist, is terribly afraid of paste. He says he is sure that his paste, though simply and carefully prepared, has helped to destroy his pictures. He therefore betook himself to clean gum arabic. Upon this representation, some time ago, I tried the gum arabic, applying it all over the backs of the pictures. It did not turn dark (as I had been told by some that it would), and up to this time the pictures remain unchanged. If the gum arabic be in itself innocent, surely it may also be preservative; that is, it may form a wall between the picture and the mounting, so as to protect the former against chemical ingredients that may exist in the latter. N.

Replies to Minor Queries.

Psalms printed in New England (Vol. xi., p. 153.). — A copy of this most rare volume is among Bishop Tanner's books in the Bodleian Library. The full title and a collation will be found in Archdeacon Cotton's account of *Editions of the Bible and Parts thereof in English,* printed at Oxford, at the University Press, 1852, in 8vo. This very valuable and correct manual is not as generally known as it deserves; but to all persons interested in early translations of the Old and New Testament, or the Psalms, or in the various editions of the same, no authority can be more relied on, and no information can be more satisfactory, than will be found in Dr. Cotton's book.

In consulting the volume to which I have referred, it must be borne in mind that Dr. Cotton does not profess to record editions of the *authorised translation* (unaccompanied by notes or having some peculiarity) *after the year* 1611; nor does he enumerate editions of the Psalms, as translated by Sternhold and Hopkins, *after* 1700, nor of Brady and Tate's version *after* 1728.

This is a necessary caution, since in more than one bookseller's catalogue you sometimes meet with "not noticed by Dr. Cotton," when if he had noticed the volume in question he would have departed from his original design. P. B.

Raleigh's "Silent Lover" (Vol. xi., p. 101.). — The lines given by T. Q. C., which he justly describes as "graceful," are by Sir Walter Raleigh. The poem is entitled *The Silent Lover,* and con-

sists of *nine* stanzas, of which those given by C. are the 2nd, 4th, 5th, and 8th. The variations are so numerous, that your correspondent has probably given the lines from memory. This poem has been hardly treated. Ellis and Campbell give seven stanzas only; Ritson eight, omitting the first:

"Passions are liken'd best to floods and streams;
The shallow murmur, but the deep are dumb.
So, when affections yield discourse, it seems
The bottom is but shallow whence they come:
They that are rich in words must needs discover,
They are but poor in that which makes a lover."

Sir Egerton Brydges speaks of this poem as, —

"A most extraordinary one; terse, harmonious, pointed, often admirably expressed. It seems to have anticipated a century in its style."

The eighth stanza, Sir Egerton tells us in 1814, —

"was, by some strange anachronism, current about fifty years ago, amongst the circles of fashion, as the production of the late celebrated Earl of Chesterfield."

It is quoted in his 183rd letter with this preface:

"A man had better talk too much to women than too little; they take silence for dulness, unless where they think the passion they have inspired occasions it, and in that case they adopt the notion that —

"Silence in love bewrays more woe
Than words, though ne'er so witty;
A beggar that is dumb, you know,
May challenge* double pity!"

J. H. M.

The Irish Palatines (Vol. xi., p. 87.). — In my MSS. Indexes of *Aids for Genealogical Researches*, I find the references, at the word "Palatine," to the *Irish Lords Journals*, vol. ii. p. 312.; *History of Queen Anne*, vols. i. and ii.; but yet more to a manuscript in Primate Marsh's library here, classed V. 3. i. 27., wherein are, as I entered the title some years since, "Documents relative to the Palatines, and Lists of their Families."

JOHN D'ALTON.

48. Summer Hill, Dublin.

Sir Thomas Prendergast (Vol. xi., pp. 12. 89.). — It may be interesting to learn that this Prendergast succeeded in obtaining two grants of, in the total, 7082 acres, "upon (as the first Report of the Commissioners of the Forfeitures in December, 1699, expresses it) the most valuable consideration of his discovering a most barbarous and bloody conspiracy to assassinate the king's most excellent majesty, to destroy the liberties of England, and in consequence the Protestant religion throughout Europe." The Irish House of Commons had for this service passed a vote of thanks to him in September, 1697. It would appear, from the correspondence of the Lords Justices of Ireland at the period, that he was himself at first apprehended, on his return from France, as being implicated in the conspiracy; that he made his terms by informing, and therein implicated Sir John Friend, who was on the strength of his information executed for high treason. The "solemn entry" to which MR. DEANE alludes may therefore be considered but the natural daguerreotype of an ever-present and painful reminiscence.

JOHN D'ALTON.

48. Summer Hill, Dublin.

Sir Samuel Bagnall (Vol. xi., p. 85.). — I do not find this individual projected in Ireland until the close of the reign of Queen Elizabeth, when his "doings" in Munster are frequently chronicled in the *Pacata Hibernia*. I should think, when in this country, he was not encumbered with wife or children, and that CHARTHAM's Queries will be best directed to England. The name did not appear at all in Ireland until the time of Edward VI., in the county Down. It was subsequently established of tenure and rank in the counties of Wicklow and Carlow. In one of the genealogical MSS. in our Trinity College (F. 3. 27.), are preserved some broken links of the pedigrees of Bagnalls of Newry, of Dunlukney, and of Idron.

I take this opportunity of again soliciting any attainable manuscript aid touching the campaign of 1640–1 in this country, towards enriching and verifying my illustrations of the families in King James's *Army List*. I have already fair copied four hundred pages (about half the proposed work) for the press.

JOHN D'ALTON.

48. Summer Hill, Dublin.

I cannot at present answer the Queries of your correspondent CHARTHAM regarding Sir Samuel Bagnall; I think it very probable that I shall be able to do so later, and in that case will not fail to do so through your paper. In the meantime I can assure him that Sir Ralph Bagnall *did* marry Elizabeth, the daughter of my ancestor, Robert Whitgreave of Burton, but that that lady was the third, and not the second daughter of Robert Whitgreave (as stated by your correspondent). The second daughter bore the name of Margaret, and died unmarried.

FRANCIS WHITGREAVE.

Burton Manor, near Stafford.

Booch or Butch Family (Vol. xi., p. 86.). — Any requisition as to King James's army I take as *personal;* but the question in this case is too vaguely put to be answered. "Elizabeth Booch, or Butch, settled in Dublin one hundred years since. Her husband's father was an officer in James's army." His name is not given. If Booch was the name expected to be found, I distinctly negative its being on the roll; a William Boole, lieutenant in Colonel Charles Cavanagh's infantry, is the closest assimilation I can find on the whole *List*.

JOHN D'ALTON.

48. Summer Hill, Dublin.

* "Deserves a."— *Lord C.*

"*William and Margaret*" (Vol. xi., p. 87.).—In the *Orpheus Caledonius* (2nd edit. 1733), Mr. Thomson, the editor of that work, adapted "William and Margaret" to the old tune of "Chevy Chase."

In Johnson's *Scots Musical Museum* (1803), "William and Margaret" is adapted to a slow melody, composed by Mr. S. Clarke of Edinburgh. D. Leamington.

St. Cuthbert's Remains (Vol. ii., p. 325.). — No answer has yet appeared to this Query, regarding, 1st, the identity of the remains found in 1537, and those found in 1827; 2nd, the evidence to confirm the Benedictine tradition.

J. R. N. will find both questions discussed at length in *The History of St. Cuthbert* (Burns, 1849). The discovery of 1537, and that of 1827, is treated of pp. 182—199.; the tradition, pp. 199—206. P. A. F.

Altars (Vol. xi., p. 73.). — HENRY DAVENEY has made two mistakes in the passage (p. 74.) where he states:

"In modern Roman Catholic altars, no longer, or rarely built of stone, a small square piece of marble is let into the wood, on which a single cross is inserted."

Catholic altars are always built of stone, as required by the Pontifical; and though it was the custom in this country to make them of wood, as a temporary arrangement, the custom has yielded to more correct ritualism. Nor were those temporary wooden altars ever consecrated.

Again, the small square piece of marble, called the "altar stone," that used to be let into these wooden altars, always had five crosses cut into it. CEYREP.

Sultan of the Crimea (Vol. x., p. 533.). — Sultan Kuta Ghery Crim Ghery married Miss Anne Neilson of this city, whose mother still resides here. The Sultan is dead; his mother lives near the field of Alma. A son serves in the Russian army, I believe in the Crimea; and a daughter is, or was lately, a lady-in-waiting to one of the Imperial family,—I believe to the wife of the Grand Duke Constantine. B. (3)

Edinburgh.

Oxford Jeu d'Esprit (Vol. x., p. 431.). — In one of the November Numbers of "N. & Q.," I saw a Query as to the authorship of a little Greek mock-heroic poem, published some years ago in Oxford. The last line of the poem was given, but I cannot here refer to the Number, or recall it by memory; but I remember recognising it (and was interrupted in my purpose of writing to you to say so) as the last line of a quasi Homeric description of a "frogs and mice" battle in the Union Debating Society, of which the title was Οὐνιομάχια, and the author was Mr. Robert Scott, of Christ Church, the present Master of Balliol.

It is proper to add, however, that the *idea* of the poem was not original. It followed immediately upon the publication of Mr. Robert Lowe's exquisitely-amusing Anglo-Virgilian description of the Duchess of Kent and Princess Victoria's visit to the university; a "clever trifle," as *The Athenæum* called it, which could hardly be surpassed.

Mr. Scott's poem was admirably done, in the same style, but of course had not the merit of novelty of idea. The year of publication was 1832 or '3. One of its best hits was the *translation* of Dr. Macbride into Παρθενοπαῖος; and Dr. Jenkins, the late Master of Balliol, was, I remember, well satisfied with his own description:

"Μίκρος μὲν ἔην δέμας, ἀλλὰ μαχήτης."

I send this because I have not seen any answer to the question, though there may have been one. C. W. H.

Armorial (Vol. xi., p. 87.). — As regards the first shield, your correspondent has blazoned it incorrectly. The reading should be: Azure, a griffin *segreant* or. This is the coat armour of several families named Reade. The second shield contains the arms of one of the many families of Foster. Consult Burke's *Armorie*.

ROBERT S. SALMON.

Newcastle-on-Tyne.

Pascal, Saying of (Vol. viii., p. 44.). — While looking to-day for references to "Party" in the indices of "N. & Q.," my eye was caught by the word "Pascal," and I find that in my Reply on the "Saying of Voltaire" (Vol. x., p. 134.), I repeated the reply by R. E. T. that I refer to above. I hope this acknowledgment, though somewhat late, will be accepted both by Editor and correspondent as a proof that the repetition was inadvertent.

Allow me, by way of postscript to this explanation, to quote a short passage that bears a strong, though I believe accidental resemblance to Pascal's witty paradox:

"Je me mis de suite à répondre à ma chère recluse, avec l'intention de ne lui écrire que quelques lignes, comme elle me le recommandait; mais je n'avais pas assez de temps pour lui écrire si peu. Ma lettre fut un verbiage de quatre pages, et elle dit peut-être moins que la sienne n'exprimait dans une." — *Mémoires de Jacques Casanova*, tome II. chap. v., Paulin, Paris, 1843.

C. FORBES.

Temple.

Thomas Houston (Vol. xi., p. 86.). — All that appears to be known of Thomas Houston is comprised in the following brief extract:

"1803, Dec. 27. Died in the Infirmary at Newcastle, Thomas Houston, brassfounder, aged 26. He was the

author of *The Race to Hell; Progress of Madness; Poems, Odes, and Songs; The Term-Day, or the Unjust Steward;* a comedy, and various other pieces of considerable merit. He was interred in the burial-ground belonging to the Infirmary." — Sykes' *Local Records* (first edition, 1824), p. 218.

ROBERT S. SALMON.

Newcastle-on-Tyne.

Burial by Torch-light (Vol. xi., p. 27.). — I can say nothing as to the legality or illegality of torch-light burials; but that they were frequent in Newcastle-on-Tyne during the continuance of the cholera, in September and October, 1853, I can vouch. The *necessity* during that fearful time may, perhaps, have made its own *law*.

MR. FRASER'S Query reminds me also of the funeral of the Duchess of Northumberland in 1782, which, says a correspondent of Mr. Urban in the *Gentleman's Magazine* for 1817, vol. lxxxvii. part ii. p. 33.,—

"Took place by torch-light at four in the morning, to avoid the mischief of too great a number of persons interrupting the same; which, however, was not the case, as the concourse of people was so numerous at the screens to the small chapels surrounding the south aisle of the choir (in the farther end of which is the Percy vault), that many had their arms and legs broken, and were otherwise much bruised. . . . . From this time no burials have been performed by torch-light except royal ones, a sufficient guard attending to keep order on the occasion."

ROBERT S. SALMON.

Newcastle-on-Tyne.

That funerals by night are illegal, must be a vulgar and local error; for, by the 68th Canon, "No minister can refuse to bury a corpse that is brought," &c. (warning having been given), except in the three instances well known. There is no limit as to time; I have buried hundreds by candle-light in my last parish. Indeed, cases of *felo-de-se*, by a recent enactment, are to take place between nine and twelve P.M. H. T. ELLACOMBE.

Lord Audley's Attendants at Poictiers (Vol. viii., p. 494.). — Under the head of "Mackworth, Bart.," Mr. Burke mentions that the representatives of the four esquires of Lord Audley served together during the Peninsular War as aides-de-camp to Lord Hill. Who were these latter four, and which of Lord Audley's esquires was the ancestor of each? Y. S. M.

Schoolboy Formula (Vol. x., p. 124.). — I do not think any of your correspondents have hit upon quite the right version of the above. I have a perfect recollection of the following:

"Onery, twoery, ziggery, zan,
Hollow bone, cracker bone, mulberry pan.
Pit, pat, must be done,
Twiddledum, twaddledum, twenty-one.
O U T spells out —
And so you are fairly out."

RUBY.

Seals, Books relating to (Vol. x., p. 485.). — I observe that several correspondents have replied to ADRIAN ADNINAN'S Query relative to books on seals, by referring him to various English, Scotch, and French works bearing on that subject. As ADRIAN ADNINAN, however, specially wishes to know "whether there is any work which contains engravings of the common seals of the London City Livery Companies?" I beg to refer him, *simpliciter*, to a copy of Bailey's *Dictionary of the English Language*, folio, London, 1736 (with illustrations), where he will find what he is in pursuit of, all "cut and dry" to his hand.

JOHN THOMAS.

Glasgow.

Sea Spiders (Vol. xi., p. 11.). — Sea spiders (*Nymphon gracile?*) are found in the Moray Frith, but they are very rare. I have found only two specimens. One or two more only have been observed. They were found in deep water, being brought up amongst the refuse of the fishermen's lines. W. G.

Macduff, Banff.

Relics of King Charles I. (Vol. vi., pp. 173. 578.; Vol. vii., p. 184.; Vol. x., pp. 245. 416. 469.; Vol. xi., p. 73.). —

"At Broomfield, near Chelmsford, is a Bible which belonged to King Charles the First, the date A.D. 1529, Norton and Bell printers. It is a folio, bound in purple velvet; the arms of England richly embroidered on both covers; and on a fly-leaf is written: 'This Bible was King Charles the First's, afterwards it was my grandfather's, Patrick Young's, Esq., who was Library Keeper to his Majesty; now given to the Church at Broomfield by me, Sarah Attwood, August 4th, 1723.' The Bible is perfect, but there is no signature to sheet 1: the pages run from 84 to 87, there being no 85 and 86. I do not find the book mentioned in Morant's *History of Essex*, or any modern publication; and I think it is a relic little known."

This paragraph I copy from my commonplace-book, to which it was transferred from an old number of *The Athenæum*. I cannot give the reference to page or volume. C. F. P.

Normanton-on-Soar, Notts.

The worst of Charles I.'s relics is, that the worthy owners always will have it that they were given by the unfortunate king *on the scaffold*. A list of all the rings, watches, &c., he is reputed to have carried to the scaffold, would be curious; but, according to the traditions of some families, he even took backgammon-boards and sets of bed-hangings with him there.

The backgammon-board is a very beautiful article; and though we may doubt the scaffold part of the story, there seems no reason to doubt that it belonged to King Charles; was given by him to Bishop Juxon, and conveyed by marriage by Juxon's heiress to its present owners, the Hesketh's of Rufford in Lancashire. It is square,

the size of an ordinary chess-board, and formed entirely of opaque and transparent amber and chased silver. The counters are amber likewise; and on each is a cameo head of the kings of England from the Conquest to James I. It is an exquisite piece of workmanship, even if it had no traditional interest to recommend it. ANON.

Ancient Chattel Property in Ireland (Vol. xi., p. 97.).—Even at the close of the seventeenth century, the value of Irish moveables was remarkably small. In a relation of the sufferings of the Quakers during that period, entitled —

"The Great Cry of Oppression: written by one who, in obedience to the Lord's Call, is come out of Mistery Babylon, and is known by the Name of William Stockdale;* 1683."

— we have lists of various properties seized for non-payment of tythes, with their values. Though we may suppose them rated as highly as possible, to make the case more distressing, we find the following:—Two lambs and one sheep, worth six shillings; two lambs, worth two shillings; a mare, worth one pound; two cheeses, worth four shillings; four small flitches of bacon, worth nine shillings and tenpence; a horse, worth one pound; a cow, worth one pound ten shillings.

The names of many of the persecuted indicate a Puritan origin: I find "Blessing Sandham," "Deliverance Goulby," "Noblest Dunscome," "Treverse Lloyd," and "Melior Heel," settled in or near Dublin. R. C. WARDE.

Kidderminster.

"*Creavit angelos in cœlo*," *&c.* (Vol. xi., p. 105.).—In Augustin's *Enarratio*, in Psalmum cxlviii. 8. sect. 10. tom. iv. p. 1250 d. of the Benedictine edition (Antwerp, 1700), the following passage occurs:

"Qui fecit in cœlo angelum, ipse fecit in terrâ vermiculum: sed angelum in cœlo pro habitatione cœlesti, vermiculum in terrâ pro habitatione terrestri."

This may probably have been the origin of the passage referred to by A NATURALIST: and Augustin, who often expresses sentiments of a similar kind in different parts of his writings, may possibly have the very words quoted by your correspondent in some other part of his voluminous works. T. CHEVALLIER.

Durham.

"*The Savage*" (Vol. x., p. 364.).—This work was republished in this city about eight or ten years ago. No more than one volume was ever published. I endeavoured some months ago, without success, to discover the name of the author. "Piomingo" is, of course, a *nom de plume*. About the time that the second edition appeared, I saw it spoken of in a newspaper as the first book written by a native of Tennessee. It was originally published in weekly numbers, afterwards bound up in a volume.

There is much talent in many of the essays; and the writer, whoever he was, wielded a vigorous pen. The work is blemished by sceptical opinions upon religious subjects. This, probably, was a recommendation to the person who republished it. UNEDA.

Philadelphia.

Distributing Money at Marriages (Vol. xi., p. 62.).—In every part of Scotland with which I am acquainted, the marriage ceremony is performed at the residence of the bride. About the time it is expected the young couple are to start on their marriage jaunt, all the boys and girls of the neighbourhood assemble in front of the house, and amuse themselves by calling out, "Bell money, bell money, shabby waddin, shabby waddin, canna spare a bawbee." These shouts are more than redoubled when the door is opened to let the bride and bridegroom out, who are accompanied to the carriage by most of the company; and as the pushing and shoving of the crowd would be very inconvenient, some one of the party at this moment showers a quantity of coppers and small silver amongst them, thereby drawing their attention away from the "young folks," who, under cover of this "diversion," are driven off.

W. B. C.

Signor Carolini, Dr. Barnveldt, and the Author of "Key to the Dunciad" (Vol. xi., p. 98.).—The speculative conjecture of S. R. is worth consideration. As he gives the motto from Carolini,—

"Out comes the *book*, and the *Key* follows after."

I send that to "The Key," to which he only refers from memory:

"How easily two wits agree,
One finds *the Poem*; one *the Key*."

S. C. B.

Double Christian Names (Vol. x., pp. 18. 133. 276. 413.).—I am not aware that any one of your contributors has hitherto produced an instance of a *double christian name* so early as 2 Hen. V., ann. 1414. In a MS. chronicle recently intrusted to me by your correspondent J. S. D.,—which we have discovered to be undoubtedly the "namelesse old MS." quoted by the historian Speed, in his *Hist. of Great Brit.*, b. vii. ch. 12. p. 193. b.,—"Maister *William* Harri Chicheli" is mentioned as Archbishop of Canterbury.

Mr. J. Gough Nichols, in his *Topographer and Genealogist*, par. xv. (June, 1854) p. 275., gives us a yet earlier instance, temp. Hen. IV., viz., "Sir Thomas-Richard Ellys, of Kyddal, who, in 1408, levied troops in Yorkshire," &c. In the same page Mr. Nichols gives us a later instance,

* This, in a sort of colophon.

viz., "Sir John Gascoigne Ellis of Kiddall, 1585, joined the royal standard at Nottingham, and was grievously wounded at Edge Hill."

JOHN SANSOM.

Oxford.

Submerged Bells (Vol. x., p. 204.). — In a late *Quarterly*, No. CXC. p. 334., in an article on Bells, we have been treated with several legends of churches swallowed up, and of their bells sending out their wonted music on certain occasions from the depths of the earth, one of which is that given in "N. & Q.," Vol. x., p. 204., to which may be added a note, as given in Mr. Hawker's *Poems*, of the Cornish legend of the bells of Bottreaux, —

"That they were once shipped for this church, but that when the vessel was within sight of the tower, the blasphemy of her captain was punished by the loss of his ship. The bells are supposed to lie in the bay, and announce by strange sounds the approach of a storm."

Think what we may of these, there is one recorded by Angelo Roccha in his Commentary, in the chapter of Admiranda de Campanis, which is too good to be severed from the others. It will be best given in his own words:

"In Ecclesia Ordinis fratrum Carmelitarum Valentiæ (quæ est urbs insignis Citerioris Hispaniæ, tribus millibus passuum a mari remota) extat Capella Beatæ Mariæ semper virginis, de consolatione nuncupatæ, in qua sub terra, et profunde quidem jacebat Campana, quæ a vetula quadam ob vitæ probitatem insigni, et prope dictam Capellam degente circa an. Dom. 1490, singulo quoque sero, præsertim vero in Sabbato, quando scilicet Campana ad salutationem Angelicam recitandam sonari solet, Campana illa subterranea sponte sua sonare audiebatur. Hac re tandem promulgata, Rector Conventus Carmelitani, locum illum a vetula indicatum excavari jussit. Hinc terra excavata, profundaque cavea illic effecta, Campana ipsa, tandem aliquando inventa fuit, infra quam erat imago Beatæ Mariæ semper virginis lignea et aurata, quam tempore barbaricarum incursionum in loco illo subterraneo inclusum fuisse a Christi Fidelibus, conjecturam faciunt."

H. T. ELLACOMBE.

Rectory, Clyst St. George.

Miscellaneous.

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Notices to Correspondents.

We are compelled by the number of articles waiting for insertion to omit this week our usual NOTES ON BOOKS, *&c. On the same ground we have to request the indulgence of many of our friends for the postponement of their communications.*

F. C. H., *whose communications are always acceptable, will please to see in the foregoing Notice an answer to his Query.*

C. WILLIAMS (Bradford). *We are sorry to say we have not succeeded in getting the book to which you refer.*

H., *who asks the meaning of* Milesian *as applied to Ireland, is referred to our* 5th Vol., pp. 453. 588.

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H. FITCH *will find* Swearing on the Horns at Highgate *illustrated in* "N. & Q.," Vol. iv., p. 84.—*Battersea was formerly a great place for the growth of medicinal herbs, commonly called* Simples; *hence the jesting proverb addressed to half-witted people* — "*Go to Battersea to be cut for the* simples!"

VORAGOS. *The French Protestants in Canterbury do to this day assemble for worship in a chapel in the crypt of Canterbury Cathedral. For particulars of the Dutch Church in Austin Friars, see Cunningham's* Handbook of London, *s. v. Austin Friars and Dutch Church.*

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CONTENTS.

NOTES: — Page

Arthur Moore and the Moorcs - 177
The English, Irish, and Scotch Knights of the Order of St. John of Jerusalem 178
Legends of the Co. Clare, by Francis Robert Davies - - - - 180
"Papæ" of Iceland and Orkney - 181
Chetham Family - - - - 182
Character of the Turks, by Bolton Corney - - - - - 183

MINOR NOTES: — Death of the Czar — Saxons in the Crimea — Mottoes for Sun-dials, by Rev. W. L. Bowles — "Retrospective Review." Vol. I. — The Cock Thorpe Admirals — Byron: Sardanapalus — Death and the Burial Board: a Grave Note — Hue and Cry! Harrow and Help! - - - - 183

QUERIES: —

Edmund Burke: his Family, Marriage, &c. - - - - - - 185
Manuscript Comedy - - - - 185

MINOR QUERIES: — Cockades — Napoleon's Marshals — Extract from the Bishop of St. Asaph's Charge — "The Affairs of the World" — Kirkstall Abbey — Dedication of Heworth Church — "Pilgrimage to the Holy Land" — "The Postman robbed of his Mail," &c. — Symondson Family — Grey and Ratcliffe Families — "What shadows we are, and what shadows we pursue" — "I dreamt that, buried," &c. — "Intensify" — Ela de Longespee — Surnames ending in "-house" - - 186

MINOR QUERIES WITH ANSWERS: — County Histories — John Asgill — Ethical Writers — Episcopal Consecrations — English Translation of "Abelard" — Cohorn - - - - 187

REPLIES: —

Schonbornerus, by C. W. Bingham - 188
"Mysterious Scrawl" in Queen's College Library, Oxford, by H. H. Wood 189
Prophecies respecting Constantinople, by William Bates - - - - 189
Epitaphs - - - - - 190

PHOTOGRAPHIC CORRESPONDENCE: — Bromo-iodide of Silver — Portability of Sensitized Collodion Plates — Camera for Saccharized Plates, and Perambulating Stand for Field Purposes 191

REPLIES TO MINOR QUERIES: — Templars, Suppression of — Greek and Roman Churches — Custom observed in drinking at public Feasts — "Pereant illi qui, ante nos, nostra dixerunt!" — Clay Tobacco-pipes — Curious Properties of the Thames Water. — Bolingbroke's Advice to Swift — Julian Bowers — Duration of a Visit — Anglo-Saxon Language — "Bromley Letters" — Two Brothers with same Christian Name — Corpse passing makes a Right of Way — Jennens — Was Queen Elizabeth fair or dark? — Adamsoniana, &c. - - 192

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VOL. XI. — No. 280.

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LONDON, SATURDAY, MARCH 10, 1855.

Notes.

ARTHUR MOORE AND THE MOORES.

(*Continued from* p. 159.)

The year 1714 opened inauspiciously for Arthur Moore. His friends, the Tory Ministry, with the view of reconciling Parliament to the treaties of peace, and to strike a farther blow at Marlborough and Godolphin, presented a report from the Commissioners of Public Accounts, setting forth the abuses and mismanagements in clothing the army. Of course the Commissioners would be as gentle and delicate towards their friends as possible, and yet they were compelled to state that a contract had been made by Sir J. Tredenham and Arthur Moore, Esq., Comptroller of the Accounts of the Army, in the year 1706, for clothing six regiments of foot; that the contractor acknowledged that he was only a nominee in the affair, and "only employed as an agent for the said Sir J. Tredenham and Arthur Moore," and received "a gratuity from them for the trouble they had given him in this matter." It farther appeared that the price charged to Government was 17,061*l.* 18*s.*, whereas the actual amount paid to the contractor was 13,611*l.* 10*s.* Arthur Moore explained that this was done with the knowledge and approval of Godolphin; that 508*l.* was allowed to each of the colonels of the several regiments, and that these sums, together with trifling expenses of packing, &c., made up the difference, and that "the Comptroller always imagined they had done the Government a very eminent piece of service in the affair." The Commissioners however report, that even if they accepted Mr. Moore's explanation, still "it was extraordinary the Comptroller should accept proposals from one unable to perform so great a contract, and reject those offered by sufficient and wealthy persons," and that, considering the disagreement of the evidence and the evidence withheld, they, instead of drawing conclusions of their own, leave the whole to the consideration of the House.

The Whigs now adopted the policy of the Tories — followed their example, and began to inquire into the secrets of office. Even while the Queen yet lived, the dissatisfaction of the merchants with the "Explanations," as they were called, of the Treaty of Commerce between Great Britain and Spain, found a voice in the House of Lords. Accounts of the proceedings are to be found in many cotemporary works, but I know of none better than that in the *Parliamentary History* (vol. vi. p. 1361.). On the 8th July, the Lords summoned the Commissioners of Trade and proceeded to examine them. The set, if I may use the phrase — the blow, as it is called, — was, we are told, "chiefly levelled at the Lord Bolingbroke and his agent Moore;" and the other Commissioners were ready and willing to leave Moore to bear the honours and responsibilities of the whole Board.

"The Earl of Wharton said ironically, 'he did not doubt but one of those gentlemen could make it appear that the Treaty of Commerce with Spain was very advantageous: which was meant of Arthur Moore, who had the chief management of that affair, and who contradicted himself in his answers to several questions asked him by the Lord Cowper, about the three explanatory Articles.'"

It was, indeed, generally asserted and believed that Moore had been bribed to give his assent to these explanatory articles, and the Secretary to the Commissioners deposed, —

"That Mr. Moore had shown him a letter in French from Monsieur Ovry, directed to Don Arturio Moro, importing in substance 'that he must not expect the 2,000 Louis d'ors per annum that had been promised him, unless he got the explanatory Articles ratified.'"

As I know nothing of Moore's defence, it may be just here to observe, as subsequently appeared on the impeachment of Harley, that, at that time, Sir Patrick Lawless was in England acting secretly as Minister to the King of Spain, and passing under the name of Don Carlo *Moro*.

The Secretary to the Treasury and the first Clerk —

"Confessed that they were only nominal assignees for the greater part [of the profits] reserved for the Queen [by the Assiento Contract], and that some persons to them unknown (but who were strongly suspected to be the Lord Bolingbroke, the Lady Masham, and Mr. Arthur Moore) were to have the benefit of it."

The Lord Wharton moved for an address to the Queen, —

"To give to the South Sea Company, not only that quarter part of the Assiento Contract [the part of the profits reserved to her Majesty by the Contract], but also the 7½ per cent. granted to Mannasses Gilligan, and any other profits arising from that Contract,"

which, however, was lost by fifty votes against forty-three.

"This day's debate," says the reporter, "took up the Lords till nine o'clock in the evening; so that they had no time, as some Whig lords designed it, to proceed to the censure of Mr. Moore."

This Gilligan may have been the Gillingham, "an Irish Papist," as described in the "Report of the Committee of Secrecy," who was sent to Spain to settle the commercial treaty. He was, I presume, the party alluded to, under initials, in the following report of Moore's salaries and profits in the "Letter" referred to in the previous article:

"That as a reward for my honesty, I enjoy as C—r of Tr—— per annum - - - - - 1000*l.*
As the K. of Sp—n's agent for the Ass—nto - 3000*l.*
As ditto, by Gil——an, my deputy - - 3000*l.*
As Paymaster - - - - - 6000*l.*

And I proceed to show I pay out of it to my two

deputies, my brother M—re, and G——an, but 500*l.* per annum each."

Respecting this bribery, Lewis, in a rage at Harley's dismissal, thus wrote to Swift—"but the damned thing is, we are to do all the dirty work—we are to turn out Monckton." The meaning of which Hawkesworth thus explains:

"Robert Monckton, one of the Commissioners for Trade and Plantations, who had given information against Arthur Moore, one of his brother commissioners, for accepting a bribe from the Spanish court, to get the treaty of commerce continued."

Next day Parliament was prorogued. At this moment the quarrel was at its height between Harley and Bolingbroke, and Moore is often spoken of as the "creature" of Bolingbroke. Lewis, in a previous letter to Swift, had said:

"The dragon [Harley] is accused of having betrayed his friends yesterday upon the matter of the three explanatory articles of the Spanish Treaty of Commerce, which he allowed not to be beneficial, and that the Queen might better press for their being changed, if it was the sense of the House that they ought to be so."

Others of Swift's correspondents refer to this examination. Thus wrote Ford:

"Yesterday put an end to the Session, and to your pain. We gained a glorious victory at the House of Lords the day before: the attack was made immediately against Arthur Moor, who appeared at the bar with other commissioners of trade. The South Sea Company had prepared the way for a censure, by voting him guilty of a breach of trust, and incapable of serving them in any office for the future. This passed without hearing what he had to say in his defence, and had the usual fate of such unreasonable reflections. Those who proposed the resolutions were blamed for their violence; and the person accused, appearing to be less guilty than they made him, was thought to be more innocent than I doubt he is. The Whigs proposed two questions in the House of Lords against him, and lost both, one by twelve, and the other, I think, by eighteen votes."

This may be considered as a friendly version of the story. The South Sea proprietors had always been dissatisfied that a fourth share of the profits had been reserved for the Queen, and were not likely to be in better humour when they found, or suspected, that one of their own directors was bound by a share in the spoil to resist what they considered their just demands for relief. Moore, however, was ejected for a direct breach of trust, as set forth many years after (1735) by Templeman, who had been clerk in the secretary's office. By the Contract, the limited trading of the company with the Spanish colonies was to be carried on for the benefit of the company, the Queen, and the King of Spain, and all private trading was expressly forbidden. Yet, according to Templeman, —

"About the year 1714, the ship 'Bedford,' Captain Robert Johnson commander (afterwards Sir Robert), when going with a rich cargo of the company's to Cartagena, Mr. Arthur Moore, then a director, tampered with the captain to take into the said ship when he should be in the Downs, about twenty or thirty tons of linen, which should come from Holland, and to go for account to the said director Moore, and one of the Da Costas; but being overpressed by Mr. Moore's solicitations, he acquainted some of the directors, who presently calling a general court at Merchant Taylors' Hall, they spewed Mr. Moore out of the direction, and came to a resolution he should never come amongst them again; and the Court very honourably gave the captain their thanks."

That Harley was well disposed to "betray his friends," if Bolingbroke and Arthur Moore are to be included amongst them, is manifest from his letter to the Queen. It contains more than one reference to Moore; but one, with its significant insinuations, will be sufficient.

"The 4th June, 1711, three days after the Treasurer [Harley himself] was sworn, he was surprised with a demand of 28,036*l.* 5*s.* for arms and merchandize said to be sent to Canada. When the Treasurer scrupled this, Mr. Secretary St. John and Mr. Moore came to him with much passion upon this affair; and about a fortnight after, the Secretary of State signified the Queen's positive pleasure to have that money paid. . . . . Since the return from that expedition the secret is discovered, and the Treasurer's suspicion justified: for the public was cheated of above 20,000*l.*"

So far as I know, the last act of the public life of Arthur Moore was affixing his name with lords spiritual and temporal, gentlemen of quality, citizens, Whigs and Tories, to the proclamations of Aug. 1, 1714,—the declaration, as it was called, of those who, "with one full voice and consent of tongue and heart," announced the accession of King George! This, however, was not his last public appearance; for in the "Act of Grace and Pardon" which closed the Session in July, 1717, we read amongst the excepted the names of Oxford, Harcourt, Prior, Thomas Harley, *Arthur Moore*, &c., with that comprehensive addition, "All and every person of the name and clan of Macgregor." This, no doubt, is the Act of which your correspondent has a vague recollection. It is not probable, under the circumstances, that Moore was elected a Director of the South Sea Company after 1714; and certainly his name did not appear when the bubble burst, in 1720; and he was dead before the Charitable Corporation fraud was exposed.

With a few particulars of what may be considered the private and subsequent history of the Moores, I shall next week conclude.

THE WRITER OF, ETC.

THE ENGLISH, IRISH, AND SCOTCH KNIGHTS OF THE ORDER OF ST. JOHN OF JERUSALEM.

(*Continued from* Vol. x., p. 200.)

By the continued kind assistance of your Malta correspondent, J. J. W., to whom I have previously referred, and gleanings taken from the Record

Office, where, by permission of H. E. the Governor, I have ready access, and for which favour my acknowledgments are due, I am now enabled to send this fourth and last notice of the Knights of the English tongue of the Order of St. John of Jerusalem. The list is continued, as it was commenced, in alphabetical order.

Shelley, Richard, second son of Sir William Shelley, of Michaelgrove, in Sussex, and his wife Alice, daughter and coheiress of Sir Henry Belknap, of Knowle, in the county of Warwick, was, during the reigns of Mary and Elizabeth, the last Turcopolier of England.* Shortly after the accession of the last-named queen, Sir Richard retired to Spain, but while in that country he refused to be called Prior d'Ingalterra, stating he was Turcopolier of the English nation, being "Dominus natus, and having a seat in the House of Peers:"† "His position being next to that of the Abbot of Westminster, and above all lay Barons." In 1561 Sir Richard obtained permission from the king of Spain to leave his kingdom and go to the relief of Malta, then threatened by the Turks; but he had scarcely reached Genoa when travelling for this purpose, before he received a command from the Grand Master La Valetta, requiring him to take up the title of his Priory, and assume its duties. How long this distinguished knight may have remained in England after receiving this order, is not known; but it is stated in a MS., that on the 14th day of August, 1566, the Venerable the Grand Prior of England, the Lord brother Richard Shelley, presented himself in council, and took with his seat the usual oaths.‡ Not long had Sir Richard been in Malta, before a serious difficulty arose between him and the Grand Prior of Messina, as to their pre-eminence in council. The prudent and politic manner in which the same was arranged, is clearly shown by the following literal translation from the Latin documents which were observed to bear on the question.

On occasion of the dispute and controversy which arose between the Most Illustrious and Very Reverend the Priors of England and Messina, concerning their pre-eminence, namely, which of the two should take precedence of the other at the meetings of council, at public assemblies, and other solemn congregations of this Order; the Very Reverend and Most Illustrious the Grand Master, with his venerable council, appointed a commission consisting of the Very Reverend Fra Antonio Cressini, Prior of the Church, Fra Pietro, Marshal, and Don Fernando del Arcon, Lieutenant to the High Chancellor, in order that they, having inquired into the pretensions and allegations of both parties, and having consulted and examined the documents which they should respectively produce from the registry, might make a just and unbiassed report to the council, who having executed the orders which were given to them, reported to the said Very Reverend Grand Master and his council, that having heard all the Priors and their procurators had alleged in defence and in favour of their own cause, and having carefully considered the statements contained in the documents from the registry, produced by them, they (the commissioners) discovered that the Priors of England, both in the general chapters and in the ordinary assemblies of this Order, had been accustomed to take precedence not only of the said Priors of Messina, but also of the Castellani d'Emposta, who precede the said Priors of Messina, and who take precedence of several other members of the Order. Whence it came to pass, that the Very Reverend the Grand Master, and his venerable council, having heard in profound silence the report of the said commissioners, and having discussed the contents of the documents produced, as to whether they were or were not explicit on the point in question, unanimously agreed that the said Priors of England should take precedence of the Priors of Messina.

Moreover, to remove all cause of dispute, which it was foreseen might in many ways arise, if any decree should be published regarding this precedence, it was resolved that no sentence should be recorded, the more so, as in contesting the right of pre-eminence it was generally acknowledged that the documents produced by authority from the registry, in conformity with the regulations and ancient custom of this convent, form in themselves the most equitable and most dispassionate sentence that could possibly have been anticipated. It therefore seemed proper to the whole council, that the Most Illustrious and Very Reverend the Grand Master, in order to intimate this right of pre-eminence, should proceed as follows; namely, that after summoning the contending parties into his presence, and that of his council, the Very Reverend the Grand Master should assign to each his place without the use of any words, and should allot by gesture the place of greater pre-eminence to the Prior of England, and the place of less eminence to the Prior of Messina, without, however, in any way prejudicing any claims which he should at any future time lawfully make and support in favour of his pretensions. Which command the Most Illustrious the Grand Master carried into execution; and having summoned the said Priors into his presence, and that of the council, said unto them: "Sir Knights, we having listened attentively to the report of the commissioners, and having subsequently discussed together all the arguments and reasons which each of you have respectively produced from the registry in favour of your pre-eminence, do ordain and require, that you the Prior of England should sit in that place,

* Playfair's *Baronett.* † Kimber, vol. i. p. 36.
‡ MS. records of the Order.

and you the Prior of Messina in that other place, without prejudice to any farther claims," pointing to the places with his finger where they were to be seated. The position assigned to the Prior of England was the more distinguished because it was immediately below the Marshal, who is second Bailiff of the convent; and that of the Prior of Messina was inferior from being below that of the Admiral, who is the fourth in rank amongst the bailiffs of the convent. In which decision the said Priors acquiesced, and having each kissed the cross held by the Grand Master in token of obedience, they occupied the seats allotted to them without making any reply. And when shortly after they were called upon to vote, concerning a matter that was being discussed by the council, the Prior of England spoke first, and after him the Prior of Messina.

When the proceedings of the council had been terminated in the manner above described, a considerable number of knights who were waiting outside, and were on this occasion more numerous than usual in consequence of the interest excited by the controversy, entered the hall on the door being opened, and found the councillors seated, and the Priors each in his appointed place. So that whilst the Vice-Chancellor was collecting the documents and memorials of the sitting, as is customary, it was publicly noticed that the Prior of England was the second from the left hand, and the Prior of Messina the third from the right hand of the Most Illustrious and Most Reverend the Grand Master; which scene, besides narrating as above, I thought proper to represent in painting, as well to preserve a memorial of so wise and prudent a decision, as that so excellent an example should be imitated whenever controversies arise respecting pre-eminence, which pre-eminence is so honourable to the reputation, and absolutely necessary for the peace of this convent.

Thus it is.

F. Oliver Starkey.

This English Knight also states, that he was present at all the transactions above related, and was an eye-witness of the whole scene as he has described. Sir Richard Shelley continued with the Grand Master John de la Valetta, until his decease; but on the appointment of his successor, John de Capua, he left Malta, and went to reside in Venice. While at Venice he was employed to negotiate the revocation of certain new imposts levied on the Levant traders, and most probably died in that city, as in one of his letters, dated August 24th, 1582, he describes his age to have been "three score years and eight," and his health infirm.* This truly noble, devout, and Christian Knight was the last Grand Prior of England †, in the Order of St. John of Jerusalem, as he was the last Turcopolier of his language.

Shelley, John, uncle of the above-named Sir Richard Shelley, was a Knight of St. John, and slain at the capture of Rhodes by the Turks.

Starkey, Oliver, was the Latin secretary of the Grand Master La Valetta, and one of the few English Knights who was present throughout the famous siege of Malta, by the Turks, in 1565. Owing to his great destitution, he was granted a pension of one hundred scudi a year (8*l.* 13*s.* 4*d.*). Sir Oliver wrote the chaste and classical inscription which was engraven on the monument of La Valetta, at the foot of which, in a small chapel under St. John's Church, his remains were interred.* His burial in such a place, as a simple knight, was a high honour paid to his memory.

W. W.

Malta.

(*To be continued.*)

* Playfair's *Baronett.*, vol. vi. p. 32.

† Nero. E. VI. contains a roll of the Grand Priors of England, and also a list of all the benefactions made to the Order in that country, with the names of the benefactors, and other interesting information.

* Vide "N. & Q.," Vol. viii., p. 192.

LEGENDS OF THE CO. CLARE.

Among the most celebrated characters of antiquity, there is not one whose fame is more widely spread throughout Ireland than that of the "Gobawn Saer," whose skill as an architect was only equalled by the lessons of wisdom which dropped from his lips, many of which are to this day current among the peasantry through the length and breadth of the land. "Once upon a time," as the Gobawn and his son were on their travels, they came to a place where there was a palace in progress of erection for the king of the country, and they turned aside to inspect the work. At the moment of their arrival the workmen were engaged in putting up the beams which joined together by pegs from the "couples" of the roof; this, from the height and size of the building, happened to be a most laborious and dangerous task. The Gobawn having looked on at their ill-planned efforts for some time, took up an axe, and *laying his glove* down as a block, quickly fashioned a number of pegs; then flinging them up one by one to the places already pierced in the couples for their reception, he threw the hatchet at each, and drove it home with unerring aim; then taking up his glove uninjured, proceeded quietly on his way, leaving the workmen lost in amazement. The king came in presently, and having been told of the wonderful exploit, immediately declared that no one but the Gobawn Saer could have done this, and immediately despatched messengers to bring him back, and offer him any remuneration he might require to com-

plete the building. The Gobawn, after some entreaty, returned with the messengers, and he and his son soon built a palace such as no king had hitherto possessed. Now it happened some time before they set out on their journey, the Gobawn thought it desirable that his son should take a wife; and as he preferred a woman who possessed sound sense and ready wit, rather than the factitious distinctions of birth or fortune, he took the following method of obtaining such a daughter-in-law as he wished for. Having killed a sheep, he desired his son to take the skin to the next town and sell it, charging him to *bring back the skin and the price of it.* To hear was to obey; but the young man wandered in vain through the town seeking a purchaser on the strange terms he required. At last, weary and disheartened, he was returning home towards evening, when he saw some girls washing clothes at the river outside the town. An Irishman never passes any persons at work without the salutation of "God bless the work." One of the girls, when answering his good wish, observed his wearied appearance, and soon drew from him the cause. After a moment's thought she at once agreed to purchase the skin on the proposed terms, and having brought him to her house, she took it, stripped off the wool, and returned the bare hide with the price stipulated, when the young man returned to his father and presented him with "the skin and the price of it." He immediately sent him to ask the young woman in marriage, and in a few days she was installed mistress of Rath Gobawn. Now that her husband and his father were setting out on a journey, she gave the former two sage counsels for his guidance and protection: first, she desired him, when his father was tired, to "shorten the road;" secondly, "not to sleep a third night in any house without having secured the favour of one of the females resident in it." The elder Gobawn having become weary with the length of his journey, his son would gladly have "shortened the road" for him, but did not know how, until his father, to whom he mentioned the conjugal precept, desired him to begin some legend or romance, and so by the interest of the story beguile the tediousness of the journey. In obedience to the second precept of his wife, before they had been two days at the king's palace the young man contrived to interest the king's daughter in his favour; and on his informing his father of the fact, the cautious old man desired him, as a means of discovering whether her attachment was a mere caprice of passion, or founded on a more firm basis, to sprinkle a few drops of water in her face when the basin was carried round to wash the guests' hands before sitting down to dinner: if she smiled, her love was sincere; but if she frowned, then was it a mere caprice of passion, and liable to be turned to hate or revenge. The young man did as his father desired, and when he playfully sprinkled the water on the lady's face she smiled gently, and the young man's mind was at rest. The palace now approached its completion, and the king determined to put the Gobawn and his son to death, so that no other prince should possess a building of equal magnificence; his daughter, however, found means to communicate her father's benevolent intentions to her lover. Whereupon the Gobawn set his wits to work to circumvent the base designs of his employer; and in an interview with the king he stated that the building, which was the most beautiful he had ever erected, required the application of one implement, which he had unfortunately left at home, and requested permission to return for it. The king, however, could not think of allowing him to take the journey, but offered to send for the instrument. But the Gobawn declared that it was too valuable to be entrusted to any messenger. At length, after much debate, the Gobawn consented to allow the king's only son to go for the instrument, which he was to ask for from his daughter-in-law by the name of "Cur-an-aigh-an-cuim." This sentence, which has since become proverbial in Ireland, excited the suspicions of the mistress of Rath Gobawn, and by some artfully planned inquiries she obtained sufficient information to convince her that her husband and father-in-law were in danger from the treachery of their employer. Concealing her thoughts, however, she promised to give the prince the object of his journey; meantime refreshments were set before him, and when the fascination of her discourse had completely thrown him off his guard, she caused him to be seized by her domestics, and thrown into the dungeon of the fort. The king, his father, having been duly informed of the situation of his only son, was compelled to forego his treacherous designs, and to dismiss the Gobawn Saer and his son with rich presents, and on their safe arrival at home the prince was set at liberty.

FRANCIS ROBERT DAVIES.

"PAPÆ" OF ICELAND AND ORKNEY.

Iceland was discovered and colonised by the Norwegians in the ninth century after Christ. The Icelandic *Landnamabok*, as quoted by Mr. Blackwell in a note to Bohn's edition of Mallett's *Northern Antiquities*, p. 189., states that —

"Before Iceland was settled by the Northmen, there were men there called by the Northmen *Papæ*. These men were Christians, and are thought to have come from the West; for there were found Irish books and bells, and various other things, whence it is thought they were Westmen."

These things were found in the small island of Papey, or the Isle of the Papæ, on the east coast of Iceland, and at a place called Papylio in the interior. The Christians are said to have

left the country when the Northmen, who were Pagans, settled there. Pritchard, in the account of the Esquimaux given in his *Researches in the Physical History of Mankind*, vol. v. p. 369., narrates that, according to some Icelandic sagas, Iceland when discovered was found inhabited by a barbarous race, which was exterminated by the invaders. This earlier people was conjectured by the American ethnologist, Mr. Gallatin, to have been a tribe of Esquimaux; but supposed, with more probability, by Mr. Pritchard to have been the descendants of some early refugees from Ireland or Britain, who might have left the vestiges of Christianity in Iceland,—and he refers to Bost's *Histoire de Christianisme*, vol. iii. p. 385. The account given in the *Landnamabok* is corroborated by the narrative of Dicuil, an Irish priest of the ninth century; who states in his geographical treatise, *De Mensura Orbis Terræ*, discovered at Paris, and published there in 1807 and 1814, that monks from Ireland had resided in Iceland for six months, and also visited the Faroe Islands and found them uninhabited. The accounts of the successive discovery of Iceland by Nadod, Gardar, and Floki, agree in representing it as uninhabited. The valleys were covered with thick woods, and there reigned the unbroken silence of undisturbed solitude. The Norwegian colonists afterwards found the traces of a Christian people.

In Orkney there are two islands, Papa Westray and Papa Stronsay. Two places of the name of Paplay — in South Ronaldshay and the Mainland, with the surname of Paplay; and a valley adjoining Kirkwall, named Papdale. In Zetland are two small islands Papeys and the name Papilio in Unst. The name is given to a people in the diploma drawn up by Thomas Tulloch, Bishop of Orkney, in 1443, addressed to Erick, king of Norway, tracing the genealogy of William Saint Clair, Earl of Orkney; and received as an authentic record. It tells us that when the Norwegians conquered Orkney (a little later than the discovery of Iceland), they found two nations called the *Peti* and *Pape*:

"Swa we find," says Dean Gule's racy Scottish translation, "that in the time of Harold Comate, first king of Norwege, this land or contre insulare of Orchadie, was inhabitat and mainerit be twa nations callit *Peti* and *Papi*, quhilk twa nations indeed war all uterlie and clenlie destroyit be Norwegiens of the clan or tribe of the maist stowt Prince Rognald; quhilks Norwegiens swa passit on the said nations of *Peti* and *Pape*, that the posteritie of thame after remainit nocht."

And so it may have happened with the Pagan Northmen and Christian *Papæ* in Iceland. The *Peti* of the diploma are evidently the *Pets*, *Pihts*, or *Picts*; and the name is preserved in the Petland (Pentland) Firth, and the subterraneous buildings called *Picts* or *Pihts* houses. To the *Papæ*, and an earlier date than the Norwegian conquest and colonisation, are ascribed the old kirk of Egilshay in Orkney and some chapels in Zetland, from a similarity in their architecture with what is found in the old Irish churches of the sixth and seventh centuries. In 1852 there was found in the island of Bressay, in Zetland, a sculptured inscribed stone, the inscription on which, having been said to be written in the Irish tongue, and in the Irish Ogham character, and the sculptures apparently belonging to Christianity, would tend to afford proof of the presence of the *Papæ* or Irish priests. They have also left their names in the Western Isles of Scotland, where there are two Papeys and the name of Papodill in Rum. I think it would be desirable to ascertain if the name is to be found in the Mainland of Scotland, and other countries of North Europe. Dr. Barry had heard of a Papay Sound in Norway; and I have been told of a place in the parish of Wick in Caithness, called in an old charter *Papigo*, which looks like the Guo or Voe of the *Papæ*. The word derived from the Greek παππας, a priest, or Latin *papa*, the Pope, in the confusion of a long tradition, and among a barbarous unlettered people, may in Orkney have been extended from a foreign priesthood to a separate nation. This is however only supposition; and what would be very much to be desired, is to ascertain if the Papæ, or παππας, or *papa*, were to be found in the old Irish writings as the name of these priests and the priesthood. Nay, what name the Irish and Highlanders give the Roman Catholic priests at this moment in their Celtic dialects. In Orkney and Zetland, the names of places are all Norse, as much so as in Iceland; where the Icelandic, another name for it, is still the language of the country. I do not know anything farther that can be traced to the *Papæ* or to the Picts than what I have mentioned. The race of the Picts, and the circles of standing stones, I do not touch on. The *Papæ* and *Culdees* have been identified as the same by a learned antiquary. W. H. F.

Kirkwall.

CHETHAM FAMILY.

In Baines' *History of Lancashire*, 1836, there is a pedigree of this family, which, if the Harl. MSS. be good authorities, has been, I venture to say, seldom equalled in the mass of blunders it contains, besides omissions. It is a great pity more care was not bestowed on it; years ago I took copies of the pedigree as given in Harl. MSS. 155. 1103. 1177. 1437. 1449. 1468. 1476. 1549. 1560. 6159. These embrace Visitations of Suffolk and Lancashire in 1561, 1567, 1613, 1664, 1672. I have given the numbers of the MSS., lest I may be mistaken in the dates of the visitations. Besides the omission of many names

given in the Harl. MSS., Mr. Baines has left out three younger sons of James Chetham of Turton: his fourth son, the Rev. James Chetham, D.D., was a Fellow of Balliol College, Oxford, from 1705 to 1716; he entered college Jan. 31, 1700, and graduated in 1704. He also omits another descent, but as I cannot connect him with the family, I have nothing to say on that head; some correspondent may be able to assist me. Thomas Chetham, a descendant of Ellis Chetham (proved by his bearing the Chetham and Jakes [not Parker] arms, Argent, on a fesse engrailed sa., three escallops or, quarterly), was appointed Keeper of the Records in Birmingham Town, Dec. 22, 1595; Chief Examinator in Chancery, 1601; and Clerk of the House of Lords (Irish), 1607. He had a grant of lands in 1602, and another grant, comprising the lands of Hacketstown, co. Dublin, part of the estate of the late monastery of Holme Patrick, Sept. 4, 1606. He married Mary, daughter of John Forster, Lord Mayor of Dublin, and had an only child, Margaret, born April 21, 1604; married May 28, 1623, Nicholas Loftus, Esq.; and died in October, 1666. Her father died December 6, 1624, and his wife's will was proved in 1652. I find the name of Edward Chetham, Gentleman, Storekeeper of the Port of Dublin, July 23, 1742 to 1744. Passing by the omissions, the errors are so numerous, that, without giving a new sketch of the family descent, I could not attempt to mention them all; one example, however, I will give. Mr. Baines makes the celebrated Humphrey Chetham (vol. ii. p. 395.) the third son of John, the son of Ellis Chetham; but at p. 365. he calls him the fourth son of Henry Chetham of Crumpsall, and immediately afterwards he makes him the third son of Henry. This carelessness is unpardonable, and necessarily prevents one relying on any other of the pedigrees in his voluminous work. Y. S. M.

CHARACTER OF THE TURKS.

As many of our military officers are about to proceed to Constantinople, in order to improve the discipline of the Turks, I may do them a slight service by giving the character of that nation as described by writers of authority:

"The Turks are in general a sagacious, thinking people; in the pursuit of their own interest, or fortune, their attention is fixed on one object, and they persevere with great steadiness until they attain their purpose. They are in common life seemingly obliging and humane, not without appearances of gratitude: perhaps all or either of these, when extended towards Christians, are practised with a view of some advantage. Interest is their supreme good; where that becomes an object of competition, all attachment of friendship, all ties of consanguinity are dissolved; they become desperate, no barrier can stop their pursuit, or abate their rancour towards their competitors. In their demeanour they are rather hypochondriac, grave, sedate, and passive; but when agitated by passion, furious, raging, ungovernable; big with dissimulation; jealous, suspicious, and vindictive beyond conception; perpetuating revenge from generation to generation. In matters of religion, tenacious, supercilious, and morose."—Sir James PORTER, 1768.

"We hear a parallel drawn between the Turks and other nations of Europe, which is not a candid statement; if it were made between them and the populous empires of the East, who profess the same faith, they would not lose so much by the comparison. So widely as they are discriminated from European Christians in opinions and general habits of life, no fair analogy will be found to exist between them. They may be called, nationally speaking, an illiterate people; yet it is no less true that a taste for literature, however ill directed by prejudice, is cultivated by many individuals."—The rev. James DALLAWAY, 1797.

"Une justice à rendre aux Turcs, c'est qu'au milieu de religions et de races si diverses, ce sont dont le caractère moral offrirait le plus de garanties. D'un naturel mou et insouciant, imbus de préjugés, ils ne sont pas sales comme les juifs, avides et fourbes comme les Grecs; leur caractère est à-la-fois simple et plein de dignité. Il est vrai que les Turcs n'ont pas, comme les juifs et les chrétiens, été soumis depuis plusieurs siècles à un despotisme capricieux et barbare, à un joug avilissant."—J. T. REINAUD, 1844.

Sir James Porter was for many years our ambassador at Constantinople; Mr. Dallaway, at a later date, was chaplain and physician of the British embassy; and M. Reinaud, formerly a pupil of the venerable Silvestre de Sacy, is now one of the most eminent orientalists in France. BOLTON CORNEY.

Minor Notes.

Death of the Czar.—What an illustration does this sudden and awful event afford us of that matchless peroration of Sir Walter Raleigh to his *History of the World!*

"Oh eloquent and mightie Death! Whom none could advise, Thou hast persuaded; what none hath dared, Thou hast done; and when all the world hath flattered, Thou only hast cast out of the world and despised. Thou hast drawne together all the farre stretched greatnesse, all the pride, crueltie, and ambition of men, and covered it all over with these two narrow words—'*Hic jacet.*'"

These are powerful words of that most wondrous of wondrous men: and never, sure, were they more literally applicable than in the present palpable demonstration of the finger of God:—surely He writes on all created things *Vanity!* D. C.

Saxons in the Crimea.—Busbequius says in his letters, that he had often heard that a German origin was suggested by the language, customs, cast of countenance, and physical structure of the inhabitants of the Crimea. He succeeded at length in securing the company of two persons from that part of the world; "one was somewhat tall, with an artless and ingenuous expression of countenance, like a man of Flanders or Batavia."

The other was by birth and language a Greek, but had a very fair acquaintance with the dialect of the country. They are described as a warlike race, and their customs generally resemble those of Tartar tribes. Their speech in some points very much resembles the German. Our author says, "To all the words he prefixed *tho* or *the*, as an article." The following resemble ours: *bræ*, bread; *plut*, blood; *stul*, stool; *hus*, house; *wingart*, vineyard; *reghen*, rain; *sivir*, silver; *tag*, day; *boga*, bow; *bruder*, brother; *handa*, hand; *stern*, star; *miera*, ant (pismire); *salt*, salt; *sune*, sun; *mine*, moon; *waghen*, wagon; *apel*, apple; *lachen*, laugh; *criten*, cry (greet), &c. Many of the words are different; among them are *iel*, life or health: but we have *hale*, and similar words convey corresponding ideas in some of the oriental languages. They have *bar*, a boy, which is like the Chaldee *bar*, and not unlike *bairn* or *barn*. The numerals were *ita*, *tua*, *tria*, *fyder*, *fynf*, *seis*, *sevene*, *athe*, *nyne*, *thüne*, &c. Our author says:

"Whether they are Goths or Saxons I cannot decide. If Saxons, I think they were taken there under Charlemagne, who scattered that nation over different parts of the world. In support of this I may appeal to the cities of Transylvania, now inhabited by Saxons, and they may have been sent hither, where, indeed, among their enemies they yet retain the Christian religion. If Goths, they may have lived near the Getæ, and most of the space between Gothland and Procopia (Perecop, as it is now called) was once inhabited by Goths."

Busbequius made the above observations exactly three hundred years ago, and now they will have an additional interest. B. H. C.

Mottoes for Sun-dials, by Rev. W. L. Bowles.—

"*Morning Sun.*—'Tempus volat.'

Oh! early passenger, look up—be wise,
And think how, night and day, *time onward flies.*"

"*Noon.*—'Dum tempus habemus, operemur bonum.'

Life steals away—this hour, oh! man, is lent thee,
Patient to *work the work of Him who sent thee.*"

Setting Sun.—'Redibo, tu nunquam.'

Haste, traveller, the sun is sinking now:
He shall return again, but never thou."

H. T. Ellacombe.

"*Retrospective Review*," *Vol. I.*—I send the following Notes on this volume, which I have just perused, if they are worth chronicling in the pages of "N. & Q."

Mrs. Behn's Dramatic Writings.—

"*Hews.* What think ye now, my lords, of settling the nation a little? I find my head swim with politics, and what-ye-call-ums.

War. Wons, and wad ya settle the nation when we reel ourselves?

Hews. Who, pox! *shall we stand making children's shoes* all the year? No, no, let's begin to settle the nation, I say, and go through stitch with our work."—*Comedy of the Roundheads.*

In a collection I have been making of East Anglian words and phrases, I find a colloquy inserted which I once overheard, and which illustrates the meaning of the above strange phrase, and may be acceptable as a specimen of our dialect:

1*st old woman.* "An' so Meary a' left her place."

2*nd old woman.* "A-yis. She thowt she could better herself, an' so she gan her missis notidge last A' Lady; but she di'n't git on, an' then she axt to stay; but her missis wunt hear on't, an' in course she couldn't be expected *to make child'ens shoes* i' that way."

meaning, would not be made sport of, would not suffer herself to be trifled with.

Venner's "Via Recta ad Vitam Longam."—

The notice in the *Retrospective* is of the first edition, perhaps 1620, pp. 195., "printed by Edward Griffin for Richard Moore, and are to be sold at his shop in St. Dunstan's Churchyard in Fleet Street." My copy contains 417 pages, date 1650, and is printed by James Flesher for Henry Hood, the locality the same as above. The contents and title are different, and contain, as well as the "Via Recta" and the treatise of the "Bathes of Bathe," a "Censure of the Medicinall Faculties of the Water of St. Vincent's Rock, near the City of Bristoll," and "An Accurate Treatise concerning Tobacco," a most quaint production, "all which Treatises are likewise amplified since the former impressions." The author's name is state to be To., or *Tobias*, Venner, by the editor of the *R. R.*, but he appears in my copy as *Tho.* Venner. E. S. Taylor.

Ormesby, St. Margaret.

The Cock Thorpe Admirals.—

"Within a mile or two of Burnham Thorpe, the birthplace of the illustrious Nelson, stands the obscure village of Cock Thorpe, a village of three houses, or rather of three hovels, only, each of which has produced from humblest village life its individual admiral. The three Cock Thorpe admirals became Flag Officers of much renown, Sir Christopher Mimms, Sir John Narborough, and Sir Cloudesley Shovel."—*Naval Chronicle*, xvi. 309.

E. H. A.

Byron: Sardanapalus.—I bought at an old book-stall a Latin translation of Diodorus Siculus, printed at Leyden, 12mo., 1559, which was laid by for some time. On taking it up lately, I found Byron's autograph on the title-page immediately under the well-known mark of the Gryphii, and on looking farther into it I discovered that the seventh chapter, which treats of Sardanapalus, is annotated and underlined in various places by the same hand. These marks, coupled with the extracts from Byron's *Diary* quoted at p. 244. of the monotome edition of his works, lead me to the supposition that Byron used this volume, and to trouble you with this note. Wm. McCru.

Death and the Burial Board: a Grave Note.— The result of a poll which terminated on the 2nd ultimo placed Mr. Death, churchwarden of the populous parish of Shoreditch, at the head of the burial board for that district. FACT.

Hue and Cry! Harrow and Help!— My ignorance was considerably enlightened the other day when I was told that the word *hue* was derived from the old French verb *huer*, to create an alarm; and when the alarm was entoned after a plunderer of hen-roosts, or the transgressor of an important commandment, it was in the words "harrow and help!"—in other words, *Ha! Rollo, Help!* Bellmen corrupted *Oyez* into *O yes!* and the constables, it would appear, have made us familiar with "Harrow and help!" K.

Queries.

EDMUND BURKE—HIS FAMILY, MARRIAGE, ETC.

I am reminded by the article on Burke, which appeared in *The Athenæum* of Saturday last (Feb. 17), of an intention which passed by me unacted upon some months since, when the very curious papers on *Burke's private history* appeared in that journal. As "N. & Q." is read more particularly by the very class of readers and inquirers, both in this country and in Ireland, who could throw light upon the many obscure points in the history of the great philosophical politician, will you allow me through your columns to invite replies to the following Queries as a first instalment.

1. Among your many correspondents in Dublin, surely there is some one who would not think a morning ill spent in looking out for the registers of births of the children of Richard Bourke or Burke, who married Miss Nagle in 1725 or 1726; and by her, as Mr. Prior tells us, "became the father of fourteen or fifteen children, all of whom died young, except Garret, Edmund, Richard, and a daughter named Juliana," of whose baptism at Castletownroche Mr. Prior gives the certificate. To complete this part of the case, the certificates of baptism of those children who *died young* should be searched for. The importance of this will be seen by reference to my third Query.

2. The next important certificate which is wanted, must be sought for by some correspondent at Bath, namely, that of Burke's marriage with Miss Nugent in 1757 or 1758. I think a Query on this point has already appeared in your columns, but cannot now conveniently refer to it.*

3. Another mysterious question is, Who was the chief of the Benedictine Monks at Parma, referred to in the story told by Galt—which I however quote from *The Athenæum*—of President West, late in 1763, or early in 1764, within a few months of his leaving Italy, meeting Burke at dinner at Dr. Markham's?

"On being introduced to Burke, he was so much surprised by the resemblance which this gentleman bore to the chief of the Benedictine Monks at Parma, that when he spoke he could scarcely persuade himself he was not the same person. This resemblance was not accidental; *the Protestant orator was*, indeed, *the brother of the monk.* It always appeared to Mr. West that there was about Mr. Burke a degree of mystery, connected with his early life, which their long intercourse never tended to explain."

As you have, it is evident, among your correspondents several members of the same communion with the Benedictines at Parma, I am not without hope that among them will be found one able and willing to solve this Query. B. M. B.

MANUSCRIPT COMEDY.

I have in my hands a manuscript comedy, written towards the close of the seventeenth century, but without title or name of author; and in the hope of obtaining information respecting these points, I am induced to forward some particulars of this play. It is in five acts; and its chief merit consists in the allusions made in it to cotemporary customs and events.

The principal characters are: *Underwit* (a brainless coward, just made captain of the trained band), and his man *Thomas; Sir Richard Huntlove*, his lady, her sister, and her maid *Dorothy; Mounsieur Device* (an over-dressed fop); *Sir Francis Courtwell*, his nephew *Mr. Courtwell; Captain Sackurie*, and *Mr. Engine* (a fanciful inventor of new projects and patents). The plot of the piece chiefly turns on an intrigue between *Sir Francis Courtwell* and *Lady Huntlove*; which is defeated in consequence of *Sir Francis* having fallen asleep when he ought to have been awake.

[* In consequence of the Query on this subject in Vol. viii., p. 134., search for the register of Burke's marriage has already been made in the several churches of Bath by our valued correspondent MR. MARKLAND, but no entry of such marriage has been discovered by him. The more ancient Roman Catholic chapel in Bath was, with its contents, burnt by the followers of Lord George Gordon in the celebrated *No Popery* riots, so that if the marriage was there celebrated, the register of it is irrecoverably lost. Mr. M. considers it questionable whether Bath was the place of residence of Dr. Nugent (as stated by Mr. Prior) at the time of Burke's marriage. Whilst a student in the Middle Temple, Burke's health suffered, and he resorted for advice to Dr. Nugent. That gentleman, it is said, "considering that the noise and various disturbances incidental to chambers must impede the recovery of his patient, kindly offered him apartments in his own house." It was during this period that an attachment was formed between Burke and Miss Nugent. May we not then infer that Burke was carried by Dr. Nugent to some house in the vicinity of the Temple, not to Bath? — ED. "N. & Q."]

There is a sub-plot carried on by the other personages; and the play concludes with the marriage of *Mr. Courtwell* to the sister of the lady, and of *Underwit* to *Dorothy*. One extract may suffice:

"*Engine.* What thinke you of the blazeing starre, in Germany, according to Ptolemy? 'Tis very strange. Does the race hold at Newmarket for the cup? When is the cocking, gentlemen? There are a parcell of rare jewells to be sold now, and a man had money. I doe meane to build a very fine house next summer, and fish-pondes. What did you heare of the new play? I am afraid the witts are broke; there be men will make affidavit, that have not heard a good jest since Tarleton dyed. Pray, may I crave your name, Sir?

Courtwell. My name is Courtwell, Sir.

Eng. In your eare,—I have a cast of the best marlins in England; but I am resolv'd to go no more by water, but in my coach. Did you ever see the great ship?

Captain. I have been one of twenty that have din'd in her lanterne.

Eng. It may be so, she is a good sailer; but I'll tell you one thing, I meane to have the best pack of hounds in Europe. And then, if I can but find out the reason of the loadstone, I were happie—and would write *Non ultra.*

Captain. The philosopher's stone were better, in my opinion. Have you no project to get that?

Underwit. What thinke you of the dromedarye, that was to be seene i'th back side of the Bell?

Eng. Why then I'll tell you: the strangest beast that ever I saw was an ostridge, that eate up the iron mynes; but now you talke of birdes, I saw an elephant beat a taylor in the fencing schoole at his own weapon.

Thomas. The Spanish needle?

Eng. He did out-eat him in bread, and that was miraculous. I have seene a catamountaine once; but all was nothing to the wench that turn'd round and thred needles."

μ.

Minor Queries.

Cockades. — The black cockade, which is the well-known badge of the House of Hanover, is generally worn by the servants of all military and naval officers, and of all who hold office about the Court. By what authority are these cockades so worn, and to whom is the use limited? Does the right extend to all persons who hold office under the royal sign-manual? It is stated that the servants of officers in the militia wear it, but that it is not worn by servants of yeomanry officers.

COCKADE.

Napoleon's Marshals. — I want the names and birthplaces of all Napoleon's marshals, with their ages, and the time, place, and cause of their deaths; together with their titles and such additions as "The Bloody" Davoust, Massena "L'Enfant chéri de la Victoire." Y. S. M.

Extract from the Bishop of St. Asaph's Charge. — In the year 1710, Fleetwood, Bp. of St. Asaph, published a charge, in which is the following passage:

"I desire to know the names of your parishes, and if there be more names than one. The Saints to whose memory they were dedicated, and what days the *wakes* (if there be any) are kept. What superstitious usages are still observed by the common people, under the name of ancient customs. And if you have any remarkable monuments in your churches, I should be glad if you would transcribe them for me at your leisure. These things I hope will not put you to much pains to write in a sheet of paper, and offer them to me at the next Visitation."

Some of your readers may be able to state whether any returns were made by the clergy?

T. L.

"*The Affairs of the World.*" — In a sort of a newspaper, *The Affairs of the World*, for October, 1700, is the following notice:

"Mr. Tompion, the famous watchmaker in Fleet Street, is making a clock for St. Paul's Cathedral, which it is said will go one hundred years without winding up; will cost 3000*l.* or 4000*l.*, and be far finer than the famous clock at Strasburg."

Some of your readers may be able to supply a notice of the above periodical or paper. It is not mentioned in the very copious list of newspapers in Nichols's *Literary Anecdotes*. T. L.

Kirkstal Abbey. — A LADY asks if any kind antiquary of Yorkshire will be good enough to inform her, through the medium of "N. & Q.," where she may find the *names* and *descents* of the different families who have possessed Kirkstal Abbey and its lands, from the suppression of the monastery to the occupation by the Brudenell family?

Dedication of Heworth Church. — Can any of your readers inform me of the dedication of Heworth Church? It is of very old foundation, supposed to have been built by Ceolfrid, Abbot of Jarrow, in the reign of King Ecgfrid. It is situated in the parish of Jarrow and county of Durham. M. P.

"*Pilgrimage to the Holy Land.*" — Who is the author of a poem, published in 1817, with the title of *A Pilgrimage to the Holy Land*, ascribed to Lord Byron by the publisher, J. Johnston, Cheapside? It is in two cantos, divided into long stanzas, like *Lara*, &c. It contains some good poetry, some of it much in Lord Byron's style of thought; and some good descriptions. Three things are against its being his, viz. false grammar: *e. g.* "Lives there *him?*" and again, "Sails there *him?*" and farther, a false quantity, *e. g.* Canŏpus for Canōpus. I. R. R.

"*The Postman robbed of his Mail,*" *&c.* — Can you tell me the author or authors of the following work? —

"The Postman robbed of his Mail; or, The Packet Broke Open. Being a Collection of Miscellaneous Letters, Serious and Comical, Amorous and Gallant. Amongst which are, 'The Lover's Sighs; or, The Amours of the

beautiful Stremunia and Alphonso the Wise, King of Castile and Aragon, and Earl of Provence; with her passionate Letters to the King on his chusing another Mistress.' In Five Books. By the best Wits of the present Age. London: printed for A. Bettesworth, at the 'Red Lion' in Paternoster Row; and C. Rivington, at the 'Bell and Crown,' in St. Paul's Churchyard, MDCCXIX. Price 3s."

My copy has the initials "S. P." on the title-page. The book is one of a set which I bought a short time ago; and one of the others has the autograph of Samuel Parr, LL.D., and I think this book also belonged to him. C. J. DOUGLAS.

Symondson Family.—Particulars relating to the family of Symondson are requested, especially such as may refer to Mr. Symondson, who was, I believe, the legal adviser of the late Dr. Markham, Archbishop of York. With whom did the said Symondson marry? What were his armorial bearings; the place of his death or burial; and are any representatives of his family still living?

AN INQUIRER.

Grey and Ratcliffe Families.—Can any of your genealogical correspondents assist me to ascertain the names of the wives of the following gentlemen? Sir Thomas Grey of Northumberland, Knight, temp. Edward III.; Sir John Grey of Berwick, son of the above Sir Thomas, living 1372; Sir Henry Ratcliffe of Ratcliffe, in the county of Lancaster, temp. Henry III. and Edward I.; John Ratcliffe, son of the above Sir Henry. J. A. D.

"*What shadows we are, and what shadows we pursue,*" was an exclamation frequently made by a late eminent physician of Wiltshire, when contemplating death-bed scenes. Is it a quotation? and if so, whence? R. H. B.

"*I dreamt that, buried,*" *&c.*—Who was the author of the following lines, which (says *The British Critic*, vol. xxvi. p. 633.) are in most editions of *Joe Miller?*—

"I dreamt that, buried in my fellow clay,
Close by a common beggar's side I lay;
And as so mean an object shock'd my pride,
Thus like a corpse of consequence I cried:
'Scoundrel begone, and henceforth touch me not;
More manners learn, and at a distance rot.'
'How, scoundrel!' with a haughtier tone, cried he;
'Proud lump of earth, I scorn thy words and thee.
Here all are equal: here thy lot is mine.
This is my rotting-place, and that is thine.'"

I. R. R.

"*Intensify.*"—Coleridge, in a letter to Mr. Alsop, claims the merit of inventing this word. It is now commonly used by the best writers, especially those on religious and æsthetic subjects. Was Coleridge's claim well founded?

C. MANSFIELD INGLEBY.

Birmingham.

Ela de Longespee.—Lascelles (*Lib. Mun. Public.*) says that this lady (eldest daughter and coheiress of Stephen de Longespee, Justice of Ireland, whose father was the famous William Longsword, Earl of Salisbury) married Gerald Lord Offaley; but Mr. Burke says (*Extinct Peerage*) her husband was Roger le Zouche, by whom she was mother of Alan, Lord Zouche, of Ashby. Which is right?

Y. S. M.

Surnames ending in "-house."—Will you be good enough to inform me on what principle of derivation surnames ending in "-house" are formed: such as Hobhouse, Stonehouse, Stenhouse, Shorthouse, Waterhouse, Mirehouse, &c.? These names are often occurring in the public prints, partly I suppose because most of the owners of them are "celebrities:" as Sir John Cam Hobhouse, Mr. Waterhouse the Naturalist, Dr. Stenhouse, and others. The names themselves do not appear very choice or euphonious. What, for example, can be more contemptible than the name of *Mirehouse*, which was actually possessed by the late Recorder of London?

W. WOODHOUSE.

Minor Queries with Answers.

County Histories.—Could any of your correspondents furnish lists of all the county, parochial, and other local histories of the United Kingdom, with date of publication, and distinguishing such as contain useful genealogical information from the numerous class which are useless for such a purpose? Also lists of every genealogical and heraldic work of repute. These lists, if supplied by many persons, and checked by the Editor, so as to avoid duplicate names, would, if published from time to time in "N. & Q.," be of the utmost assistance to your readers who are engaged in such pursuits, whether as amateurs or otherwise. I shall willingly commence if you approve of the suggestion. A correspondent in your tenth volume suggests the establishment of a Genealogical Society. I drew up the prospectus of one proposed to be established in Dublin a couple of years ago, but the project was never made public.

Y. S. M.

[We have not margin sufficient for the complete lists suggested by our correspondent; besides, Upcott's *English Topography*, in three thick volumes, furnishes up to a given date nearly all that is required on this subject. A list of works on Topography since the publication of Upcott, in 1818, would no doubt be valuable for literary purposes, and we would endeavour to find space for it. The works should be arranged under their respective counties, and these placed in alphabetical order.]

John Asgill.—In looking back to "N. & Q.," Vol. ix., p. 376., I find mention made of a Mr. Asgill. May I ask whether Mr. Asgill's *Defence*

upon his Expulsion from the House of Commons, in 1707, &c., London, 1712, 8vo., is known at all? There seems a mistake in the text of a date; 1703 ought, I suppose, from the above book, to be 1707.

J. B. JAMES.

[This tract is scarce, but it may be seen in the British Museum and the Bodleian. Mr. Asgill was expelled the House of Commons in Ireland in 1703, and the House of Commons in England in 1707. It is to the latter expulsion that reference is made in the *Defence* noticed by our correspondent. At p. 6. he says, "I am now in the fifth year of my expulsion from the House of Commons of Great Britain, as author of the treatise, to which I then made *The Sequel* my defence." Consult Kippis's *Biographia Britannica*, s. v., and "N. & Q.," Vol. vi., pp. 3. 300.]

Ethical Writers. — Wanted by a friend a full list of ethical writers, both ancient and modern, or any information as to where such a list may be seen.

Y. S. M.

[In the Introduction to Tennemann's *Manual of the History of Philosophy* (Bohn's "Philological Library") is a chapter on the "Bibliography of the History of Philosophy," under which head are comprehended the works relative to the history of philosophy in general and in particular. See also G. H. Lewis's *Biographical History of Philosophy*, 1845; Reinhold's *Manual of the History of Philosophy Ancient and Modern*, 1828-30; and the Preliminary Dissertations in the *Ency. Britannica.*]

Episcopal Consecrations. — Wanted the year of consecration of the Bishops of Calcutta from the foundation of the see? The same for Nova Scotia, Quebec, and Toronto?

BOTOLPH.

[*Calcutta See, founded* 1814.

	Consecrated.
1. Dr. Thomas Fanshaw Middleton	1814
2. Dr. Reginald Heber	1823
3. Dr. John Thomas James	1827
4. Dr. John Mathias Turner	1829
5. Dr. Daniel Wilson	1832

Nova Scotia See, founded 1787.

1. Dr. Charles Inglis	1787
2. Dr. Robert Stanser	1816
3. Dr. John Inglis	1825
4. Dr. Hibbert Binney	1851

Quebec See, founded 1793.

1. Dr. Jacob Mountain	1793
2. Dr. Charles James Stewart	1825
3. Dr. George J. Mountain	1836

Toronto See, founded 1839.

1. Dr. John Strachan	1839.]

English Translation of "Abelard." — Is there any English edition consisting of the works of Peter Abelard, particularly his *Christian Theology*, and also of the letters of Heloise to Abelard? If so, who is the publisher, and what the date of publication?

Σ.

Loughborough.

[There is an English translation of *The Letters of Abelard and Heloise*, 12mo., London, 1722; also one by John Hughes, 8vo., London, 1808; another by the Rev. Joseph Berington, 4to., Birmingham, 1788.]

Cohorn. — Query what? Frequently mentioned in a *History of the Rebellion of* 1745, in my possession, by James Ray of Whitehaven.

B. H. C.

[We are inclined to think this is a brass cannon employed by, and named after, Memnon Cohorn, the celebrated Dutch engineer. His work on *Fortifications* is favourably noticed by Robins, in his *New Principles of Gunnery*, edit. 1805, p. 21.]

Replies.

SCHONBORNERUS.

(Vol. vii., p. 478.)

I have long looked in vain for an answer to H. A. B.'s question respecting the above author. His book, the only one of its class with which I have any acquaintance, has been in my possession for many years, and I have often had occasion to consult it with advantage. Considering the enormous pains it must have cost its compiler, I have been surprised at not being able to find any account of him in the *Biographie Universelle*, or elsewhere. My copy has the following inscription on the title-page, "Gilb. Wats: Ruit Hora:" and is filled with abundant MS. interlineations, together with an index at the end of the quotations from Tacitus contained in it, very carefully collected, and beautifully written. I should presume that this painstaking owner could be none other than Gilbert Wats, the translator of Bacon's *Instauratio*, a circumstance which imparts some little interest to the actual copy.

With regard to Schonborner himself, a few particulars are to be gleaned from the introductory portions of his work; and perhaps a person better versed than I am in the literary history of the empire, would be able to gather more. He was a Silesian jurisconsult, doctor of philosophy and laws, holding the office of councillor and chancellor to a nobleman at Glogau, and resident at that place in May, 1614. This book was his first production, and delivered, as it would appear, originally in the form of lectures to a class of students in the University of Frankfort-on-the-Oder. It is dedicated to John Ulrich Schaftgotsch, of Kienast, Grieffenstein, Kemnitz, Girsdorff, Semideberg, &c., Free Baron and Lord (*Dynastæ*) of Silesia, in Trachenberg and Prausnitz (the step-son of his patron, whom he calls "Comes Zollerinus"), and just returned from the grand tour, which he had been making under the guidance of Henry Scultetus. The magniloquence with which the virtues of this long-forgotten young gentleman are celebrated, savours strongly of the burlesque.

C. W. BINGHAM.

"MYSTERIOUS SCRAWL" IN QUEEN'S COLLEGE LIBRARY, OXFORD.

(Vol. xi., p. 146.)

Numberless inquiries have been made at various times respecting the characters alluded to in the lines quoted by your correspondent. Still, I do not suppose that any will be seriously disappointed to find that the library, though so rich in other respects, cannot boast of the possession of any such mysterious autograph. The report has arisen from the circumstance that, in an appendix to a Grammar by Th. Ambrose (a copy of which is in the library), is what professes to be a *fac-simile* of certain "diabolic characters" in the possession of the author. The work is entitled *Introductio in Chaldaicam Linguam, Syriacam atque Armenicam et decem alias Linguas*, and was printed in the year 1539. Copies of it are contained in the Bodleian and Grenville Libraries. The author of it was Theseus Ambrosius, who describes himself in the title-page as "Ex comitibus Albonesii, I. U. Doct., Papiensis, Canonicus regularis Lateranensis, ac Sancti Petri in cœlo aureo Papiæ præpositus:" and I am unable at present to add any farther particulars concerning him. As the book is rare, perhaps I may be allowed to quote a passage in which the author alludes to the document in question. It occurs in a letter to the famous orientalist, Postell, p. 199.

"Habeo quas nullus forsan habet, Diaboli literas, Demonis ipsius manuscriptas. Qui tum risus, qui cachinni, quæ admirationes exortæ fuerint, tu nosti, et cum pertinacius insisterem, remque omnem et factum, ut fuerat, recenserem. Visi fuistis omnes verbis meis fidem aliquam præstare, postmodum discessimus. Nunc vero vos qui tunc conveneratis docti homines, cum Diaboli literas acceperitis, legite si nostis, et discite Ambrosio credere vera dicenti."

The characters themselves, occupying seven lines, and looking as much like a small boy's first attempt at writing Chinese as anything, occur at p. 212 b. The words of the spell (in Italian) which raised the evil spirit are also given (the object in view being to obtain an answer to the question "Sel Cavaliero Marchantonio figliolo de riccha donna da Piacenza ha ritrovati tutti li dinari che laso Antonio Maria, et se no in qual loco sono?"), and the following account of what happened on the occasion when the characters were written:

"Non tam cito pennam Magus deposuerat, quam cito qui aderant, pennam Eandem corripi et in aera sustolli, et in Eandem chartam, infrascriptos characteres velociter scribere viderunt, scribentis vero manum nullus comprehendere poterat."

Ambrose professes to have got the account from one "qui cum multis præsens fuerat;" but he has forgotten to tell us his name, and what the amount of information was which was extracted from all this "devilment." Let me conclude with Ambrose's sensible resolution: "Quid vero characteres illi insinuarent, quamve responsionem ad quesita redderent, scire omnino non curavi."

H. H. WOOD.

Queen's College, Oxon.

PROPHECIES RESPECTING CONSTANTINOPLE.

(Vol. x., pp. 147. 192. 374.; Vol. xi., p. 67.)

When stringing together the more remarkable predictions relating to the fall of Mahomedanism and the Turkish empire, I thought the following quatrain of Nostradamus too vague and unintelligible to merit insertion. As, however, the author of the *Almanach Prophétique* for this year has thought fit to include it in a curious compilation on the same subject, it may be considered a not unimportant link in the chain of destiny. It is the 59th quatrain of the eighth century:

"Par deux fois haut, par deux fois mis à bas,
L'Orient aussi, l'Occident foiblera.
Son adversaire, après plusieurs combats,
Par mer chassé au besoing foiblera."

Les Prophéties de Michel Nostradamus, Lyons, 8vo., 1568.

It is farther asserted, that Francois Quaresmius, a missionary, in an account of his travels in the East (*Elucidatio Terræ Sanctæ*, 2 vols. folio, Antwerpia, 1639), speaks of a prophecy written in 1604 by an astrologer of Valentia, Francisco Navarro, in a work entitled *Discurso sobre la Grande Conguncion*, to the effect that the various Mahometan sects, and the temporal empire of the Turks, will come to an end after a period of two hundred and fifty-one years. As Quaresmius wrote in 1604, the addition of the prescribed period would indicate the present year for the fulfilment of the predicted events.

I am also indebted to the same curious annual for the following octave, ascribed to the eleventh century, from the *Mémoires et Prophéties du Petit Homme Rouge*, 1843:

"Envieux de Constantinopolis,
Il enverra ses furieux Cosaques,
Turcs, Moldaves, et Valaques,
De Mahomet domptant les fils.

"Bretagne, Autriche, et France unies,
Chassant Russiens de Stamboul,
Ceux-ci changeant de batteries,
Iront s'emparer de Kaboul."

Of a different order to the preceding are those prescient reflections upon the political future of Europe, to which a profound study of the tendencies and relations of its several governments leads the philosophic historian.

Many of these, illustrative of the present subject, might be collected; but I will conclude with the following remark of Montesquieu, rather, however, as a specimen of the class to which I

allude, than as evincing a deeper insight into futurity than might be expected from the political sagacity of that philosophical writer:

"L'Empire des Turcs est à présent à peu près dans le même dégré de foiblesse où étoit autrefois celui des Grecs: Mais il subsistera longtemps: car si quelque Prince que ce fût mettoit cet Empire en péril en poursuivant ses conquêtes, les trois Puissances commerçantes de l'Europe connoissent trop leurs affaires pour n'en pas prendre la défense sur-le-champ." — *Grandeur et Décadence des Romains*, chap. xxiii.

WILLIAM BATES.

Birmingham.

EPITAPHS.

(Vol. x. *passim.*)

Epitaph on an Infant. — Unluckily, the excellent advice of Captain Cuttle quoted on your title-page is not only set at naught by persons who lay no claim to anything pertaining to a literary taste, but is also too often partially neglected by those who religiously venerate and take care of the substance of anything that pleases or interests them. Thus many a fugitive piece of poetry finds its way into our collections, of whose parentage one is unable to find even the slightest trace. Such is the condition of the following beautiful "Epitaph on an Infant," of whose history I know no more than this, that it was given to my father by a friend who had copied it, he knew not whence. Probably some of your numerous correspondents may be able to afford some information as to its authorship.

"*Epitaph on an Infant.*

Bold infidelity, turn pale and die,
Beneath this stone an infant's ashes lie;
Say, is he saved or lost?
If death's by sin, he sinn'd because he's here;
If heaven's by works, in heaven he can't appear;
Reason! O how depraved!
Revere the sacred page; in it the knot's untied;
He died, because he sinn'd; he lives, for Jesus died."

W. B.

Epitaph. — Can any one "spot" this epitaph?

"Whether he lives, or whether he dies,
Nobody laughs, and nobody cries;
Where he's gone, and how he fares,
Nobody knows, and nobody cares."

JOHN SCRIBE.

Churchyard Literature. —

"Ere sun could blight or sorrow fade,
Death came with friendly care,
The opening bud to heaven convey'd,
And bade it blossom there."

Was the above very beautiful epitaph, "On an Infant," by Coleridge, ever executed? and if so, where? R. W. D.

Epitaph anticipatory. — Some years since, in the village churchyard at Leeds, Kent, was a stone erected with an inscription with blanks, which have since been filled up:

"In memory of James Barham of this parish, who departed this life January 14, 1818, aged 93; and who from the year 1774 to the year 1804, rung in Kent and elsewhere 112 peals, not less than 5040 changes in each peal, and called bobs, &c., for most of the peals: and April 7th and 8th, 1761, assisted in ringing 40,320 bob-majors on Leeds bells in twenty-seven hours."

J. EBFF.

Bolt Court.

Epitaphs. — The following is from the chancel of Stanford Church, Nottinghamshire:

"Here lies the body of MR. FFRANCIS, the son of MR. FFRANCIS THWAITS, Rector of Stanford, and of Ann his Wife, who dyed the 4th of Septr, in the 2d Year of his Age, 1700:

As careful nurses
To their bed doe lay,
Their children which too
Long would wantons play;
So to prevent all my
Ivening crimes,
Nature my nurse laid
Me to bed betimes."

From Rothley churchyard, Leicestershire:

"Depositum hic est quod Mortale habuit THOS. SOME, Juvenis, pius studiosus in hanc viciniam Literas quæsitum concessit. Mortem invenit Anº Ætat. xix. A. D. MDCCXXIII."

"On a gravestone in the churchyard (of Great Wolford) are these lines:

"Here old JOHN RANDAL lies,
Who counting from his tale
Lived threescore years and ten,
Such vertue was in ale.
Ale was his meat,
Ale was his drink,
Ale did his heart revive,
And if he could have drunk his ale
He still had been alive.
He died January 5,
1699.

"This epitaph was ordered to be put here by Major Thomas Keyts of this place, a younger son of the Keyts of Ebrington; who was a person well known for his good humour and hospitality, and was well beloved in his country."— Dugdale's *Warwickshire*, edit. 1730, vol. i. p. 595.

C. F. P.

Normanton-on-Soar, Notts.

Tim Bobbin's Grave. — It is not generally known that the following is inscribed on the stone covering Tim Bobbin's grave in the parish churchyard at Rochdale, Lancashire:

"Here lies John and with him Mary,
Cheek by jowl and never vary;
No wonder they so well agree,
Tim wants no punch, and Moll no tea."

JOHN SCRIBE.

Epitaph in St. Edmund's Churchyard, Salisbury. —

"Innocence embellishes, divinely compleat,
The pre-existing co-essence, now sublimely great.
He can surpassingly immortalize thy theme,
And perforate thy soul, celestial supreme.
When gracious refulgence bids the grave resign,
The Creator's nursing protection be thine.
So shall each perspiring æther joyfully arise,
Transcendantly good, supereminently wise."

W. J. Bernhard Smith.

Temple.

A Grave-yard Inscription. — The following curious inscription has been copied from a gravestone in Essex:

"Here lies the man Richard,
And Mary his wife;
Their surname was Pritchard,
They lived without strife;
And the reason was plain —
They abounded in riches,
They had no care, or pain,
And his wife wore the breeches."

W. W.

Malta.

Epitaph in Thetford Churchyard. — Many epitaphs, some beautiful, some in very bad taste, having found their way into "N. & Q.," allow me to ask some of your Norfolk readers whether the following (in the worst taste possible), said to be in Thetford churchyard, still exists, and what is the date?

"My grandfather was buried here,
My cousin Jane, and two uncles dear;
My father perished with a mortification in his thighs,
My sister dropped down dead in the Minories.
But the reason why I am here, according to my thinking,
Is owing to my good living and hard drinking;
Therefore, good Christians, if you'd wish to live long,
Beware of drinking brandy, gin, or anything strong."

R. J. Shaw.

PHOTOGRAPHIC CORRESPONDENCE.

Bromo-iodide of Silver. — I beg to offer a few remarks in reply to the communications of Mr. Reade and Dr. Diamond relative to this subject (Vol. xi., p. 130.).

Mr. Reade, in order to prove that in mixing a solution of the double bromide of silver with a solution of the double iodide, the bromide of silver is not converted into iodide, states that it is ascertained by experiment that equal quantities of bromide and of iodide of silver require the same quantity of iodide of potassium to effect their perfect solution; that 80 grains, for instance, of each of the former are dissolved in 650 grains of the latter, and a less quantity is insufficient; but that if the 80 grains of bromide of silver are to be converted into iodide, it would require 74 grains of iodide of potassium to supply the requisite quantity of iodine, and a perfect solution of the precipitate could not be effected without 724 grains of iodide of potassium, which he says is contrary to experiment.

Now I deny that a perfect solution of the precipitate could not be effected without 724 grains of iodide of potassium, for the 74 grains used in the conversion of the 80 grains of bromide of silver into iodide would be replaced by an equivalent proportion of bromide of potassium, which would aid in effecting the solution of the precipitate; so that in fact no more iodide of potassium would be required to dissolve the latter, than would be the case supposing the conversion of the bromide of silver into iodide did not take place. Mr. Reade's experiments, therefore, prove nothing at all.

Dr. Diamond refers you to some portraits he has taken on paper as confirming the opinion he entertains of the advantage of the introduction of bromine into calotype paper. But these portraits, or at least the negatives, were, I presume, taken on collodion, for he says they were taken on a dull December day in a few seconds.

Now I am quite aware of the advantage of the introduction of bromine into collodion, in rendering it more sensitive to the green and red rays; and I do not doubt the fact, though I cannot say that my own experience confirms it, that paper prepared with Dr. Diamond's solution of bromide of silver in iodide of potassium, is more sensitive to the same rays than paper prepared with the ordinary double iodide solution, for there may be, as Mr. Lyte has suggested, a difference in the molecular arrangement of the deposited iodide of silver; but the question in dispute between Mr. Reade and myself is, whether or not any bromine in the shape of bromide or bromo-iodide of silver, is introduced into paper by the use of Dr. Diamond's preparation of bromide of silver. I deny that any is. When Dr. Diamond first recommended his solution of bromide of silver in conjunction with the ordinary double iodide solution for preparing calotype paper, I thought otherwise; I believed in fact that on the addition of water to it, bromide of silver was precipitated along with the iodide, but was induced to believe that such could not be the case from observing that paper which I had prepared with it would bear exposure to light for almost any length of time without injury, which I was aware it would not if it contained any bromide of silver, as the latter, like the chloride of silver, is blackened by exposure to light; and in order to determine the point more satisfactorily, I made the experiments which I described in the first communication I sent you on the subject. I have since made a rigid analysis of the precipitate, and have no hesitation whatever in saying that it consists simply of iodide of silver. J. Leachman.

Portability of Sensitized Collodion Plates. — As I see, in Vol. xi., p. 110., some inquiries as to the best method of keeping collodion plates sensitive, and at the same time of combining portability, I send you my method, as it seems to me to meet both these requisites. In the first place, I use a camera with cloth sides and wooden ends; which, to avoid a long description, I will merely say is the same as has long been sold under the name of "Willatt's Improved Camera:" only that it has the back closed by a sliding board, with a hinge in it, just like the front of an ordinary dark slide. So, when this is raised, of course we can look into the camera from behind; while, when shut down, it excludes all light. I have no dark slide; but, as I will presently explain, I let the plate drop at once into the camera from the box. The box is made as follows: — We will suppose it to carry six sensitive plates. There is no cover; but the interior is divided into seven compartments by divisions of wood, so as to prevent the light from passing from one compartment to another. In the bottom of the box are cut seven

long openings the width of the box, corresponding to grooves inside it; so that little light wooden frames, which slide in them and carry the plates, can, when let go, drop out through them, and pass into corresponding grooves in the back of the camera—just as the dark slide drops into its place in an ordinary camera. This box has a false top and a false bottom; the former with holes in it through which strings are passed, by means of which the plate may be drawn up again into its former position; and the latter with a slit in it, and sliding across the bottom of the box, so that this slit may be brought, by sliding it across, to correspond with any one of those in the bottom of the box. This slider has stamped on it the numbers 1, 2, 3, 4, 5, 6, 7; so that when the line corresponding to any one of these numbers is brought to the edge of the box, the slit will correspond to the slit in the bottom of the box, and the plate may be let to pass out. I have seven little bolts in the side of the box which I draw out so as to let the plate go. Having a small board on the top of the camera, cushioned with black velvet so as to prevent light entering, I first place the box on it, so that No. 1., which is a frame containing a ground glass, shall fall into the camera; having unhooked the little string from the frame, it drops into the camera, and I open the door at the back, and put on a black focussing-cloth, and put to the focus. I then draw up this plate into its place by means of the string; and having brought the slider in the bottom of the box to correspond with No. 2., which is a prepared plate, I let that plate fall into the camera—having of course previously shut the back slider. In due course, this plate also is drawn up, and the same process is repeated as often as needed. The whole of this apparatus does not weigh more than fifteen pounds, and the camera packs very conveniently into a soldier's knapsack, and the box is carried in the hand: in short, the instrument is most portable, and by no means as clumsy as my description.

The frames to contain the prepared plates are made of wood, and have a corner of silver wire to support the plates and little bolts of the same at the back, to keep the plate in its place, four in number, one on each side.

I think I can give Dr. Diamond a little valuable information on the subject of printing positives; but as I am extremely hurried to-day, must put off doing so till next week. F. Maxwell Lyte.

Pau.

Camera for Saccharized Plates, and Perambulating Stand for Field Purposes. — In answer to Mr. Elliott's Query as to the kind of arrangement to be used for plates prepared by Mr. Lyte's or Shadbolt's processes, I beg to communicate the method I have adopted. The camera, &c., is a slight modification of that of Newton: under the sliding-rod in the top of the camera, an aperture the width of the plates is cut through the bottom, beneath which slides a box having grooved slides, into which the prepared plates are dropped; the top of this stock-box is closed by a sliding lid. When the view has been focussed on the ground glass, all but yellow light is excluded from the interior of the camera, the lid of the plate-box is withdrawn, the rod pushed down and clamped to the upper edge of the plate farthest from the operator, then drawn up into focus, and the view taken; the plate is then replaced in its groove, the lid of the plate-box shut, and so on with as many plates as the box contains. I may farther mention that I have mounted my camera on a piston-rod working through an axle, carrying a pair of light wheels, about four feet in diameter; the handle, which is hinged on to the axle, can be clamped at any angle, and, together with the wheels, forms a tripod stand, which offers every motion desired. The chemical and plate boxes are suspended on spring supports beneath the axle: the whole runs so lightly that a child might manage it, and thus renders one totally independent of the aid of country louts, who are great friends to apparatus dealers. This arrangement was privately suggested about this time last year for the use of the photographers to be employed at the seat of war, and was described in the chemical section at the meeting of the British Association at Liverpool. I shall take an early opportunity of bringing the instrument before the notice of the Photographic Society, as I think it will be found useful during the summer months. Samuel Highley.

Replies to Minor Queries.

Templars, Suppression of (Vol. x., p. 462.). — Is Enivri acquainted with the following?

"Traitez concernant l'Histoire de France, scavoir la Condemnation des Templiers, avec quelques actes, &c., par Dupuy, Paris, 1700, 12mo."

J. B. James.

Greek and Roman Churches (Vol. xi., p. 146.). — I Know Not will find examples of mutual recognition, if not of positive intercommunion, between the Christians of the East and West during the twelfth century, in Leo Allatius *De perpetua Consensione Ecclesiæ Occidentalis et Orientalis*, pp. 624. sq.: although it must be conceded that the general state of religious feeling in both communities was strongly adverse to reunion, and that in the thirteenth and following centuries the breach was continually widened. Peter the Venerable, abbot of Clugny, was one of the most distinguished exceptions to this rule. See his letters to the Eastern Emperor, and also to the patriarch of Constantinople, whom he styles a "venerable and exalted priest of God." (*Epist.*, lib. iv. pp. 39, 40.). C. Hardwick.

Custom observed in drinking at public Feasts (Vol. xi., p. 25.).—The same fashion of drinking, as that described by T. G. L. as taking place at Lichfield, prevails at Jesus College, Cambridge; and the object is the same, viz. to prevent injury to the person who drinks. M. P.

"Pereant illi qui, ante nos, nostra dixerunt!" (Vol. x., p. 464.).—This quotation, the subject of Mr. Temple's Query, is from Donatus or Donat, a Latin grammarian of the fourth century. St. Jerome was one of his pupils.

Henry H. Breen.

St. Lucia.

Clay Tobacco-pipes (Vol. xi., p. 37.).—In the ruins of an old castle, a few miles south-east of Bath, I once dug up some old tobacco-pipes (now in my possession) which exactly answer the description given by some of your correspondents upon this subject. The smallest, and apparently the oldest, of them bear, on a flat heel, the name

of "THOMAS HVNT," or "HENRY PVTLY:" the A in the first name being of a very antique shape, and the V being used for U. The bowls of these are very strongly made, but would not hold a child's thimbleful; and their mouths are so small, that the heel of another of the pipes will not go in. Amongst the marks on other pipes are: "RICH. GREENLAND," "RICH. TYLER," "JEFFRY HVNT," or a shield with the device of a bunch of tobacco plant. One has a pointed heel, and "R G" or "R C" on the stem. Jeffrey Hunt is a very common name on old Somersetshire pipes. I do not know that it was the same person; but on the floor of the north aisle of Norton St. Philip's Church, about two miles from the place where I found the pipes, there was a gravestone to Edward Hunt, son of Jeffrey Hunt, 1656. And in an old rate-book of the same parish, Jeffrey Hunt occurs as a freeholder in 1665. J.

Curious Properties of the Thames Water (Vol. x., pp. 401. 534.). —

"By the bye, I cannot help observing, that the water we brought from the Thames, after it had corrupted and stood some time, again refined and grew sweet; a property that no other water we had on board possessed but itself. I happened to touch the bung-hole of a cask of the Thames water that had thus refined, and it immediately took fire and burnt like spirits."—*A Voyage to the East Indies*, by Charles Frederick Noble, Esq., late Governor of Marlborough Fort: London, 1765, p. 45.

At the time he introduces the observation on the water, he was on his voyage out from St. Helena to Java, and had been at sea about two hundred and forty-eight days from Gravesend.

G. N.

Bolingbroke's Advice to Swift (Vol. xi., p. 54.). — In a collection entitled *Letters of Lord Bolingbroke to Dr. Jonathan Swift, D.S.P.D.*, 12mo., pp. 89., printed at Glasgow by R. Urie, 1752, the phrase "sonner vos cloches" is given (instead of "souper nos cloches"), which completely harmonises the meaning of the passage, and also proves the conjecture of MR. BREEN to be right. All the other parts of the quotation are precisely the same as those in "N. & Q." There seems little necessity for changing such words as "nourrisser," &c., from the *infinitive* into the *imperative* mood. The easy familiar style of the epistle shows that it was a tender "receipt" and recommendation, rather than the language of a command. The following rendering of the whole is given in a foot-note by Robert Urie, who was an excellent printer and a reputed good scholar. It conveys well the spirit of the original:

"Take care of your body by good eating, and be cautious of fatiguing it. You may suffer your wit to grow rusty, for it is a useless piece of furniture; and, indeed, a dangerous instrument. Let the early noise of the morning bells break the rest of the canons, and lull the dean into a sweet and profound repose, which may give him pleasing dreams. As for your own part, rise late, and go to public prayers; to return thanks for a good night's rest, and a hearty breakfast."

G. N.

Julian Bowers (Vol. xi., pp. 65. 132.).—A name frequently given to British, Roman, or Saxon encampments, particularly when in any roundish form, as the platform included in the entrenchment has frequently been used by the neighbouring rustic to trace a maze in on the turf, in intricacy emulating the one formed by hedges at Hampton Court. A very fine Julian bower is found in the high chalk hill overlooking the town at Louth, in Lincolnshire, to the south-east; formerly planted with a fine circle of trees,—a very prominent landmark to vessels leaving the German Ocean, near the Lincolnshire coast. The reference which ignorance makes of all things on which the suspicion of a Roman origin rests to Cæsar, will account for their peculiar ascription as Julian; to which even the great poet Gray subscribed in following the vulgar belief as regards the metropolitan stronghold:

"Towers of Julius, London's lasting shame,
With many a foul and midnight murder fed."

The sign of "The Stag," in Dorsetshire (Vol. xi., p. 74.), and the verses beneath, are a proof in the descending scale. W. B., Ph. D.

Duration of a Visit (Vol. xi., p. 121.). —The remark referred to is in Miss Austin's novel of *Destiny*, vol. i. p. 93.; but it is not there given as "the saying of an old lady in the novel," but is part of Miss Austin's own observations on visiting.

P. H. F.

Anglo-Saxon Language (Vol. xi., p. 48.). — A LADY inquires "Whether it would be possible to acquire this language at a small expense of time and money." In reply, I would premise that it is not so easy to acquire a thorough knowledge of Anglo-Saxon as many have been led to imagine; but a very moderate amount of labour devoted to its study will ensure such an acquaintance with the language as to afford considerable "assistance in the study of English etymology." Those who wish to be well acquainted with it will of course obtain Rask's *Grammar;* but I would recommend to your correspondent at first to procure *A Guide to the Anglo-Saxon Tongue*, by Edward J. Vernon, B.A., of Magdalene Hall. This book contains a grammar and extracts, in prose and verse, with notes, &c., *5s. 6d.*; and is intended for the use of those who have not the advantage of a master. Mr. L. Langley's *Principia Saxonica* will afford much assistance. It contains "Ælfric's Homily on the Birthday of St. Gregory," with copious glossary, &c., *2s. 6d.* To these must be added Dr. Bosworth's *Dictionary*, which may be had for, alone, *12s.*; and Mr. Thorpe's *Anglo-Saxon Ver-*

sion of the Gospels, 9*s.* 6*d.* With the examples of Miss Elstob and Miss Gurney, both so distinguished and successful as students of Anglo-Saxon literature, your correspondent may be encouraged to commence her studies; with the conviction that neither time nor money will be unprofitably expended. I remember now Mr. Thorpe's *Analecta Anglo-Saxonica*, which, after some progress has been made in the language, is invaluable. Before concluding, may I ask why the old Frisian language is so overlooked by so many even of those who have devoted themselves to the study of English etymology? E. F. Woodman.

"*Bromley Letters*" (Vol. xi., p. 46.).—If it will be of any use to the lady who is editing the *Letters of Queen Henrietta Maria*, I may mention the following, from two very scarce works:

1st. *The Last Battell of the Soule in Death*, by Mr. Zacharie Boyd, Preacher of God's Word at Glasgow: printed by the heires of Andro Hart, 1629, 2 vols. The preacher, who was a very loyal subject, dedicated the first volume to Charles I. and to his queen Henrietta; to her by an address in French, "A La Royne,"—in which he pays her, although not a Protestant, many highly flattering compliments. The second volume is dedicated "To the most Excellent Princesse Elizabeth, Queene of Bohemia," &c., that noble pattern of her sex: to which is added "The Lamentations of the Queene of Bohemia for the Losse of that hopefull Prince her First borne; to these are subjoined the Balme of Comfortes;" in both of which, with the most tender sympathy, he enters into her griefs and trials. Her son was drowned while crossing in a ferry-boat to Amsterdam.

2nd. The preacher farther published rather a remarkable poetical work, entitled *The Garden of Zion*, printed at Glasgow by George Anderson, 1644, 2 vols.: again dedicating the second volume "To the most Royall Lady Elizabeth, his Majesties only Sister, Princesse of Palatine of Rhine," &c. In this he notices her political calamities:

> "Madame, the tops of high trees are mightily shaken by the windes, while the lower branches suffer a more gentle wagging. The thunderbolts smite oftest upon the tops of steepest rocks, while the base valleyes enjoy a calm in a gentle gale. Your Highnesse, very eminent both in Grace and Place, hath felt thus in your time, as much as any other in the land . . . Your comfort is like the Prophet's vision: though it tarry wait for it, because it will come, it will not tarry."

Of her Wellwood observes:

> "It is hard to say whether the virtues of this lady or her misfortunes were greater: for as she was one of the best of women, she may be likewise reckoned among the number of the unfortunate."

G. N.

Two Brothers with same Christian Name (Vol. x., p. 513. *et passim*).—I can add to the cases already sent. In the reign of Hen. II., Adam D'Ameneville obtained the manor of Bitton or Button, Glouc.: he had two sons called *Robert;* the one continued the father's name; the other, having migrated *from* Bitton *to* Hanham, took the name of the place, and became the ancestor of the family of De Button or Bitton. The other Robert had two daughters called Petronilla; the one married Nic. De Oxehay, and died without issue; the other married William de Putot, Sheriff of Glouc., 1222, &c., and on account of which marriage the father was excused scutage in 1225, because his son-in-law was serving in Wascon. They had one daughter, Petronilla, who first married Hugh de Vivon, who was killed in Wales, 1257; and secondly, David le Blund or Blount, in whose descendants the half manor of Bitton continued till 1515, for the manor was divided between the two Petronillas; the other half was called Oldland, and passed into other hands.

In the sixteenth century William Lacye by Alice Pipard had two sons called *John*. One was *John* Lacye of Bristol, merchant, who in 1565 purchased the manor of Hanham Abbats in Bitton; he died 1577. The other was John Lacye of London, clothworker; he had a house near Putney Bridge, where, Lysons tells us, he used to entertain Queen Elizabeth. The inquisition on his death was not taken till 1607.

From the first descended the Lacys of Hartrow, co. Som.; and from the second the Lacys of Shipton, Oxon.; all now, I believe, extinct.

H. T. Ellacombe.

Rectory, Clyst St. George.

Corpse passing makes a Right of Way (Vol. iv., pp. 124. 240.).—In some former Numbers notice has been taken of the common opinion, that a public right of way is established by the passing of a funeral over any ground, or along any line of road. I am not able to refer to the previous communications that have been made to you on this point, but I venture to think that the following anecdote may be interesting to some of your readers. On Sunday last (Feb. 11), it was necessary to convey a coffin, for some three or four miles, from a cottage on one of the commons in Surrey to the parish church. The usual roads were blocked up with snow-drift, and the wain that carried the coffin had to pass through various fields in the occupation of sundry persons, and in one place along the drive of a gent eman's residence. Permission had previously beenl asked, and everywhere at once granted, with the kindest offers of assistance, but with the premise that *a toll* (a nominal one) would be demanded. So it happened, that wherever the wain left a public road, if a field was "broken into," the farmer who occupied the land was there, and received from the undertaker a penny. When the drive was entered, the esquire's coachman was

there to receive the same toll. In one place, however, it happened that an unexpected obstruction barred the way, and a field was entered by a gate, where no one stood to demand his toll. But the undertaker knew his duty, and conscientiously *stuck into the gate-post a pin*, thus, in the general opinion, paying the due, and barring all future claims of right of way.

I should be glad to learn, through your pages, whether an opinion so generally received, that a right of way can be established, unless the above-mentioned counteraction be used to nullify the claim, is indeed *only* a vulgar error, or whether it do not rest on some foundation of common law.

D. SHOLBUS.

Jennens (Vol. xi., p. 55.).—In my early youth I was well acquainted with an old gent. named Umfreville, whose father was Rector of Acton, and much esteemed by Mr. J., who continued his friendship to his son (Mr. U.), from whom I heard these anecdotes.

King William III. was godfather to Mr. J., and *supposed* to be his father; "Sir, he had the king's nose, and as like him as he could stare." Great pecuniary advantages are said to have been the consequence. Mr. J. has made as much as 20,000*l.* in one day in the Stocks. He had *always* 200,000*l.* in his London bankers' hands *untouched*, from which they made a large fortune.

Mr. U. once said to him "Why don't you stand for Sudbury?" (a borough near Acton) "No, no, the voters are too near my park pales."

A tradesman called one day with his bill, and Mr. J. was about to pay it; and because the man would have thrown off the odd pence, he said he would never deal with him again, as he must be a cheat.

He was fond of venison, and frequently had it at his table, buck in summer and doe in winter. He kept a splendid table. My mother when a girl (staying at Dr. Preston's, rector of Waldingfield) has dined at Acton.

At the latter part of his life his memory failed him; and when he received his rents he put the money or notes in the leases or papers, and afterwards locked them up in an iron chest, so that large sums were found after his death.

RUSTICUS.

The account of this matter given by Q. D. is correct. The property (real and personal) has been in the possession of the respective families named by him for more than half a century. Nevertheless it is a fact (though hardly credible) that a "Jennens Society" has till within the last year or two existed, and may still exist, supported by annual subscriptions of one guinea each (as I have been informed), for the purpose of *ventilating*, if not litigating, the question of the right to the property.

A bill was actually filed in the Court of Chancery upwards of forty years ago to try that right. The opinion of that eminent conveyancer, the late Mr. Bell, of Lincoln's Inn, was taken by the new claimants, and his opinion was by no means encouraging to them. That suit was dropped. And yet now, with the Statute of Limitations in their view, and the fact before them that the present possessors have been in enjoyment of the estate more than forty years certainly, this doubt and delusion is still kept up!

He would be a bold or an unscrupulous lawyer who would encourage any clients, especially poor ones, as many of the *soi-disant* Jennens's are, in any hopes of advantage in trying to raise any farther question after a lapse of forty years, and against such an opinion as that of Mr. Bell.

I fancy there are few counties in England where there is not some tradition about "poor people being kept out of their rights," perhaps on no better foundation than exists in the above case.

Perhaps some of your correspondents might furnish a few of interest to general readers.

M. H. R.

Was Queen Elizabeth fair or dark? (Vol. vii., p. 497.).—The passage cited by MR. BAGNALL (Vol. x., p. 428.) bears incidentally upon the point raised respecting Queen Elizabeth; and the "facies candida" assigned to her by the writer, who is describing her personal appearance, leaves no room to doubt that she was of a fair complexion.

HENRY H. BREEN.

St. Lucia.

Adamsoniana (Vol. viii., p. 257.).—Your correspondent E. H. A. appears desirous of collecting memorials of the Adamsons. Let me introduce to him a member of that family in John Adamson, Minister of the New Testament, who wrote an ultra-Presbyterian book entitled,—

"Christ's Coronation, or the Covenant renewed, with the Causes thereof, and manner of going about it, with some notes of the Prefaces, Lectures, and Sermons, before and after the solemn Action, June 28, 1719, at Blackhill. Printed in the year 1720."

Mr. Adamson, if not a Perth man, says he began to preach in that Presbyterie; and his love to Scotland, and antipathy to prelacy, may be gathered from some of his ejaculations:

"Ichabod," says he, "is written upon our nation. O Edinburgh! the royal city, at the gates of which entered our noble kings sitting on thrones, the princes sitting in parliament, maintaining the liberties and privileges of this ancient kingdom. O Scotland! which in ancient reforming covenanting days was a praise in the whole earth, a glory in all lands, making the nations about thee to tremble, how art thou now sitting like a widow girded in sackcloth bewailing thyself, or like a silly slave waiting with trembling what new cesses, new presses, new coined conscience-wasting, heart-confounding, oaths shall come down to thee next from England, that thou may speedily do bidding, lest it be worse for thee."

All the evils accumulated upon "our bonny Jerusalem," as he fondly calls his country, have followed the surrender of the "Ark of God to a number of outlandish prelates."

"In thy lang syne, bonnie covenanting, reforming days, when able powerful ministers brake through hosts of Philistines," Mr. Adamson adds, "there was no such truckling to lairds, and such *stipend hunting*, as characterised the kirk in his day; and it is to warn the time-serving ministers of the period that the preacher blows this blast against the Erastian spirit of the Church; and serves this summons upon the faithful to rally round, and rescue the dear-bought ark of their forefathers out of the hands of a sinful, complying, national church, and a roughshod episcopacy."

J. O.

Will and Testament (Vol. x., p. 377.; Vol. xi., p. 127.). — Your correspondent CHARTHAM, I think, makes good his case as to the distinction supposed to exist between a will and a testament: at the same time he will learn with regret that MR. WILLIAM S. HESLEDEN, who first mooted the point in the pages of "N. & Q.," can now no longer defend his argument. MR. HESLEDEN, whose mind was richly stored with antiquarian lore, especially as to the locality in which he lived, died a few weeks ago at his residence in Barton-upon-Humber, co. Lincoln, aged upwards of eighty years.

W. E. HOWLETT.

Kirton-in-Lindsey.

Miscellaneous.

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F. *is referred for the meaning of* Old Rowley *to our* 9th Vol., pp. 235. 457. 477.

O. P. Q. *The two leopards borne by Henry I. received the addition of a lion guardant passant on the marriage of Henry II. with Eleanor of Aquitaine. The leopard of heraldry and lion passant guardant are identical, hence the* three lions *in the present Royal Arms.*

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FOOT-PRINTS IN DEVONSHIRE. *Professor Owen's letter in the* Illustrated London News *of Saturday last, proving that the marks respecting which so much has been written are the foot-prints of a badger, render it unnecessary that we should insert any of the numerous inquiries and suggestions which have reached us.*

W. DENTON. *For the origin of* Tale of a Tub, *see* "N. & Q.," Vol. i., p. 326.; Vol. iii., p. 28.; Vol. iv., pp. 101. 242.

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CONTENTS.

NOTES: —

Arthur Moore and the Moores - - 197
Thomas Lord Lyttelton not Junius, by William J. Thoms - - - 198
The Knights, Irish, and Scotch Knights of the Order of St. John of Jerusalem 199
Thomson the Poet's House and Cellar, by R. Carruthers - - - 201
Unlucky Days, by Rev. F. C. Husenbeth - - - - - - 203

MINOR NOTES: — When will the Turks be driven out of Europe? — Bloodhounds in the West Indies — Reference to Errata in periodical Works — Earl of Derwentwater's Library — Indian Corn — "Anticipate" - - - 203

QUERIES: —

The Sea-serpent in 1632, by William Pamplin - - - - - 204
Archdeacon Furney - - - 205

MINOR QUERIES: — History of Ireland — Colonel Bellingham's Journal — Winckworth — Goffe's Oak — Author of "Palmyra," &c. — American Authors — Quotations wanted — Nursery Hymn — Friday — Dublin Election in 1654 — Al-Teppe in Palestine — French Protestant Refugees — Portraits of Lord Lovat — Lord Mayors — Ride from Paris to Chantilly - - 205

MINOR QUERIES WITH ANSWERS: — Potter on the Number 666 — Cothon — Wife of Lord Strange — A Isced Head — Humboldt's "Asie Centrale" — Arms of the St. Aubyn Family — Schiller's "Die Piccolomini" - - 207

REPLIES: —

Phillips's New World of Words, by Sir F. Madden - - - 208
Cummin, by A. Challsteth - - 209
Inscriptions on Bells, by Edward Peacock, &c. - - - - - - 210

PHOTOGRAPHIC CORRESPONDENCE: — Bromo-iodide of Silver — Dr. Diamond's Formula - - - 211

REPLIES TO MINOR QUERIES: — Beechen Roundles — Poems of Ossian — Armorial — Books chained in Churches, &c. — "The Woodville sung," &c. — Sandbanks — Large Family — Bishops' Arms — Goldsmith on the Dutch — Leveret with white Stars — Original Records — Proverbs — Anonymous Books: "Deliciæ Literariæ, 1840" — Bishop Lloyd of Oxford — Schoolboy Formula — Facts respecting Colour — Chittim — "Condendaque Lexica," &c. — Artificial Ice — Paisley Abbey — Death-bed Superstition, &c. - 213

MISCELLANEOUS: —

Notes on Books, &c. - - - 216
Books and Odd Volumes Wanted.
Notices to Correspondents.

VOL. XI. — No. 281.

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LONDON, SATURDAY, MARCH 17, 1855.

Notes.

ARTHUR MOORE AND THE MOORES.

(*Concluded from* p. 178.)

I omitted in my first paper to notice what Bishop Burnet says of Arthur Moore, that he "had risen up from being a footman, without any education," because Burnet's authority for a chance assertion in a matter of so little importance was no better than that of the old ballads; and because, for our purpose, footman or groom was the same thing, or equivalent. But Onslow's note is important; for though he does not directly confirm Burnet's assertion, he does not contradict it, which I think, from the tone and temper of his comment — his personal knowledge, and his evident personal regard for the man, — he would have done, had there been a doubt on his mind as to its general truth. He appears, indeed, to argue on the assumption that it was true:

"Mr. Moor had very extraordinary talents, with great experience and knowledge of the world, very able in parliament, and capable of the highest parts of business, with a manner in it, and indeed in his general deportment, equal almost to any rank. He knew every body, and could talk of every body, which made his conversation a sort of history of the age. He was generous and magnificent; wrote and spoke accurately and politely; but his figure was awkward and disadvantageous. If he had raised himself by a course of virtue, he would have justly been deemed one of the greatest among those who have wrought their own fortunes. But 'vendidit hic auro patriam'—to Spain at least, if not to France, in our commercial transactions at the Peace of Utrecht."

Pope, I suspect, circulated the footman story, for in the *Grub Street Journal* there is a letter professedly addressed by Moore the Worm Doctor to "Cozen Jemmy," wherein the doctor upbraids Jemmy with neglect, since he had been pleased to call himself "Esq.," though he adds, "you did not, indeed, all at once seem to forget your *father*, or the house of your *father*, for you made the hero of your Play *a footman*."

But whatever may have been the antecedents of Arthur Moore, it is obvious that he must have been a prosperous gentleman long before the Tories came into power. In 1702, as I have shown, he was elected one of the Managers of "The United Trade to the East Indies," and in 1705 I find him one of the Controllers of Army Accounts. He was member for Grimsby in the first Parliament of Great Britain, 1707; and in the second, third, and fourth Parliaments. In 1715 he lost his election; petitioned, withdrew his petition, and retired from Parliament. He appears thenceforth to have directed his attention to the improvement of an estate which he had purchased at Fetcham; where, according to the *History of Surrey*, he enlarged the house, and enclosed and planted a park. We read indeed, in the "Letter" before referred to, of his "mountainous waterworks of Le——d" [Leatherhead], which vie with those of "the French king," and were paid for "with his own money."

Arthur Moore married before 1698—inferred from the age of his eldest son—Theophila, daughter and heiress of William Smythe (described by Collins as of the Inner Temple) by Elizabeth, eldest daughter of George, first Earl of Berkeley; by whom he had three sons, William, Arthur, and James. His will is dated Nov. 6, 1729; and was proved May 30, 1730.

I must now write from notes made from memory: for such is the liberality of our official Registrars of Wills that literary inquirers are not at liberty to make a single extract, even after they have paid for leave to examine a will. Arthur Moore, then, according to my notes, bequeathed his estates in Surrey, Gloucester, and Middlesex, to his eldest son William Moore, in tail-male, with remainder to his sons Arthur and James. The will recites that under his marriage articles he was bound to lay out the sum of ten thousand pounds in the purchase of land, and to settle the same on and for the benefit of his wife and children; and he therefore charges his real estate with an annuity to his widow Theophila, of 400*l.* per annum. He bequeaths to his younger sons, Arthur Moore and James Moore, 2,500*l.* each; but directs, that in case either should succeed to his real estate, the money is not to be paid to such son, but to be invested in land to be added to the entail: farther, I think, that if either of his younger sons should marry a person of inadequate fortune, or without the consent of his executors, they should forfeit the 2,500*l.* There are other bequests: amongst them, to his sister Jane English, and to the children of his sister Mary Parr. He speaks of the prosecutions and persecutions which he has suffered for the faithful discharge of his duty to the public; of the consequent possibility that his personal estate may be insufficient to defray his pecuniary bequests, and gives instructions accordingly, which are I think to sell part of the real estate; and he appoints his brother Thomas Moore one of his executors.

We learn from the *History of Surrey*, that in 1722 Arthur Moore bought Polesden (long after the property of Richard Brinsley Sheridan), which in 1729 he sold to his brother Colonel Thomas Moore; and from a monumental tablet in Great Bookham Church, that this Colonel Thomas Moore "commanded a regiment of foot in the service of Queen Anne; and was in the year 1713 created Receiver and Paymaster to take care of the pay of her Majesty's land forces in the island of Minorca, and garrisons of Dunkirk and Gibraltar, &c. He died, unmarried, in the sixty-

seventh year of his age, leaving his nephew, William Moore, Esq., his sole executor and heir." This is confirmed by his will, dated November 18, 1732, and proved March 19, 1734. It appears from Beatson that Thomas Moore was appointed Paymaster in 1712, and from Bowyer that he was superseded amongst the first after the arrival of the king, on November 27, 1714.

Arthur Moore, the second son of Arthur Moore of Fetcham, died between September, 1733, when his will is dated, and November, 1734, when it was proved, probably in June, 1734, which is erroneously given in the *History of Surrey* as the date of the death of the father. Arthur Moore, the son, is described in his will as of St. Anne's, Soho, and he therein bequeaths all his property to his wife; but by a codicil he gives to his brother "Jemmy Moore Smythe" 30*l.*, and a ring of one guinea value; and makes a like bequest to his brother-in-law Wyriot Ormond.

Before I notice the younger son of Arthur Moore — Pope's immortal — I had better dispose of William Smythe, the grandfather, after whom, and under whose will, he took the name of Smythe, and this will answer another of your correspondent's questions.

Arthur Moore, the father, as already noticed, married the daughter and heiress of William Smythe. William Smythe is described in his will, dated December 19, 1720, proved January 13, 1720–21, as of Devonshire Street, St. Andrew's, Holborn. He therein recites that his property consists of leases for years of lands and houses, money in the funds, and debts owing to him by the government; and after some few legacies, he bequeaths the whole, with authority to his executors to invest the same in land when a favourable opportunity offers, in trust for his grandson James Moore, in tail-male, with remainder to his other grandchildren, Arthur and William, with directions that he James Moore, and Arthur should he succeed to the property, shall take the name of Smythe; but that should William succeed, he shall retain the name of Moore.

The personal property of William Smythe was subsequently, I presume, vested in real estate, as James Moore Smythe is described in his will as of Frodley Hall, Staffordshire. He died, however, according to the *History of Surrey*, at Whitton, near Isleworth; and according to *Gent. Mag.* (*antè*, Vol. xi., p. 7.) on October 18, 1734. In his will he bequeaths to his brother William Moore 20*l.*, and the residue of his property to his old friend Charles Hays of Chelsea. The real estate of course passed under the will of the grandfather Smythe to the surviving brother, who, as appears from his own will, died possessed of an estate in Staffordshire.

William, the eldest son, not only succeeded to the estates of the father, Arthur Moore, but to Polesden, and the other property of his uncle Colonel Thomas Moore, and to the estate of the grandfather, Smythe. He was member of parliament for Banbury, in the second and third parliaments of George II., and died on October 24, 1746. His will is dated April 20, 1744, and was proved on February 6, 1746–7. He bequeaths, after some trifling legacies, the whole of his real estates in Surrey, Sussex, and Stafford, in trust for Frederick North, son of Lord North and Guildford; and in case of his death, or failure of heirs male, with remainder to the next eldest son of Lord North and Guildford; then to John Moore, eldest son of Dr. Henry Moore, with remainder to the eldest son of Thomas Parr of Datchet. The executors are Lord North and Thomas Parr.

The Frederick North, to whom these estates were bequeathed, was the celebrated Lord North; but to what extent he benefited I know not; for, according to the *History of Surrey*, in "consequence of the incumbrances" to which these estates were subject, an act of parliament was obtained under which Polesden, where William Moore had resided, was sold; but what became of the other estates is not mentioned, because, as I suppose, they were situated out of the county of Surrey.

Here end my notes about Arthur Moore and the Moore family, and here they ought to end; for, according to the tablet in Great Bookham Church, William "having survived his younger brother, Arthur Moore, and James Moore Smith, Esq., and dying unmarried, the family became extinct."

THE WRITER OF, ETC.

THOMAS LORD LYTTELTON NOT JUNIUS.

I presume to head this Note with this decided assertion, because I feel convinced that the evidence I am about to produce establishes the fact that this eccentric nobleman could not be the writer of the celebrated *Letters*, the authorship of which is still a mystery.

The following letter is one of several addressed to Mr. Roberts, which lately came under my observation. I publish it because it proves, not only that Thomas Lyttelton was abroad in Nov., 1771 — a period when a reference to *The Letters* proves Junius to have been busy in London or its neighbourhood — but because, curiously enough, it bears the date Nov. 27, 1771, which Junius, in his own edition (1772), assigns to his last letter to the Duke of Grafton.

In Woodfall's edition (1814) this letter is dated 28th, and not 27th November: but there is a private letter to Woodfall, dated 27th. But with reference to Lyttelton's claim, the 27th or 28th can make no difference. For, as the pre-

sent letter shows that Thomas Lord Lyttelton was at Mastricht on November 27, 1771, and had clearly not come there direct from England, but had been at Douai, and was proceeding to Liege; and as Junius was in that very month of November cognisant of and alarmed at Garrick's "impertinent inquiries," and wrote no less than three private letters to Woodfall, besides three in the *Public Advertiser*, I venture to submit that the letter which is now printed for the first time proves, incontrovertibly, that *Thomas Lord Lyttelton was not Junius.* WILLIAM J. THOMS.

Mastricht, 27th Nov., 1771.

DEAR SIR,

I have this moment received a letter from Messrs. Biddulph and Cocks in which he (*sic*) informs me that you sent him one to be immediately forwarded; but that letter is not as yet come to hand, as it was directed to me at Douai. In case I should miss this letter, I beg you wou'd send a duplicate directed to me at Liege, or send it enclosed to Messrs. Cocks, who will forward it. I cannot conclude without returning you a thousand thanks for the many favors I have received from you, and assure you that nobody prizes your friendship more than,

Dear Sir,
Your most obliged and
Obedient Servant,
T. LYTTELTON.

I beg you wou'd present my respects to your amiable wife.

To William Roberts, Esq^r.,
at Bewdley.

THE ENGLISH, IRISH, AND SCOTCH KNIGHTS OF THE ORDER OF ST. JOHN OF JERUSALEM.

(*Concluded from* p. 180.)

Stewart, Fitz James, was the natural son of James II., King of England, by Arabella Churchill, sister of the famous Duke of Marlborough. He afterwards was known as the celebrated Marshal, Duke of Berwick, and progenitor of the families of the Dukes of Fitz James in France, and of Leria in Spain. This nobleman being at Malta, became a Knight of St. John, and afterwards Grand Prior of England, as will be seen by the following translations of two original letters, which were written in French by James II. to the Grand Master of the Order: in the first the king desired that this dignity might be conferred on his natural son, and in the second returned his thanks because his wishes had been complied with.

To my Cousin the Grand Master of the Order of St. John of Jerusalem.

My Cousin,

We are so strongly persuaded of your zeal for the Catholic religion, that we do not doubt you will readily embrace every occasion which may present itself of manifesting it. And as we have particular gratification in seconding your good intentions in such laudable designs, we have resolved to dedicate to the Order of the Knights of Malta, Henry Fitz James, our natural son, already well known to you. For your kindness and civility extended to him when at Malta, we have to thank you sincerely. Although young he is not wanting in experience, for he has already crossed the sea, and for nearly two years fought against the heretics. Wherefore when you have received this attestation of his sanctity which we have thought proper to send you on the subject, we hope that in your goodness you will kindly grant him the dignity of the Grand Prior of England, enregistering him according to the usual forms of that rank. And as we doubt not that you will grant this favour, we promise you all aid and assistance which is or shall be possible for the glory and advantage of so illustrious and useful an order in the service of God, and to the glory of His Church. May God keep us in His holy care.

My Cousin,
Your affectionate Cousin,
JAMES R.

Given at St. Germain en Laye,
24th February, 1689.

His Eminence the Very Reverend Grand Master, and his venerable council, commanded by an unanimous vote that the above letter should be registered, and that His Majesty be thanked for the honour he had conferred on the Order, and for the affection he entertains towards it; assuring him that on receiving the attestation of which he writes in favour of his natural son, it shall be with welcome received.* Two days after this record was made, the Grand Master, Gregory Caraffa, addressed a letter to James II., which brought the following answer:

My Cousin,

We received with much satisfaction your obliging letter of the 4th of April, from which, besides the esteem and regard which you profess for our youthful Fitz James, we observe with pleasure the zeal you evince to gratify our wish as expressed on a previous occasion. For this reason we feel obliged, and anxious on all accounts to testify our gratitude towards you. This we do with all the sincerity of a heart zealous in the cause of religion, and particularly for the glory of your illustrious Order, to the aggrandisement of which we shall ever have infinite pleasure in contributing. And in order that our son may be a subject worthy of serving God, and His holy Church, in the dignity of Grand Prior of England,

* Taken from the MS. registry of the Council of State, under date of the 2nd of the month of April, A. D. 1689.

which you are willing to confer upon him, we will not allow him to lose any more time, though he be actually engaged in a campaign both active and dangerous against our rebellious subjects who are the enemies of religion, but forward the attestation which our holy father has had the goodness to send in his favour. For the rest, and for the success of our affairs, we recommend ourselves to the prayers and good wishes of all your Order, and pray God that He will have you in His holy keeping.

Given in our court, at the Castle of Dublin,
The 13th of July, A. D. 1689.
Your affectionate Cousin,
JAMES R.*

To my Cousin,
The Grand Master of St. John of Jerusalem,
at Malta.

Although this distinguished nobleman obtained the high dignities of Grand Cross, and of Honorary Grand Prior of England in the Order of St. John of Jerusalem, still he was never professed. (Vide Bankes, *Ext. and Dormant Baronett.*, vol. iii. p. 80.)

Tirrell, William, was third son of Sir Thomas Tirrell, of Heron, in the county of Essex, and his wife Constance, daughter of John Blount, Lord Mountjoy. This Knight was a witness in the case of the Turcopolier, Clement West. (Vide Burke, *Dorm. Bar.*, also *Cott. MSS.*, Otho, C. IX.)

Tresham, Sir Thomas, of Rushton, in Northamptonshire, son of John Tresham, and Eleanor, daughter of Anthony Catesby, of Whiston, in the same county, was appointed Lord Prior of the newly restored Order of St. John of Jerusalem, 3rd and 4th Ph. and Mary, but was deposed again, 2nd Eliz. (Burke's *Dor. Baronett.*, p. 532.)

Upton, Nicholas†, second son of John Upton, of Lupton, co. Devon, and Anne Cooper, of a Somersetshire family, was much distinguished for his knightly qualities, as will be seen by the following notices now existing in the Record Office, in a book of Latin manuscripts, under date of the 25th November, 1548. "It being consonant with reason that those generous knights of our Order, whose remarkable privity of life and manners recommend them, whose virtues adorn them, and whose glory is rendered greatly and widely famous by the deeds done by them in defence of the catholic faith, should be called to the highest grades of honour and dignity, so that having received the rewards due to them, they may feel themselves recompensed for their constant labours, and may become farther excited to greater exertions, so as to deserve at a future period still more distinguished rewards, we have raised our beloved knight Nicholas Upton to the dignity of a Turcopolier of his language."

Under date of the 11th of July, 1548, only four months and fourteen days before this honourable testimonial was registered, and honour conferred, it is recorded that the Commander and acting Turcopolier, Nicholas Upton, was in such impoverished circumstances as to be unable to defray some trifling expenses which his Language had incurred. And furthermore, that he was compelled, for the purpose of settling these debts, and of paying the passage of a proper person to England to recover some property of which the English Knights had been unjustly deprived, to give in pledge a silver basin for the sum of fifty scudi (*4l. 6s. 8d.*).

But for the legalised written testimony which cannot be gainsayed, it would hardly be credited that the British Knights were at this time so poor as to be unable to raise so small an amount. It is however certain that the silver basin was not redeemed until after the decease of Nicholas Upton, and then only by the proceeds arising from the sale of his personal effects.*

Sir Nicholas was struck down by a *coup de soleil* in July, 1551, when, at the head of thirty Knights and four hundred volunteers, he had most gallantly and successfully prevented Dragut's attempted descent on the island. The Grand Master, John D'Omedes, declared his death to be a national loss, and wept, as did many of his brethren, while following his much-respected remains to the grave.†

West, Clement. This dignitary having pretended that the procurators of the Language of England and Ireland, and those of the bailiff of Aguila, ought not to be admitted to vote in the general chapter of 1532, and not being satisfied with the decision of that assembly, by which this permission was given, to show his displeasure, broke out into insolent and blasphemous language, calling the procurators Saracens, Jews, and bastards. The procurators feeling themselves offended at such conduct, preferred a complaint against the Turcopolier, who, having been called upon for an explanation, replied that it was impossible for him to know if those persons were Jews or not, as they certainly were not Englishmen.

The Grand Master and council enjoined him to ask pardon; but this he not only refused to do, but becoming furiously enraged, commenced cursing and swearing, and said, on throwing his mantle

* It will be observed that although this letter was written by James II. a year after his deposition, still to it the title of king was affixed.

† In the pedigree of the Upton family, in Burke's *Landed Gentry*, this Maltese Knight is erroneously named John.

* MS. Records of the Order.

† Farther notices of the Turcopolier Nicholas Upton will be found in "N. & Q.," Vol. viii., p. 192., Vol. ix., p. 81.; Sutherland's *Knights of Malta*, vol. ii. p. 143.; Vertot's *History of the Order*, under date of July, 1551.; Latin MSS. of the Order; and *Codice Dep.*, vol. ii. p. 573.

on the ground, that if he deserved condemnation he ought to be deprived of his habit, and even to be put to death. Having said this, he sallied forth with his drawn sword, and proceeded to the Auberge of England, to the scandal of all who saw him. In consequence, on the 25th day of February, 1532, he was deprived of his habit and of the dignity of Turcopolier.

On the receipt of this news in England, the Knight John Sutton was despatched by the Duke of Norfolk, and by the Prior of that kingdom, begging the Grand Master would be pleased to reinstate Clement West, and restore to him his habit. This envoy presented himself in the council held on the 23rd of February, 1533, and delivered the letters of the above-named lords, from which it appeared that in Great Britain the origin of this affair was mostly attributed to a bad feeling against West, originating from his having worn some decoration appertaining to the King of England.

The Knights of the council being greatly surprised at this calumny, the Grand Master deputed a special commission to inquire into the business; and in an address to the council expressed the high esteem which he entertained for Henry VIII., whom (in these calamitous times) he considered as one of those Christian princes who were the special protectors of the Order.

The report of the commissioners cannot be found recorded; but it is however positive, that on the 26th April, 1533, the council reinstated Clement West in his former dignity of Turcopolier, he having (as is expressed in the decree) shown signs of repentance.

The subsequent conduct of this Knight appears to have given rise to farther complaints, for on the 10th September, 1537, he was placed under arrest for acts of disobedience, and also for having endeavoured to provoke a duel in the preceding general chapter.

On the 3rd of September, 1539, at the instance of the Knights of the Language of England, Clement West was a second time deprived of his habit, and of the dignity of Turcopolier.*

Weston, William, second son of Edmund Weston, of Boston, Lincolnshire, and his wife Catherine, daughter and heiress of John Camell, of Skapwick, in the county of Dorset. He was one of the most celebrated Knights of his age, and commanded the English defences at the siege of Rhodes, in 1480.† Sir William was not the first of his family who had worn the habit of the Hospitallers. His father's two brothers, John and William, were both Knights of St. John — the former having been Lord Prior of England, and general of the galleys, A. D. 1470.* "Sir William Weston was buried in the chancel of the old church of Saint James, Clerkenwell, where an altar-tomb in the architectural style of the age was erected over his remains. He was represented on it by an emaciated figure lying upon a winding-sheet; and in 1798, when circumstances occasioned the grave to be opened, his mouldering remains were found in a state not unlike the figure upon the tomb."†

Wise, Andrew, represented the English Language in a general chapter held in 1603, and for a number of years before that period was nominally Grand Prior of England. ‡

Before bringing this note to a conclusion, it may be permitted to state that the manuscript history of the Order, certainly not written with an English pen, proves the British Knights to have been a brave, a gallant, and honourable race of men, alike distinguished in their naval and military exploits, whether performed at sea or on shore, in a general fight or personal conflict. It will not be denied that instances did occur where a temporary disgrace was brought on the Language by the unjustifiable conduct of some of its members; but they were very rare, only three or four examples being noted in the English records which have been carefully consulted, embracing, as they do, a period of as many hundred years. Thus much cannot be written of the Italian, French, German, and Spanish brethren with whom they were associated; pages might be filled with their delinquencies and crimes. In making this statement, it should however in justice be remembered, what a large number of persons—many, very many thousands—were connected with the Order of St. John of Jerusalem, during its existence of seven centuries, in its growth, its glory, and decay.

W. W.

Malta.

* The above notice of this overbearing, unpopular, and quarrelsome commander is literally translated from some manuscript documents now in the Record Office. But it may be stated that Otho, C. IX., contains the whole process against the Turcopolier, Clement West, with original letters which passed on the subject; as well as much interesting information connected with the Order on other matters.

† *Harl. MS.* 1561.

* Boisgelin's *History of Malta.*

† Sutherland's *Knights of Malta*, vol. ii. p. 115.; Malcolm's *Londonium Redivivum*; Brayley's *Londoniana*, vol. i.; "N. & Q.," Vol. vii., pp. 628, 629.

‡ For farther notice of this Knight, vide "N. & Q.," Vol. viii., p. 192.

THOMSON THE POET'S HOUSE AND CELLAR.

None of the biographers of Thomson seem to have fallen in with a copy of the catalogue of his effects, disposed of by auction after his death in 1749. Thomson's residence for several years preceding his death was a snug cottage in Kewfoot Lane, near Richmond. The situation is one of the finest in that fine district. The cottage was

embowered in trees and shrubbery, and behind it was a garden, in which the lazy good-humoured poet took his ease of an afternoon, and muttered his verses throughout the moonlight nights. His garden-seat and writing-table are still preserved; but the cottage has been enlarged into a handsome villa, and the garden has been extended and improved so as to become one of the most exquisite and richly ornamented in that patrician neighbourhood. Yet even in Thomson's time the cottage at Kewfoot Lane was a desirable residence; and the poet, after weathering many difficulties, had succeeded in gathering round him at least a moderate share of the comforts and elegancies of life. If his little Castle of Indolence could not boast its costly tapestry, huge covered tables and couches, "the pride of Turkey and of Persia land," there was no lack of respectable bachelor accommodation, with an assortment of valuable prints and books, and a cellar that could have supplied a dozen of jovial banquets to Quin, Armstrong, Lyttelton, Mitchell, and those other select friends whom he delighted to entertain, and by whom he was so tenderly beloved. But let us look at the different items in the sale catalogue, which consists of eight pages octavo.

The first division, marked "No. 1., right hand, two pair of stairs," seems to be the furniture of an inferior bedroom, the whole of which is valued at 4*l.* 2*s.* 6*d.*, including what the auctioneer calls "a piece of ruins in a carved frame." No. 2. is a closet, containing feather-bed and portmanteau, valued at 17*s.* No. 3., left hand, two pair of stairs, was a better bedroom, containing a four-post bedstead, with blue harrateen furniture, four walnut-tree arm-chairs with black leather seats, a chimney glass, and mahogany table; the contents of this room are valued at 8*l.* 7*s.* No. 4., one pair of stairs, was evidently the best bedroom. It had a bed with moreen furniture and other accessories, valued at 8*l.* 2*s.* 6*d.*; festoon window curtains, bottle cistern, walnut dressing-table and mirror, four walnut chairs, steel stove, &c.; the whole being valued at 13*l.* 12*s.* 6*d.* No. 5., one pair of stairs, had a Turkey carpet valued at 1*l.* 11*s.* 6*d.*; a mahogany chest of drawers, 1*l.* 10*s.*; a sofa, 2*l.* 2*s.*; a mahogany writing-table, 1*l.* 3*s.*; four mahogany elbow chairs with yellow worsted damask seats, 2*l.* 10*s.*; a walnut-tree easy chair with matted seat and back, 12*s.*; mahogany pillar and claw, carved needlework fire-screen, with quilted case, 2*l.* 2*s.*; dining table, 12*s.*; with sconce for candles, yellow damask window curtains, &c.; the whole valued at 18*l.* 15*s.* No. 6., back parlour, possessed a steel stove, two walnut and three smoking chairs, dumb waiter, book shelves, a Scotch carpet (set down at 10*s.* 6*d.*), &c.; the whole valued at 5*l.* 6*s.* 6*d.* No. 7., left-hand parlour, had its writing-table, claw table, window curtains, &c., valued 3*l.* 11*s.* 6*d.* No. 8., right-hand parlour, was evidently the principal sitting-room. It was decorated with a Scotch carpet, 10*s.* 6*d.*; a dining-table, 1*l.* 11*s.* 6*d.*; a sconce, 1*l.* 5*s.*; six mahogany elbow chairs, with green worsted damask seats, 3*l.* 12*s.*; a backgammon table complete, with chessmen, 10*s.* 6*d.*; and other articles, the whole valued at 11*l.* 19*s.*

The next classification is plate, china, &c.; but here the enumeration is not extensive, and no prices are affixed. Besides cups, saucers, plates, and mugs, there are "Shagreen case, with twelve silver-handled knives and forks; a silver watch with a cornelian seal, box and case in one, by Graham; one silver-hilted sword; one mourning sword; an Alicant tea-chest, with silvered ornaments." The kitchen apparatus and furniture are valued at 5*l.* 11*s.*; and the wash-house, garden, and yard articles, at 2*l.* 12*s.* 6*d.*

The contents of the cellar, to which no prices are affixed, are set down as follows: 30 bottles of Burgundy, 30 bottles of red port, 4 bottles of old hock, 7 bottles of mountain and Madeira, 10 bottles of Rhenish, 66 bottles of Edinburgh ale, 90 bottles of Dunbar ale. There is no mention of ardent spirits.

The library consisted of 260 lots, the greater part of the books foreign and classical. Editions of Dante, Tasso, and Ariosto are among the number. The English works include Milton, Theobald's *Shakspeare*, Harrington's *Oceana*, Raleigh's *History of the World*, Cowley, &c., Pope's *Works*, 1717, and his *Prose Works*, stitched, 1737, *The Dunciad*, stitched, and the *Ethic Epistles* in vellum, large paper, most likely a present from Pope. The library cannot be considered valuable, but it was fully equal to that of Johnson or Goldsmith. Authors resident in London, with public libraries at command, have little inducement to accumulate books at home, even if their worldly circumstances were such as to permit of the expensive luxury.

Thomson, it is well known, had a taste for the fine arts, and during his tour in Italy with Mr. Talbot, collected some drawings and prints from the old masters. He seems to have had no less than eighty-three pictures hung up in his different rooms, and "a large portfolio with maps, prints, and drawings, to be sold together or separate." The "antique drawings" are nine in number, all stated to be by Castelli; they consist of the Venus de Medici, the Fighting and Dying Gladiator, Perseus and Andromeda, Apollo Antinous, Meleager, Laocoon, Hercules Farnese, and "A Man and a Woman." The seventy-four engravings are all from the old masters, engraved by Frezza, Claudie, Stelle, J. Frey, Bandet, Dorigny, Duchange, Poilly, Hansart, Edlinck, and Picart. It is indicative of Thomson's taste that none of the engravings are from pictures of the Dutch school, but from those of Raphael, Guido, Correggio, Carlo

Maratti, Poussin, Julio Romano, and other masters of the poetical and romantic.

It appears then that the furniture of Thomson was valued at 66*l.* 11*s.*, exclusive of his plate, china, wine, books, and pictures, which formed by far the most costly and valuable portion of his effects. The sale is stated to be "by order of the executrix," his sister Mrs. Craig of Edinburgh, and it was to take place on Monday, May 15, 1749, and two following days. The poet's friends, who had been so sincere and so active in their sympathy on the occasion of his death, would no doubt come forward at the sale to promote its success, and to possess themselves of some relic of their departed associate. John Forbes of Culloden, the "joyous youth" of the *Castle of Indolence* (canto i. st. 62.), bought the *Shakspeare*, Raleigh's *History*, Harrington's *Oceana*, &c., and they still remain in the library at Culloden House. R. Carruthers.

Inverness.

UNLUCKY DAYS.

The following list of the evil days in each month may find a place by the side of the "Old French monthly Rules," given in "N. & Q." of Feb. 3. I have extracted these verses from the old Sarum Missal:

"*January.* Prima dies mensis, et septima truncat ut ensis.
February. Quarta subiit mortem: prosternit tertia fortem.
March. Primus mandentem: disrupit quarta bibentem.
April. Denus et undenus, est mortis vulnere plenus.
May. Tertius occidit, et septimus hora relidit.
June. Denus pallescit; quindenus federa nescit.
July. Terdecimus mactat: Julii denus labefactat.
August. Prima necat fortem: perditque secunda cohortem.
September. Tertia Septembris, et denus fert mala membris.
October. Tertius et denus, est sicut mors alienus.
November. Scorpius est quintus: et tertius est nece tinctus.
December. Septimus exanguis: virosus denus ut anguis."

Having thus transcribed these portentous warnings, the thought struck me to attempt a translation of them, which I send, as it may be deemed at least as elegant as the original.

January. Of this first month, the opening day
And seventh like a sword will slay.
February. The fourth day bringeth down to death,
The third will stop a strong man's breath.
March. The first the greedy glutton slays,
The fourth cuts short the drunkard's days.
April. The tenth and the eleventh, too,
Are ready death's fell work to do.
May. The third to slay poor man hath power,
The seventh destroyeth in an hour.
June. The tenth a pallid visage shows,
No faith nor truce the fifteenth knows.
July. The thirteenth is a fatal day,
The tenth alike will mortals slay.
August. The first kills strong ones at a blow,
The second lays a cohort low.
September. The third day of the month September,
And tenth, bring evil to each member.
October. The third and tenth, with poison'd breath,
To man are foes as foul as death.
November. The fifth bears scorpion sting of deadly pain,
The third is tinctured with destruction's train.
December. The seventh's a fatal day to human life,
The tenth is with a serpent's venom rife.

F. C. Husenbeth.

Minor Notes.

When will the Turks be driven out of Europe? — The admirers of Addison will remember one of his most humorous papers in *The Tatler* (No. 155.), in which he describes his interview in St. James's Park with a great politician, in the form of a decayed upholsterer. The topics discussed on that occasion have a curious identity with those at present agitating the public mind.

"The chief politican of the bench was a great assertor of paradoxes. He told us, with a seeming concern, that by some news he had lately read from Muscovy, it appeared to him that there was a storm gathering in the Black Sea, which might in time do hurt to the naval forces of this nation. To this he added, that, for his part, he did not wish to see the Turk driven out of Europe, which he believed could not but be prejudicial to our woollen manufacture. He then told us, that he looked upon those extraordinary revolutions which had lately happened in those parts of the world, to have risen chiefly from two persons, who were not much talked of; 'and these,' says he, 'are Prince Menzikoff and the Duchess of Mirandola.'"

Thus we see that, nearly a century and a half ago, the very bugbear existed which flourishes in our day. May we not hope that, a hundred years hence, it will still be matter of speculation "when the Great Turk will be driven out of Europe?"

F.

Bloodhounds in the West Indies.—In Pulleyn's *Etymological Compendium*, edited by Mr. Merton A. Thoms, I find the following statement, at p. 171., under the head of "Dogs:"

"The bloodhound was once peculiar to this country; but now is seldom met with, save in the West India Islands, particularly St. Domingo and the island of St. Lucia."

It is doubtful whether the true bloodhound is to be found in any part of the West Indies. The species peculiar to the Spanish Islands was originally employed in the pursuit of wild cattle; and it is thus described in a note to Bryan Edwards' *History of the West Indies*, Appendix to vol. i. p. 570.:

"Though these dogs are not in general larger than the shepherds' dogs in England (which, in truth, they much resemble), they were represented as equal to the mastiff

in bulk, to the bull-dog in courage, to the bloodhound in scent, and to the greyhound in agility."

During the war against the Maroon negroes in 1795, one hundred dogs of this species were imported from Cuba into Jamaica, to be employed in tracking the insurgents in their mountain recesses; but none of them have ever been introduced into the island of St. Lucia. One of the principal parishes in Jamaica is called St. *Lucea*, and this may have given rise to the mistake.

HENRY H. BREEN.

St. Lucia.

Reference to Errata in periodical Works. — A complete list of errata throughout the volume should always accompany the index to each volume, or at any rate reference should be made in the index to the pages where errata in former Numbers are noticed. Thus in Vol. vii. (now before me) the index should give, "Errata, 54. 121. 169. 225. **249.** 346. 634." It is very likely that when your correspondent receives the Number of your journal in which the erratum is noticed, he has not at hand the Number in which the noticed erratum occurred.

I have particularly noticed p. 249. If you will refer to that page you will find the correction marked, not "Erratum," as it should be, but "Percy Anecdotes." Of the two practices which I have recommended, the first would be by far the best; but either would be preferable to the present practice of inserting the notice in one Number only, and trusting to chance for its meeting the eye of the reader of the former Number; and I shall be happy to see one or other adopted for the future in "N. & Q." GEO. E. FRERE.

Yarmouth.

Earl of Derwentwater's Library. — In Brumby Hall, near Glamford Briggs, Lincolnshire, a house belonging to Lord Beauchamp, there was till lately an old library containing about two thousand volumes; among them were very few books of value, but one, a copy of Burton's *Anatomy of Melancholy*, arrested my attention on account of its containing the book-plate, and I think the autograph, of the gallant Earl of Derwentwater, who died for the (so called) Rebellion of 1715. I never examined the book closely, and I regret to say the library was sold about two years ago to (I think) a London bookseller; so now all trace of it is lost: however, its existence is worth noting, as there are those who venerate the memory of the gentle Radcliffe, and who will be glad to know that his books were so marked and may yet be identified. EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

Indian Corn. — During an extended tour in the Western States of America, I learnt from an old backwoodsman the following fact, proving that, with reference to the seasons, "coming events cast their shadows before." The ear of the Indian corn is always protected by a husk which consists of numerous stringy leaves folded over the ear as a sort of sheath. Should the coming winter be severe, the husk is very thick and long, and hugs the ear tightly. On the contrary, if the winter is to be a mild one, the husk will be very small and hang loosely around the ear. For several seasons after I proved the correctness of the old backwoodsman's statement, and the fact may interest those who study the dispensations of Providence in the change of seasons. J. W. C. HOTTEN.

"*Anticipate.*" — Thus we *do* write, but ought we not to write "antecipate," from *ante* (not αντι) and *capio?* It is true we write *participate*, but its derivation from *partim* and *capio* would rather sanction the *e* than the *i* in the other compound word. Y. B. N. J.

Queries.

THE SEA-SERPENT IN 1632.

The following is an extract from the very interesting collection of botanical tracts by Thomas Johnson, the editor of *Gerarde's Herball*. I quote from Mr. Ralph's elegant reprint, *Opuscula Omnia botanica Thomæ Johnsoni*, &c., 1629–41, reprinted in a small 4to. vol., London, 1847. At p. 24. we read, —

". . . . Tum demum trajecto amni, e Tenet discedentes, Sandwich venimus, ingressoque hospitio, illic paululum moramur. Dein ad maris littus Sandowne Castrum versus duo amandantur, dum reliqui oppidum lustrare se accingunt: qui ductu D. Sparkes pædagogi, muros, & munimenta jam partim vetustate lapsa circumambulant & hortum Caspari Nirenii Belgæ, ingrediuntur: ut etiam Officinam Pharmaceuticam Caroli Anati (cui postea Cantuariæ obvii facti sumus) quo in locorem memoriæ dignam viderunt, spolium (ut sic loquar) Serpentis quindecim pedes longi, & plus quam branchialis crassitudinis. Quantum conjecturâ assequi possim fuit SERPENS MARINUS, captus enim erat a duobus viris, inter arenosis tumulos ad maris littus, capite prius glandibus minoribus machinâ ignevoma emissis spoliatus. Ex cuniculis, qui illic magna sunt copia victum querebat, namque, ex ejus stomacho eorum unus & alter extracti fuerunt. Sed hi, bestiam ut dixi, vita spolia tam ad nostrûm amicissimū Carolum Anatum detulerunt et eam accepto premio, ei dederunt, qui carne abjectâ, pellem fœno farctam secum in rei memoriam adhuc servat. Ex horto Nirenii, Maris Littore, vicinisque locis habuimus sequentia. . . . ."

The object in bringing this before your readers is to endeavour to ascertain from local or other sources whether the preserved skin of this reptile, as recorded above, be still in existence, and in what museum or collection; also, perhaps some traditional or recorded information can be contributed to your pages relating to this curious matter. So far as I can find, no notice has been

taken of it in such books as Bell's *Reptiles*, &c. If we divest the description given of the creature by the two countrymen who captured it, of the over-colouring conveyed in *machinâ ignevoma*, there is nothing unreasonable in the conjecture, that a serpent of the size indicated might have escaped from confinement out of a ship bringing it as a curiosity to England or Holland. It could doubtless have subsisted for several months in such a locality as the Dunes, or Sandhills, near Sandwich; indeed one can scarcely imagine a better place for it than those hot, sunny, exposed wastes, with plenty of rabbits at hand.

Also, is anything at all known of the apothecary in whose possession at that time the stuffed serpent was, viz. Mr. Charles Anat? or of Mr. Caspar Nirenius, the Dutchman? or of Mr. D. Sparkes, who acted the part of a guide to them in their botanical excursions about that neighbourhood? and those who have ever botanised that part of Kent will readily acknowledge that a guide is by no means superfluous, or, as the Rev. G. E. Smith (in his pleasing *Flora of South Kent*) tells us, speaking of the neighbourhood of Sandwich, an accurate map is indispensable.

William Pamplin.

Archdeacon Furney.

The Rev. Owen Manning, in his *History of Surrey* *, mentions that the Rev. Richard Furney was collated Archdeacon of Surrey, that he held the livings of Houghton and Cheriton, Hants, and that he assisted Thomas Hearne in Peter Langtoft's *Chronicle*, which he published at Oxford, 1725, in two vols. 8vo. Beyond this I have but little to add to a memoir of this gentleman, and shall be much obliged to any reader of "N. & Q." who will render it perfect. He was M. A. of Oriel College, Oxford, and I believe was, about 1720, Master† of the Crypt School in the city of Gloucester, but resigned after three or four years, when he obtained the preferment mentioned by Manning. He was profoundly acquainted with antiquities, and particularly those of the city and county of Gloucester, and he left by will two folio volumes of the antiquities of that county ‡ to the Bodleian Library. His *Collections for the City of Gloucester* came after his decease into the hands of the Rev. Richard Rogers, LL.B., of Oriel College, and Incumbent of St. Mary de Crypt, Gloucester. These latter (making 129 pages) were printed in Rudder's *Gloucestershire* through the liberality of Mr. Rogers; and Rudder, at p. 340., makes his acknowledgments to him for the favour; but upon Mr. Rudder applying to the Bodleian Library for Mr. Furney's collections for the county *, he was denied access to them. Thomas Hearne speaks of him as his "learned friend," and gives two letters from him in Peter Langtoft's *Chronicle*.† The Rev. Thos. D. Fosbrooke (*History of Gloucestershire*, 2 vols. 4to.) speaks of him repeatedly, and his *History of the City of Gloucester*; and the same author, in his *History of the City of Gloucester*, fol. 1819, repeatedly quotes from Mr. Furney. The death of Mr. Furney is thus announced in the *Public Advertiser* of February 22, 1753: "Saturday last, Feb. 17, 1753, died at his seat at Hucclecote, near Gloucester, the Rev. Richard Furney, Archdeacon of Surrey." It is probable the Rev. Richard Rogers before mentioned became possessed of Mr. Furney's estate at Hucclecote; and I have ascertained that a James Furney was sheriff of the city of Gloucester in 1698, and became mayor in 1710. Φ.

Richmond, Surrey.

* Vol. i., Introduction, p. lxxxviii.

† Rudder's *Gloucestershire*, p. 128.

‡ Gutch, in his *Oxford*, says he bequeathed books, MSS., ancient deeds and charters, but erroneously states he was Archdeacon of *Gloucester*, vol. ii. p. 947.

Minor Queries.

History of Ireland. — Is there such a thing as a good history of Ireland from the earliest period? If so, what is its title, and where is it to be had?

T. P. L.

Colonel Bellingham's Journal. — Mr. Wilde, in his *Beauties of the Boyne*, speaks of, and has made extracts from, a copy of the Journal of Colonel Bellingham of Gernonstown, now Castle Bellingham:

"Kept during the years 1688, 1689, 1690, including the whole of King William's campaigns in Ireland during the last year, when Colonel Bellingham attended the king, and acted as a guide to the army till after the battle of the Boyne."

Some portions have been likewise printed by Mr. D'Alton, in his *History of Drogheda*, and by the Rev. John Graham; and the original is in the possession of Sir Alan Edward Bellingham, Bart., of Castle Bellingham, county of Louth. As Mr. Wilde has asked, so do I: "Why has not all this Journal been published?" Abhba.

Winckworth. — Captain John Winckworth (Query Wentworth?) obtained large grants of land in different counties of Ireland, Wexford, Limerick, &c., during the Commonwealth. Can any of your readers trace his descent? Y. S. M.

Goffe's Oak. — Information is desired on the subject of Goffe's oak. It stands on the roadside in the parish of Cheshunt, Herts, and from its im-

* Manning, as before quoted.

† *Langtoft*, by Hearne, vol. i. pp. 68. 201—206.

mense size appears to be of patriarchal age. By the country people residing in the immediate neighbourhood, this tree is said to have been planted by one of the followers of William I., although from its growth and general appearance it would seem to date considerably anterior to that period. GEO. CHAMBERS.

Kingsland.

Author of "Palmyra," &c. — Who is the author of *Palmyra, Rome and the Early Christians*, and *Julian, or Scenes in Judea?* They are American, and were first published in this country, I believe, by the Chambers of Edinburgh, in the years 1839, 1840, and 1843 respectively. W. E. HOWLETT.

American Authors. — In Dunlap's *History of the American Theatre*, published in 1833, there is a catalogue (though a rather imperfect one) of American dramatic authors. In this list I found the names of Drs. Cooper and Grey, as authors of a drama called *The Renegade*. Could any of your American readers give me any account of the authors? I would also be obliged by being informed whether Mr. Dunlap, author of the history above mentioned, is still living. R. J.

Quotations wanted: —

"If I lie now, may sixpence slit the tongue of Gasco Mendez." W. E. HOWLETT.

"Your *ergo* copulates strange bedfellows." F. J. G.

"In many ways doth the full heart reveal
The presence of the love it cannot all conceal;
But in far more th' estranged heart lets know
The absence of the love which yet it fain would show."

BALLITORIENSIS.

Nursery Hymn. — Can any of your readers enlighten me as to the age or author of the well-known nursery hymn?

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
And suffer me to come to thee.

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on.
Four corners to my bed,
Six angels lying spread.

"Two at head, and two at feet,
And two to guard me while I sleep.
If any danger come to me,
Sweet Jesus Christ, deliver me.

"Before I lay me down to sleep,
I give my soul to Christ to keep.
And if I die before I wake,
I hope that Christ my soul may take."

Are not other verses of this rude hymn preserved among the peasantry, and is not one of them an address to the Virgin? J. Y. (1)

Friday. — Why was it that Parliaments were of old time, almost invariably, begun and held upon a Friday? J. F. F.

Dublin.

Dublin Election in 1654. — In Gale's *Corporate System of Ireland*, there is given the return to a writ of election for the county of Dublin to Cromwell's parliament in 1654. It bears several signatures of electors and their seals. I am desirous of obtaining copies of one or two of the latter, if at all perfect. Where is the original return? Y. S. M.

Al-Teppe in Palestine. — The following curious account is found in a late number of *Zion's faithful Watchman* (*Der treue Zions Wächter*), an organ to support the interests of orthodox Judaism, published at Altona:

"Much is still unknown to philosophers, and time alone can reveal the facts and secrets of Natural History. In Palestine is found a foor-footed beast, called in Arabic Al-teppe. It is about the size of an ass, has a head similar to that of a hog; its voice is harmonious, its body slender, and its motion rapid. At the sight of man, it approaches and fawns upon him, makes laughable tricks, and especially with its tail makes such ridiculous movements, while springing and bounding about, that it is impossible for the beholder to refrain from laughing. As soon, however, as the unfortunate spectator smiles, he is deprived of reason, and, like a sheep led to the slaughter, follows the devilish beast over hill and dale, till the cunning animal leads him into its den. There it sucks out his blood and brains, and leaves him dead to seek another victim. It sometimes happens that the senseless wretch hurts himself against a stone, and as soon as blood flows from the wound, he recovers his reason, and is delivered from the enemy. Some years ago, a peasant, who resided not far from Zafel, had the misfortune to be carried away by a teppe. Led by the beast to its den, the man struck his head against a rock which overhung the entrance, and, immediately coming to himself, saw several men lying dead, bloodless and brainless. The beast then fled. The holy Rabbi of Zafel, some time since on a journey with several persons, heard a loud cry; on approaching he found a teppe squeezed between two stones, and a peasant sitting on them holding the beast fast by his ears. Help was immediately sought in a neighbouring village, and the creature was destroyed; the poor man, however, soon after died from the effects of fright. It were to be wished that some rich European would devote a sum of money to secure the animal and bring it dead or alive to Europe."

So far *Zions Wächter*. Does this singular creature owe its existence to the credulous and superstitious correspondent, or have intelligent travellers met with anything that may have given rise to the story? J. S.

Norwich.

French Protestant Refugees. — I am anxious to collect for my projected "Dictionary of Surnames" all possible information respecting French families who came into England at the Revocation of the Edict of Nantes in 1685, as well as those who settled here on account of their adherence

to the Protestant faith before and after that memorable event. Many of your readers could furnish lists of such, as well as particulars of their original places of abode in France, and other matters of interest. The invaluable work of Weiss would have been rendered more interesting to English readers had a roll of these names been appended. MARK ANTONY LOWER.

Lewes.

Portraits of Lord Lovat. — How many portraits are there in existence of Lord Lovat besides the well-known one of Hogarth's taken the night before his execution? I have one that was taken at Doncaster as he was on his way to be tried; and on comparing it with a print from Hogarth's, I find the features of each an exact counterpart. If any one possesses a portrait, I shall be obliged if they will let me know through the medium of "N. & Q." T. WILSON.

Halifax.

Lord Mayors. — Was Sir W. Ryder, Lord Mayor A. D. 1600, the ancestor of the noble family of Harrowby? Was not his successor, Sir W. Lee, of an ancient family? Are there any particulars relating to Sir Thomas Lowe, Lord Mayor in 1604? or any relating to Sir Henry Holliday, Lord Mayor, 1605? F. LLOYD.

Gilston Lodge, West Brompton.

Ride from Paris to Chantilly. — Where can I find the best account of the celebrated ride of the Count —— from the Porte St. Denis to Chantilly (twice there and back in five hours and forty-two minutes!)? I have unfortunately lost my reference. V. T. STERNBERG.

Minor Queries with Answers.

Potter on the Number 666.—The fate of the generality of pamphlets and small publications, even though they may relate to matters of great interest, seems to be to disappear from the face of the earth. I should be much obliged to any of your correspondents who could give me any information relative to a *Treatise*, which I should imagine to be a pamphlet, referred to by Mr. Faber. I do not know whether the production is still to be purchased. I have not met with any bookseller who has heard of it. Mr. Faber, in his *Dissertation on the Prophecies relative to the great Period of* 1260 *Years*, vol. ii. p. 330. note (5th edit. 1814), says:

"There is a most curious treatise by Mr. Potter on the number 666; in which he goes on the principle of extracting the square root, and of applying it when so extracted to a wonderful variety of matters connected with Popery . . . . I can promise the reader entertainment of a very singular nature from this work . . . . It is one of the most ingenious productions I ever met with . . . Mr. Mede bestows a very high and well-deserved encomium on this work of Mr. Potter."

The first edition of Faber's clever work was published in 1805, but the above reference is contained in a note. The last words, however, would carry back the date of Mr. Potter's publication to some time before 1638, the year in which Joseph Mede died. R. GRAHAM.

Clapham Common.

[This work is entitled, "An Interpretation of the Number 666, wherein not only the manner how this number ought to be interpreted is clearly proved and demonstrated; but it is also showed that this number is an exquisite and perfect character, truly, exactly, and essentially describing that state of Government to which all other notes of Antichrist doe agree. With all knowne objections solidly and fully answered, that can be materially made against it." By Francis Potter, B. D., Oxford, 1642, 4to. A copy of it in the British Museum contains the book-plate of Pepys's chief clerk, "William Hewer, of Clapham, in the county of Surrey, Esq., 1699." Pepys seems to have been "mightily pleased" with this work. Under Feb. 18, 1665–6, he says, "Called at my bookseller's for a book writ about twenty years ago, in prophecy of this year coming on, 1666, explaining it to be the mark of the beast." Again, Nov. 4, 1666: "Begun to read Potter's Discourse upon 666, which pleases me mightily." By the 8th he had finished it: "Read an hour to make an end of Potter's Discourse of 666, which I like all along; but his close is most excellent, and whether it be right or wrong, is mighty ingenious." This work was afterwards translated into French, Dutch, and Latin.]

Cothon.—In *Fugitive Pieces on various Subjects*, published by Dodsley, in vol. ii. is "A Journey into England, by Paul Hentzner, in the year 1598." At p. 246., in his description of the gates of London, appears,—

"Billingsgate, now a Cothon, or artificial port, for the reception of ships."

Query, what is "Cothon," and where is it to be found? I have searched in vain in all dictionaries I have access to. C. DE D.

[The word occurs in Du Cange: "COTHON, portus artificialis. Servius ad illud Virgilii *Æn.* I. 431: Hic portus alii effodiunt, id est, Cothona faciunt. Cothona sunt portus in mari non naturales, sed arte et manu facti."]

Wife of Lord Strange. — Reginald, second Lord Grey de Ruthin, married Eleanor, daughter of John Lord Strange of Knockyn. Query, of the first or second Lord Strange? and who was the wife of the second Lord Strange? Y. S. M.

[According to Blomefield (*History of Norfolk*, vol. v. p. 1265.), Reginald, second Lord Grey of Ruthin, married Eleanor, daughter of John Lord Strange of *Blackmere*, cousin to John, fifth Lord Strange of Knockyn, *temp.* Edw. III. The wife of the second Lord Strange was (according to the same authority) Lady Amicia, or Martia, daughter of . . . . .]

A laced Head.—What is the meaning of "laced head" in the following report of a case in second

year of George II., in the second volume of Sir John Strange's *Reports*, p. 822. ?

"*Bowington* v. *Parry*. — In trover for a *laced head*, Strange moved to bring it into court, but was denied."

A BARRISTER.

[May not this be the lady's head-dress in fashion from William III. to George II., sometimes called a "tower," or *a commode*; consisting of rows of lace, stuck bolt upright over the forehead, and shooting upwards, one over the other, in a succession of plaits, diminishing in width as they rise; while long streaming lappets hang over the shoulders from the head, the hair on which is combed upward as a sort of support to this structure. It is alluded to in D'Urfey's *Wit and Mirth*:

"My high *commode*, my damask gown,
My laced shoes of Spanish leather;
A silver bodkin in my head,
And a dainty plume of feather."

See an engraving of it in Fairholt's *Costume in England*, p. 348. Strutt calls the ancient ἄμπυξ a head-lace.]

Humboldt's "*Asie Centrale*."—Has this work been translated? F. C. B.

Diss.

[*Asie Centrale*, published in 1843, in 3 vols., was soon afterwards enlarged and translated into German by W. Mahlmann; but we never met with an English translation.]

Arms of the St. Aubyn Family. — What are the arms of this family? At what period did they settle in Cornwall? and were they formerly in the habit of varying the spelling of their name?

SELEUCUS.

[St. Albyn, St. Albin, and St. Aubyn. This ancient family deduces its pedigree from Gwyder St. Aubyn, a younger brother of St. Albyn (as the name was anciently spelt) of Alfoxton, co. Somerset. The family came over with William the Conqueror, and had their chief residence and estates in Somersetshire and Devonshire. They acquired Clowance, in Cornwall, in the latter part of the fourteenth century, by the marriage of Sir Geffrey St. Aubyn (son of Sir Gny, who had married one of the coheiresses of Serjeanx of Colquite) with the heiress of Kimiell, who had married the coheiress of Helligan of Clowance. Arms: Ermine, on a cross, gules, five bezants.]

Schiller's "*Die Piccolomini*." — Perhaps some of your readers of German literature may be able to explain me the following, from Schiller's *Die Piccolomini*, Act II. Sc. 1.:

"*Seni*. . . . Wie der Mensch aus Gutem
Und Bösem ist gemischt, so ist die Fünfe
Die erste Zahl aus Grad' und Ungerade."

Why Fünfe? Is not Vier "die erste Zahl aus Grad' und Ungerade?" ANON.

[Our correspondent should have given the introductory lines spoken by Seni:

". . . . Fünf ist
Des Menschen Seele."

Seni is an astrologer at the court of the Duke of Friedland, and has just been counting the chairs in the grand hall of the palace, upon which he observes: "Eleven! A bad number. Twelve chairs should be set. Twelve signs hath the Zodiac—five and seven; holy numbers include themselves in twelve." A servant inquires: "What have you to say against eleven? I should like to know that."—Seni: "Eleven is sin. Eleven oversteps the ten commandments."—"Indeed!" observes the servant; "and why then should you call five a holy number?" Then comes the passage in question: "Five is the soul of man; as man of good and evil is compounded, so five is the first number composed of *even* and odd." That is to say, of two and three; even numbers being good, odd bad.]

Replies.

PHILLIPS'S "NEW WORLD OF WORDS."

(Vol. xi., pp. 122. 167.)

Although the Query put forth on the subject of the *Dictionarium Anglicum*, 1658, by my friend MR. WAY, with a reference to myself, may seem (and perhaps truly) to imply a laborious research in the dark for an article which was lying on the surface; yet, at the same time, I am bound to express my obligations to MR. SINGER and MR. ARROWSMITH for their prompt solution of the seeming difficulty. It is now nearly twenty years ago that I felt more immediately interested in English lexicography, and at that time I certainly took some pains (without success) to disinter Skinner's often-quoted authority. I satisfied myself that it was neither Cockeram nor Blount; but, with regard to Phillips, I was deceived by the following circumstances. Lowndes and Watt both give the date of the first edition of Phillips as 1657, and mention no edition of the following year, the date I was in search of. In my own library I had only the *seventh* edition, "revised, corrected, and improved, by J. K. [John Kersey] Philobibl.," 1720, fol., and on consulting this, I could not find in it several of the words referred to by Skinner, such as *Barter* (with the derivation from *Vertere*), *Abarstick*, *Gowls*, *Mustriche*, *Wreedt*, &c. Many other words I did find, but of course it was and must be an assumed condition, that the work quoted by Skinner should contain not only *some*, but *all* of the words instanced by him from it. I therefore, as I now find, too hastily concluded that the *World of Words* was not the work in question. Had I, however, wished to consult the edition of 1658, it was not then, nor is it now, in my power to do so, for the only editions of Phillips in the Museum library (as far as I can ascertain) are the *fourth* of 1678, and the *sixth* of 1706. With the latter part of MR. SINGER's communication to "N. & Q.," I most cordially agree, namely, that a work containing a complete account of English lexicography (from actual inspection and comparison) would be a very valuable contribution to literature, and I would fain see in your periodical some aid towards such a publication. In respect to Blount, I possess the

first edition 1656, the second 1661, and the fifth 1681, and in neither of the latter two (both of which are unnoticed by Lowndes) do I find any allusion to Phillips's *World of Words*. It would therefore appear that it was *he* who first threw a stone at his contemporary's *Glossographia*. Blount's *World of Errors* I never saw.

If it should prove acceptable, I will shortly forward you some account of the early editions of Blount. F. MADDEN.

[Any communication on such a subject from so competent an authority as SIR FREDERIC MADDEN, would, we are sure, be as acceptable to all our readers as gratifying to ourselves. — ED. "N. & Q."]

CUMMIN.

(Vol. xi., pp. 11. 94.)

MR. PAMPLIN tells us that "it may be *inferred* that cummin was extensively used for *some* purposes, from the mention of it in Holy Writ, in the old medical classics," and by many other writers, a goodly list of whom he furnishes. I cannot see why it is necessary to draw an inference as to its use generally, or that there is any mystery about the specific purposes to which it was applied. "Rhazes, Serapion, Avicenna, and Averrhoes" may lead your correspondent to doubt; but Pliny, at any rate, is explicit enough on the subject. (Confer Plinii *Nat. Hist.*, lib. XIX. cap. 8., and lib. XX. caps. 14, 15.)

Sir Thomas Browne, in a tract entitled *Observations upon several Plants mentioned in Scripture*, says that the reason why —

"We meet so often with cummin-seed in many parts of Scripture in reference unto *Judea*, a seed so abominable at present unto our palates and nostrils, will not seem strange unto any who consider the frequent use thereof among the ancients, not only in medical but dietetical use and practice: for their dishes were filled therewith, and the noblest festival preparations in *Apicius* were not without it. And even in the *Polenta* and parched corn, the old diet of the Romans (as Pliny recordeth), unto every measure they mixed a small proportion of linseed and cummin-seed.

"And so cummin is justly set down among things of vulgar and common use, when it is said in Matt. xxiii. 23., 'You pay tithe of mint, annise, and cummin.'"

There appear to have been several varieties of this plant cultivated in Asia, Africa, and Southern Europe, though their properties were not dissimilar. Hippocrates assigns the first place to the Ethiopian cummin, and calls it "royal" (*Regium, auctore Plinio*). Perhaps a little confusion may have crept into the works of the ancient naturalists from their well-known want of exactness in description, and distinct plants may in some cases have passed as the same. I may note, as bearing upon this supposition, the statement contained in a modern work, Green's *Universal Herbal*, that in Malta the cummin is now called *Cumin aigora* (hot), to distinguish it from the anise, which is known as *Cumin dolce* (sweet). This, however, is of no particular importance, as far as the present communication is concerned.

The belief that cummin is most prosperous when sown with curses and maledictions, which your correspondent F. C. B. finds in a work on "husbandrie," translated from the German, is of very ancient date; but how it originated is not even conjectured by any of the writers who have placed the superstition on record. Theophrastus mentions it, *non abnuente*, in his *History of Plants;* the passage occurs in the 8th book, and runs (*Latinè*):

"Peculiare est quod de eo memorant, ferunt namque imprecationibus et maledictis opus esse, si qui serunt, illud copiosum pulchrumque provenire velint."

Pliny says that the herb basil (*Ocymus*) is most prolific when sown after this fashion; and adds, that those who plant cummin pray that it may never come up:

"Nihil ocimo fecundius: cum maledictis ac probris. . . . . Et cuminum qui serunt, precantur ne exeat."—*Nat. Hist.*, lib. XIX. cap. 36.

Hence κύμινον σπείρειν became a proverbial expression, and those who were in the habit of discharging, in phrase of to-day, volleys of oaths and execrations, were wittily supposed by the Greeks to be *sowing cummin.* (Vide *Adagia Paulli Manutii*, Floren. 1575.) Erasmus also cites this peculiar fancy, on the authority of Plutarch, when commenting on another Greek proverb to which this plant has given rise:

"Olim serebatur à male precantibus, autore Plutarcho, atque ita felicius provenire creditum est."— *Adagia.*

To term a man κυμινοπρίστης (*cumini sector*) was equivalent to asserting him stingy and avaricious, and in this sense the phrase is used by Aristotle, Theocritus, and Athenæus: "skin-flint" is the corresponding expression of to-day. Plutarch says that it was usual to call a very parsimonious person κυμίνον, because, I presume, he receives many maledictions.

There is no attempt, however, in any of these writers, as I have before said, to assign an origin to this singular superstition; nor are we likely at the present day to obtain any clue to a solution of the enigma, beyond that which the name of the plant itself may afford to a rigid etymological catechiser. A solution is, I think, not altogether hopeless; and as "N. & Q." has many correspondents erudite in philology, perhaps some of them will summon the delinquent for examination. As bearing upon this point, and for other reasons to be presently mentioned, I shall excerpt the observations upon cummin of Joh. Henricus Ursi-

nus, in his *Historia Plantarum Biblicæ* (Norim. 1665), lib. II. cap. v. *n.* 7.:

"Cammon (כמן), eodem Esaiæ loco [cap. xxviii. v. 14.], quod *Cyminum* esse volunt. Nam et Arabibus *Camon* appellatur, nascique primâ dignitate in Æthiopiâ; proximâ in Ægypto; sed et passim in Asiâ, Ciliciâ, atque alibi, testatur Dioscorides. Radix *Caman* latere, et latenter insidiari, significat: quod quomodo Cymino conveniat, non apparet. Nam quod latenter vim suam exserat pluribus commune est. Hoc proprium fortè, quod *Cyminum* sanguini insidiatur, 'palloremque inducit, sivè bibitur, sivè illinatur cuti' ut docet Dioscorides. 'Ita ferunt Porcii Latronis, clari inter magistros dicendi, adsectatores similitudinem palloris studiis contracti, imitatos,' etc. (Plinius, lib. xx. cap. 57.) Hinc Horatius, lib. I. epist. xix. de Imitatoribus:

'Quod si
Pallerem casu, biberent exsangue cuminum.'

Et Persius, Satyrâ V. [v. 55.]:

'Mercibus his Italis mutat, sub sole recenti,
Rugosum piper, et pallentis grana cumini.'

"Sic apud Plinium decepit Neronem *Julius vindex*, testamenti sui captorem, cùm pallido luridoque vultu, usu cumini contracto, morbum mentiretur. *Æthiopicum cuminum*, quod Græci *Ammi* vocant, præstantissimum habebatur. 'Similis et huic usus. Namque et panibus Alexandrinis subigitur, et condimentis interponitur. Colorem quoque bibentibus similiter mutat in pallorem.' (Plinius, lib. cit. cap. 15.) Possis quoque putare ab occultâ facultate sic dictum. Nam *Amon* tectum et latentem significat, Buxtorff. in Thalmud. *Amun* Ægyptiis Deus absconditus apud Jamblich. de Mysteriis. *Ammi* tamen Syris *Mater*. Undè proverbium Alexandrinorum: *Ammæa persequitur Azesiam;* id est, *Ceres Proserpinam:* de iis qui longo tempore aliquid quærunt, Suidas; eadem repetit Apostolius. *Azesia* florem significat ציצה Ziza, Hazziza: *Ammi* mater Ceres כרם et כרש ventrem, uterum matris significans, semen est, quod florem gignit, et ex flore nascitur. Sensus itaque Proverbii videtur esse: *Qualis mater, talis filia*, Ezech. xvi. 44. *Sequitur matrem sua proles*, et vicissim. Hebræi dicunt; Bozin Mikkitphe jediah, *Cuminis de flore cognoscitur.* Ammi igitur κατ' ἐξοχὴν semen præstantissimum: aut et quia matres facit, *optimum contra sterilitatem remedium*, de quo Matthiolus in Dioscor. lib. III. cap. 61."

I shall only remark on the above, that Ursinus does not appear to have been aware of the spirit of contradiction which the cummin was supposed to display in its growth; he has overlooked it, because the belief is noted incidentally by Pliny, and not repeated in his subsequent account of the plant. Dioscorides does not (*ni fallor*) allude to it at all.

What Horace relates to his patron Mæcenas (*cit. suprà*), that when he is looking pale, from a slight bilious attack may be, his imitators straightway resort to copious draughts of cummin, to acquire the same poetic hue of visage, is a vagary in plagiarism to which every reader could, without difficulty, furnish a worthy *pendant*. What a caustic diatribe against the genus *Homo* would a collection of such inanities afford.

It only remains for me to notice the fact recorded by F. C. B., that cummin seeds have been found in a coffin with the dead. This use may once have been customary, though we cannot accept it as such until other instances are adduced beyond the solitary one at Wymondham in Norfolk, in your correspondent's account of which I find a suspicious "I think." Query the date of William D'Albini's death?* Mr. Pamplin justly remarks that there "is nothing to connect this plant with necrological purposes" *directly;* but a plausible conjecture as to the reason why it *might* be placed in coffins with the dead may, I think, be founded on its property, already noticed, of imparting a death-like pallor to the countenance. This, in conjunction with its well-known "antiseptic, aromatic" qualities, appears in my mind to afford satisfactory grounds for its use in sepulture. There is one grain of utility to many of fancy in all such usages, and we must not be inexorable about the *cui bono* when admitting them.

Amos Challsteth.

INSCRIPTIONS ON BELLS.

(Vol. ix., pp. 109. 592.)

Normanton-on-Soar, Notts. Four bells:

1. "God save His Chvrch. 1631."
2. "I, sweetly toling, men do calle
To taste on meate that feeds the soule. 1631."
3. "Edward Cotton, citizen and marchant tailor, of London, gave forty marks to buy this bell. 1631."
4. "This bell was given to this chvrch and parish by Edward Darling, Esq., and Susannah his wife. 1631."

Stanford-on-Soar, Notts. Four bells:

2. "God save our King. 1603."
4. "Jesus be our spede."

Nottingham, St. Peter's. Eight bells. (I extract these inscriptions from Bailey's *Annals of Nottinghamshire.*)

1. "I was given by the Society of Northern Youths, in 1672, and recast by the Sherwood Youths, in 1771. Pack and Chapman, of London, *fecit.*"
2. Same as above.
3. "Our voices shall with joyfull sound
Make hills and valleys echo round."
4. "We celebrate th' auspicious morn
On which the Son of God was born."
5. "Our voices shall in concert ring,
To honour both of God and King."
6. "The bride and groom we greet, in holy wedlock join'd;
Our sounds are emblems of hearts in love combin'd."
7. "I was given by Margery Doubleday, about the year 1544, and recast with the bells in 1771."
8. "I toll the funeral knell;
I hail the festal day;

[* A.D. 1156. See *Archæologia*, vol. xxvi. p. 295.]

The fleeting hour I tell;
I summon all to pray."

"— Martin, rector; John Alleyne and Fras. Jones, churchwardens."

Castle Donington, Leicestershire. Five bells.

1. "We will praise thee, O GOD, with all mi heart. 1675."
2. "Rob. Briggs, Rob. Bakewell, Thomas Hedderley, founder. 1750."
3. "All glory be to GOD on high. 1661."
5. "I will sound and resound to Thy people with my sweet voice, to call them to Thy word. 1616."

Swithland, Leicestershire. Six bells.

1. "The gift of Sir John Danvers, Bart. 1760."
2. 4. and 5. same as 1.
3. Same as 1., with the addition, "Edward Arnold, Leicester, *fecit*, 1793.
6. Same as 1., with the addition, "Let everything that hath breath praise the Lord."

Hoby, Leicestershire. Four bells:

1. "Cœlorum Christe platiat (sic) tibe (sic) rex sonus iste. 1613."
3. "Newcome of Leicester made mee. 1604."
4. "A. B. C., D. E. F., G. H. I."

Sawley, Derbyshire. Three bells:

1. "GOD save His Chvrch. 1658."
2. "I, sweetly tolling, men doe calle
To taste on meats that feed the soule."
3. Same as 1. Date 1591.

C. F. P.

Normanton-on-Soar, Notts.

The following bell inscriptions have not appeared in "N. & Q." Where authorities are not given, they have been copied directly from the bells themselves.

Misterton, county Nottingham:

"Dulcissima vox Gabrielis personet hæc Cœlis" (black letter).

Frodingham, county Lincoln:

"Prayse the Lord. 1624."

"Et nomen Dicti Gero Sĉi Bŭdicti" (black letter).

"Ihesus ovr Sped. 1614."

Scotton, county Lincoln:

"Resonet campana Johannis in moltis (sic) annis" (black letter).

Stowe, St. Mary, county Lincoln:

"Sĉe Micael" (black letter).

Belton, in the Isle of Axholme, county Lincoln:

"My roaring sounde doth warninge giue,
That men cannot heare always lyve. 1663"
(black letter).

Glentham, county Lincoln:

"Labour overcometh all things."

"Let Glentham ever be happy."

"Prosperity to the Church of England as in law established."

Waddingham, county Lincoln:

"Remember death. 1713."

"Sĉe Petre, o. p. n., i. h. c." (black letter).

Althorpe, county Lincoln:

"Missi de Celis hĉo (?) nome Gabrielis" (black letter).
"Nomĩe Martini Presulis Dant Parochiam" (black letter).
"Gloria in altisĩmis Deo. 1714."

Luddington, county Lincoln:

"SCE: OSWOLDE: ORA: PRO: NOBIS" (Longobardic letter).

Thornton in Craven, county York:

"Avĕ gra plena dñs tecum" (black letter).
"Campana sĉs Antonius" (black letter).

Bolton in Craven, county York:

"Sĉĕ Johĩs Baptista ora pro aĩabus, Johĩs Pudsey militis et Marie consorte sue" (black letter).

"Sĉĕ Paule ora pro aĩabus Henrici Pudsey et Margarete Sorte sue" (black letter).

Gainford, county Durham:

"Saynt Cutbert saf us vnouert.
Help Mari Quod Roger of Kyrkeby."

Walbran's *Gainford*, p. 30.

EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

On the bell of the Guildhall at Lincoln is the following inscription:

"Cum quis campanam reseret sacrum bonus audit;
Et curiam planam fore cum scitote replaudit."

The collocation of the words is most extraordinary, and renders it no easy matter to catch the intended meaning. Am I right in supposing it to be the following?

"When first a good man hears the bell,
Let him his bag with speed untie;
When next it rings he'll know full well
The hall is clear'd, and homeward hie."

F. C. H.

PHOTOGRAPHIC CORRESPONDENCE.

Bromo-iodide of Silver. — I have not been able to write to you before this on the much-contested subject of MR. READE'S bromo-iodide of silver, on account of several other engagements which have pressed on me of late; and I find that MR. READE has inferred that by my silence I tacitly admit his proof of the case, whereas on the contrary I find in it no proof at all. I do not see why MR. READE should repudiate my theory that "the sensibility of the iodide of silver thrown down from his solution differs only from that of the ordinary precipitate from the double iodide, inasmuch as it is possibly precipitated in an allotropic form," and should then directly argue for a similar case, viz. that there are two bromo-iodides, one made by my method, and partly soluble in ammonia, and the other by his, and insoluble in that menstruum. But I think I now come forward armed with most convincing proof against him, and will ask him only to try the following experiment. Make in a long test-tube his solution of bromide of silver in iodide of potassium, add some water to throw down the silver, and filter to separate the

precipitate. Call this precipitate No. 1. Then take the liquid and add to it cautiously, and shaking it well after each addition, some nitrate of silver: this throws down a precipitate, undistinguishable from the first, of yellow iodide of silver; call this precipitate No. 2. But if careful in the addition to let the precipitate settle each time, Mr. Reade will find that on a sudden a different coloured precipitate will fall down, much lighter in colour than the former, and soluble in ammonia; whereas the precipitates No. 1. and No. 2., if the experiment has been carefully performed, are almost completely insoluble, except perhaps the last portions of No. 2., which may possibly carry down some portions of bromide, from there not being enough iodide of potassium left in the liquid to decompose the last drop of nitrate. Separate then the liquid once more by filtration, and wash the precipitate with distilled water, and having added the washings to the liquid, precipitate it completely with nitrate of silver. We thus obtain a precipitate which has every property of, and which I assert to be, pure bromide of silver, and if the experiment has been carefully performed, will have almost the exact weight of the bromide first added to the iodide of potassium.

In regard to the colour produced on the paper, to which he alludes in his last letter, that merely depends on the degree of washing to which the iodized paper has been subjected; as, if we wash only a little, the paper will be almost white when dry, but if well washed it will be of a fine yellow colour. I have also a few words to say on the subject of positives in answer to Dr. Diamond, with whom I quite agree in thinking that there is the greatest probability that many owe their fading to salts contained in the mounting card; but also I feel certain that there are two very sure causes, viz. gases which act on the picture, especially when their action is aided by a damp atmosphere, and sulphur set free in the paper by the action of free acids on the hyposulphite; and secondly, imperfect washing of the proof, thereby leaving hyposulphite of soda and silver in the paper. For the latter of these we have our remedy in simply well washing in many waters, and lastly in warm water; but for the others I know of no sure process yet proposed, but I think perhaps that one I can here give will meet the difficulty in many points. It is a modification of the process of Monsieur Le Gray. Take paper, which we will suppose plain, salted with chloride of ammonium, and sensitise it on a bath of nitrate of silver, 20 to 25 per cent. Then print it very strongly, so that paying no attention to the deep shades, which may without risk be allowed to become green, the lightest parts of the picture are even twice or three times as strong as they are wished to be ultimately. The proof is now to be placed in pure water, where most of the nitrate will dissolve out (this bath, after being used some time, may be precipitated by some common salt to recover the silver as chloride). Then place the proof in a weak solution of common salt, say two per cent., and then place it in the following bath:

Terchloride of gold	15 grs.
Hydrochloric acid	6 drs.
Distilled water	2 pints.

Here the proof must be carefully watched till the details of the deep shades are well out, and it is then immediately to be taken out and placed in a bath of carbonate of soda, half an ounce to the pint of distilled water. Bubbles will here appear at the surface of the proof, and the acid will be neutralised. It is now to be placed for a minute in a bath of clean water, and then placed in a bath prepared as follows:

Hypo.	5 oz.
Water	1 pint.
Liquor ammoniæ	½ oz.

This bath should have a piece of glass kept over it to prevent the ammonia from flying off. Here the whites of the proof become beautifully transparent, while the details appear even in the deepest shades. The proof is now to be placed in new 20 per cent. hypo., composed as before with ammonia; after remaining in the other bath till quite disgorged, and having remained there at least a quarter of an hour, to be finally washed in many waters, and lastly in tepid water. The operator must not be frightened at the number of baths here proposed, as surely the production of really beautiful, and quite stable, photographic positives, is a desideratum to be purchased at any trouble; and, after all, if the baths be ranged one beside the other on a table, I think no time is really lost. Having then washed and dried the proof, cut it to the size wished, and then gum it at the back with a thin solution of dextrine, and place it on a piece of drawing-paper; then polish it with a varnish made as follows:

Venice turpentine	1 part.
White wax	6 parts.

Melt these together, and add spirits of turpentine, so that when cold the varnish shall have the consistence of thick cream. Take some of this on a bit of flannel and rub it well into the face of the proof, and after five minutes polish it with a bit of clean flannel till it looks clear and well defined; then cut down the paper to the size of the drawing, and mount it on a card.

By this means we first recover all the free nitrate, which by the ordinary processes is wasted; we next insure by the saline bath the absence of nitrate of silver; we then colour the proof with the gold solution; we then neutralise the acid, and then place the proof in a strongly alkaline solution of hypo., which disgorges it much more rapidly than ordinary hypo.; and lastly, in a second bath of the same, which ensures the complete removal of every trace of the double hyposulphite of soda and silver which might remain from the last bath; and then we inclose each fibre of the paper in a case, as it were, of varnish, insoluble and impervious, and which at the same time gives a beauty to the proofs which, in my estimation, surpasses that of the albumen. F. Maxwell Lyte.

Pau.

Dr. Diamond's Formula.—I shall personally feel much obliged, if you (perhaps in "Notices to Correspondents") would acquaint me with the quantities of iodide and of bromide which Dr. Diamond recommends to be used in the paper process. I would not give this trouble, but having looked over the whole of the Numbers of "N. & Q." from the communication he first made, "On the Simplicity of the Calotype Process," and not having found it, and wishing to try that plan, as it is said to give the various gradations in foliage, so much to be desired, I should, as I have before said, be exceedingly obliged.

I have tried a great many highly spoken of formulæ for the paper, wax-paper, &c., but have found Dr. Diamond's first the best of all. Mr. Stewart's is very sensitive and beautiful in the various details, but, in my hands, does not come out so pure as is desirable, and indeed requisite. T. L. Merritt.

[Having submitted this Query to Dr. Diamond, we have been favoured with the following reply:

"If Mr. Merritt will mix 45 grains of nitrate of silver, dissolved in a little distilled water, with 45 grains of iodide of potassium similarly dissolved, he will obtain iodide of silver. Then, in the like manner, let him dissolve separately 38 grains of nitrate of silver and 25 grains of bromide of potassium, and, mixing the solutions, bromide of silver will be the result. Now, having washed and mixed these two precipitates, put them to-

gether in a glass measure, and fill up to 4 ounces with distilled water; and add iodide of potassium (about 600 grains or more will be required) until a clear solution is produced. If he applies this with a camel-hair pencil (as I have before described), I believe he will obtain most satisfactory results. Let this be called bromo-iodide, or any other name more pleasing to those who object to that term. — I am sure that every one who uses it with due care must meet with general success. — H. W. D."]

Replies to Minor Queries.

Beechen Roundles (Vol. xi., p. 159.). — Having during last autumn had the pleasure of examining the beechen roundles noticed by MR. HARESFIELD, found in the Castle Dairy at Kendal, which to the eye of an antiquary possess considerable interest, and having read his account of the old house and its contents with much gratification, he perhaps will allow me to draw his attention to another set with totally different inscriptions, noticed by Dr. Whitaker in his description of Arthington, in the *History of Leeds*, vol. i. p. 182. The inscriptions on these are in couplets, and are supposed by Dr. Whitaker to have been devised for the amusement or instruction of the children of the Arthington family soon after the Reformation. I would also mention that these roundles have been noticed, and their probable uses discussed, in the pages of the *Gent. Mag.*; but not having the index to refer to, I am unable to state the exact volume. Perhaps some of your readers may be able to refer to other existing sets.

THOS. CORSER.

Stand Rectory.

Poems of Ossian (Vol. xi., p. 92.). — The late Bishop of Kingston, Upper Canada, Dr. Macdonald, declared that, to his own knowledge, Mrs. Fraser of Culbokie possessed MS. copies of several of Ossian's poems long before they were published by Macpherson. Also that the said lady lent these to Macpherson, but he never returned them.

F. C. H.

Armorial (Vol. xi., p. 87.). — The following may chance to be of use to P. P——M:

Vert, a griffin segreant or. Collins.
Azure, a griffin segreant or. Poltimore.
Gules, a griffin segreant or. Redvers.
Or, a griffin segreant sable. Morgan.
Argent, a chevron azure between three bugle-horns sable. Basset and Cornu.

The families all of Devonshire. J. D. S.

Books chained in Churches, &c. (Vol. x., p. 393.). — Luther "found in the convent a Bible fastened by a chain, and to this chained Bible he was continually returning." (D'Aubigné, b. II. c. iii.)

B. H. C.

"*The woodville sung*," *&c.* (Vol. xi., p. 87.) — The lines quoted are the second stanza of the ballad "Robin Hood and Guy of Gisborne," in Ritson's *Robin Hood*. The name of the bird is there spelt "woodweele," which approaches the spelling in Chaucer:

> "And alpes, finches, and *wodewales*
> That in their swete song deliten."

And again:

> "With chalaundre and with *wodewale*,
> With finch, with larke, and with archangel."
> *The Romaunt of the Rose.*

Woodwale (probably from *wood* and A.-S. *zalan*, to sing) is said by the glossarists to be the Golden Oriole; and Pennant (*Brit. Birds*), citing Wilson's *Ornith.*, gives *witwal* as one of the names for that bird; but it is so rare in this country, only some half-dozen specimens being recorded by ornithologists, that it may well be doubted if it is the bird referred to. Besides, the oriole is not a song-bird, though "its note is loud."

The lines of the ballad well describe the habit of the missel-thrush; but perhaps the woodlark is meant, one of our finest songsters, but not alluded to under that name by any of our early poets. The glossarists explain the other birds mentioned by Chaucer as follows: *Alpe*, bulfinch; *Chalundre*, goldfinch; and *Archangel*, titmouse.

Reference to Ritson's *Robin Hood* suggests a *note* or two. In the ballad above mentioned occurs the following parallel with Byron:

> "He that had neyther beene kythe nor kin,
> Might have seen a full fair fight," &c.

> "By Heaven! it is a splendid sight to see
> (For one that hath no friend, no brother there)
> Their various arms that glitter in the air."
> *Childe Harold*, Canto I. St. 40.

In the ballad entitled "The Noble Fisherman," St. 2., occurs:

> "When the lily leaf and the *elephant*
> Doth bud and spring with a merry cheere."

Of course *elephant* is an error, which neither Ritson nor later editors can rectify. I would suggest that the original was elechamp for elecampane (*Inula Helenium*), a large showy plant, a decoction of whose root is a well-known specific for coughs.

EDEN WARWICK.

Birmingham.

Sandbanks (Vol. xi., p. 37.). — Surely T. J. BUCKTON cannot be serious in proposing to ascertain the age (!) of a river, of the Nile, of the Ganges, of the Danube. But assuming he is, are the tides of the sea and river so accurately adjusted that the average deposit on the bar or sand-bank of one year must exactly equal that of every other year? I fear his note is a too palpable effort to impose on our innocent credulity.

Y. S. M.

Large Family (Vol. x., p. 94.). — In the church of St. Nicholas, at Ghent, is a monument in memory of Olivier Minjan and his wife. They had thirty-one children, twenty-one sons and ten daughters. These all died in 1526, in the space of one month. The family attracted the attention of the emperor, who scttled a pension upon the father. The following is from the *London Magazine* of January, 1735:

"A woman at Rheims having had nine husbands, and bred up twenty-six children, died there lately at the age of 102. She was attended to the grave by 153 sons, grandsons, and great-grandsons, many of the former going upon crutches, or led along blind, and borne down with the weight of old age. She had herself eight brothers and thirteen sisters, all of whom made such good use of their time, that the old woman was aunt and great aunt to upwards of 1000 people."

B. H. C.

Bishops' Arms (Vol. xi., p. 124.). — I find among my collections the following coats of arms, which form part of those inquired for by your correspondent Mr. Walcott.

Underhill, Oxford, 1589. Argent, on a chevron vert, between three trefoils of the second, three bezants.

Harris, Llandaff, 1729. Vert, a cross patée fitchée or.

Lavington, Exeter, 1747. Argent, a saltire gules, on a chief of the second three boars' heads or.

Maltby, Durham. Argent, on a bend gules, between a lion rampant and a cross pateé of the second, three garbs or.

Lipscombe, Jamaica. Azure, on a pale argent, between two doves, wings expanded, proper, three crosses patée gules; on a chief of the second two roses gules, barbed and seeded or.

In the remarks printed at Vol. xi., p. 145., the date 1799 is a misprint for 1719. F. M.

Goldsmith on the Dutch (Vol. xi., p. 44.). —

"Goldsmith is reported to have said, 'A Dutchman's house reminded him of a temple dedicated to an ox.' Where?"

This passage is found in a letter quoted in W. Irving's *Life of Goldsmith*, p. 33. of the shilling edition. He also says:

"The downright Hollander is one of the oddest figures in nature. Upon a lank head of hair he wears a half-cocked narrow hat, laced with black ribbon; no coat, but seven waistcoats and nine pairs of breeches, so that his hips reach almost to his armpits. This well-clothed vegetable is now fit to see company and make love," &c.

Anon.

Leverets with white Stars (Vol. x., p. 523.). — I have had *many and many* a young leveret in my hands, and I *never remember one* without the three or four white hairs (for I have often counted them) which you call a star. Of course I will not say there are no leverets without them; but if I were walking with you, Mr. Editor, and we met a person with a small leveret, I would bet a guinea to a penny stamp that you found the white hairs. I know not when they disappear, but the leverets I am speaking of are such little helpless things as are easily caught by boys. P. P.

Original Records (Vol. xi., p. 97.). — The article of Mr. Ferguson on "Ancient Chattel Property in Ireland" will, I trust, lead other of your contributors to furnish original and unpublished records of prices. Few books would be more useful for reference on all matters connected with the social state of this country than a "Chronicon preciosum," based on the well-known but meagre work of Bishop Fleetwood. The Camden, Surtees, and Chetham Societies have published some very valuable materials for such a chronicle; and if those of your contributors who possess household books or ancient accounts, not of sufficient importance for separate publication, would send them to "N. & Q.," you would, I trust, not refuse to devote a column occasionally to data of such value.

There are other materials of great use in estimating the social state of the country, and in determining points of history yet involved in obscurity, which, unless through the medium of your pages, have little chance of being published. In the books of most corporations, the accounts of churchwardens, parish registers, and such like records, entries are occasionally met with which possess more than a local interest. If these could in like manner be sent to you, and arrangements made of such scraps and fragments, "N. & Q." would greatly assist the student of history, more especially of that most important portion of it, the history of the people. W. Denton.

Proverbs (Vol. x., pp. 210. 355.; Vol. xi., p. 114.). — I am not sufficiently versed in proverbial lore to know whether any of the following proverbs are unrecorded or not. The first in order requires some explanation which perhaps some of your readers can give:

"As just as Germain's lips, which came not together by nine mile." — *Latimer's Remains* (Park. Soc. ed.), p. 425.

"Well, I have fished and caught a frog, brought little to pass with much ado." — *Ib.* p. 419.

"Pride, as the proverb is, must needs have a shame." — *Sir Thos. More's English Works*, p. 256.

"He should as he list be able to prove the moon made of green cheese." — *Ib.*

What is the origin of this last? W. Denton.

[The Query respecting "Germain's lips" has already appeared in "N. & Q.," Vol. i., p. 157., and Vol. v., p. 151., and has not received any reply.]

Anonymous Books: "*Deliciæ Literariæ*, 1840" (Vol. xi., p. 100.). — This was edited by Joseph Robertson, now of the Register Office, Edinburgh. T. G. S.

Bishop Lloyd of Oxford (Vol. xi., p. 106.). — Though my standing at the university does not allow of my contributing any reminiscences of this prelate, I can give one anecdote which is alike honourable to both the individuals concerned. Shortly after the death of Dr. Nicol, the late Regius Professor of Hebrew, Dr. Lloyd, on dismissing his divinity class, turned to one of the students, and said, "Mr. Pusey, I have recommended you to Mr. Peel for the Regius Professorship of Hebrew." This was the first intimation of an honour as unsought for as unexpected to the since world-wide renowned professor. D. W.

Schoolboy Formula (Vol. xi., p. 174.). — I send my version:

> "One-ery, two-ery, dickery, davy;
> Hallabo, crackabo, hallabo, navy;
> Discum Dan,
> Merry combine,
> Humbledee, bumbledee, twenty-nine,
> O. U. T. out,
> Lift the latch and walk ye out."

Y. S. M.

Facts respecting Colour (Vol. xi., p. 79.). — It is laid down by E. H. as a law of colouring, that no two primary colours will blend, as the effect would be harsh, and the contrast too violent. I fear this must be taken as an assertion arbitrary and gratuitous, if not assumed for the purpose of the subsequent speculation of the writer as to a certain spiritual meaning which to him appears obvious. For every artist finds blue and yellow combine readily enough to form *green* without any harshness. In like manner red and yellow produce *orange* without any violent contrast. The propounder of this law and application would probably think a little differently were he to look into the very clever work of M. Chevreul, on *The Harmony and Contrast of Colours*. F. C. H.

Chittim (Vol. xi., p. 155.). — I am much obliged to F. C. H. for his animadversions upon a remark of mine, because he recalled to mind a note which at present will not be without interest, and had been overlooked. It is as follows:

"Prophecies on Constantinople. The pseudo-Jonathan's Jewish Targum thus explains Num. xxiv. 24.: 'And ships shall come with instruments of war, and shall go forth with great multitudes from Lombardy, and from the land of Italy, and shall be joined with the legions which shall come from Constantinople, and they shall afflict the Assyrians, and enslave all the sons of Eber: but the end of these, as well as of those, shall be to fall by the hand of King Messiah; and they shall be destroyed for ever.'"

The application of this must be made by the interpreters of prophecy; the exposition belongs to about the ninth century.

A short answer to F. C. H. must suffice. I suppose Gallia is included in Europa; yet if F. C. H. saw me translate Europa by France, he would say, "Europe's the word; no doubt you are in error." So, admitting what is very uncertain, that the term *Chittim* included Italy, surely it is equally erroneous to render so general an appellation by one so much more limited. My friend F. C. H. is himself not very particular, and speaks of Cyprus, Crete, and Sicily, as if they were no farther asunder in fact than they are upon the map. B. H. C.

"*Condendaque Lexica*," *&c.* (Vol. xi., p. 74.). — This epigram is said to have been written by J. J. Scaliger, after he had compiled the index to the *Thesaurus Inscriptionum* of Gruter (*Epigram. Delect.*, ninth ed., London, 1724, p. 216.). The line, "Beheld his Lexicon complete at last," is a poetic license. B. H. C.

Artificial Ice (Vol. x., p. 414.; Vol. xi., p. 39.). — Would not a reference to the enrolled specification of the patent disclose the composition J. P. O. asks for? Y. S. M.

Paisley Abbey (Vol. xi., p. 107.). — I think that the supposition that the sculptures in the chapel were older than the edifice, is doubtful; because, in one of them a rude representation of the abbey front may be traced, coinciding with the architecture of the present building, which is, as far as I can recollect, Early English. DUNHEVED.

Death-bed Superstition (Vol. xi., p. 55.). — I knew an intelligent, well-informed gentleman in Scotland, who, among the last injunctions on his death-bed, ordered that as soon as he expired the house clock was to be stopped, which was strictly obeyed. His reason for this I never could fathom, except that it was to impress upon his family the solemnity of the circumstance, and that with him "time was no longer."

"A curious practice once existed, that in the room of the house of the deceased where the company met to attend the funeral, every clear or shining object was covered with white cloths, as looking-glasses, pictures, &c., the intention of which was probably no more than that the attention should not be diverted from the occasion.

In Scotland, where no funeral service is performed at the grave's mouth, the company usually wait on till the corpse is lowered into its resting-place, when each person touches or lifts his hat, which ceremony may be understood as a simple mark of respect both to the deceased and to his relations present.

The number of persons invited to attend funerals are of late years much reduced. It was once not unusual, when the head of a respectable family died, to issue letters to at least one hundred individuals, those with whom he had dealt in business and had been acquainted during his life. The prayers or religious services in the house are also much shortened, and the *refresh-*

ment confined to a glass of wine and a biscuit; with "abstinence" parties nothing at all is offered. The time has been when to attend a country funeral was what may be called a favourable opportunity for getting the worse of liquor; firstly, to each a large glass of whisky, with bread and cheese; secondly, an equal supply of rum, with "burial bread;" and, thirdly, wine *ad libitum*. I have heard of pipes and tobacco being distributed, but this has never come under my observation.

G. N.

"*Platonism Exposed*" (Vol. x., p. 103.).—I have made diligent but ineffectual search for *Platonism Exposed*. If there is such a book, it is probably a translation of *Le Platonisme Dévoilé, ou Essai sur le Verbe Platonicien, divisé en deux parties*, au Cologne, chez Pierre Marteau, 1700, pp. 395, but I think it more likely that the author of "A Candid Inquiry" has translated the French title-page.

The charge of "having no Greek" was often made by controversialists of the last century. The author of *Le Platonisme Dévoilé* makes no display, but seems to understand the Greek which he quotes. Whatever may be his obligations to Bayle and Le Clerc, they are much greater to the English Unitarians, whose "Tracts" are generally found collected in three small quarto volumes, with dates from 1690 to 1697. Such publications in English were stopped by the statute 9 & 10 Wm. III. c. 32., but I think *Le Platonisme Dévoilé* is a continuation of the controversy in French, with a fictitious title-page. A short introductory notice states that the author had been persecuted, and that he did not live to complete the third part of the work. In the second part many arguments of the "Tracts" are reproduced; when the Church is mentioned, that of England seems to be intended; at p. 219. is "un de nos évêques dans son discours au clergé;" and at p. 231. the differences between Wallis and Sherlocke are correctly epitomised. Bull is often cited; as he wrote in Latin, his works might be known to foreign theologians, but it is not likely that the scattered charges, sermons, and pamphlets of Sherlocke, Wallis, Allix, and Stillingfleet, were familiar to any except Englishmen. "Pierre Marteau" has an unreal sound; and if there was such a person, I doubt whether Cologne, which in the early part of the seventeenth century had shown so much zeal in expelling Protestants and Jews, had become so liberal at its close as to be a safer place than London for Unitarians.

In examining these authorities, much interesting matter has turned up. I wish to pursue the inquiry, and shall be glad of any information about *Le Platonisme Dévoilé*, and especially of references to books in which it is cited. The only one which I know is Baltus' *Défense des S. S. Pères accusez de Platonisme*, 4to., Paris, 1711.

H. B. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Although one of the smallest of the many books which the vast war in which we are at present engaged has summoned from the press, the *Narrative of my Missions to Constantinople and St. Petersburg in the Years* 1829 *and* 1830, *by Baron Müffling, translated by* David Jardine, is far from being one of the least important. Read now by the light which has flashed from the cannon of Sebastopol, it shows most clearly what deep designs were masked by Russia in 1829 and 1830, under her assumed moderation. Baron Müffling's narrative of the events which preceded the Treaty of Adrianople, which is distinguished by its great perspicuity, shows clearly how the policy of Russia was then endangered by the success of her arms, and how she found herself in the singular predicament of being embarrassed by her own strength, and the weakness of her immediate enemy. Nor does the part which Prussia then, as now, played in that complicated political drama, diminish the interest of the narrative which Mr. Jardine has so opportunely selected for translation, and has translated so well.

Among the many excellent numbers of *The Traveller's Library* which Messrs. Longman have already issued, there will not be found two which possess in a higher degree the merit of furnishing information which everybody desires to possess, in a form which everybody will read with pleasure, than the two biographical sketches which they have just reprinted, with additions, from the *Edinburgh Review*. The lives of *Defoe and Churchill*, as here presented to us by the practised pen of the biographer of Goldsmith, exhibit the leading events of their respective biographies, and the salient points of their literary characteristics, in a pleasant, chatty, and instructive form, which makes us desire to see Mr. Forster yet more frequently engaged upon a class of subjects which he treats so successfully.

BOOKS RECEIVED. — *A Guide to the Parish Church*, by the Rev. Harvey Goodwin: a little volume which realises its title, and furnishes many useful hints concerning the public service of the English Church.

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CONTENTS.

NOTES: — Page

Letter of Thomas Park, F.S.A., to Edmond Malone, together with Collections by the latter respecting Henry Peacham, Author of "The Compleat Gentleman," by Dr. Besly - - 217

Irish State Records, by James F. Ferguson - - - - - 218

Superstition respecting the Tremella Nostoc, by Hugh Macmillan, F.B.S.E., &c. - - - - - 219

Monumental Brasses, by Rev. W. Sparrow Simpson, &c. - - - 220

Elizabeth Canning - - - 221

MINOR NOTES: — Sea-sickness — Pope's Works: "Three Hours after Marriage" — Extracts from an old American Paper — Tailors more than the "Ninth Parts of Men" — An Introductory Letter — To extinguish Fire — Curious Address — A local Proverb falsified — A Man of Family — Curious Errata — Charles Lamb's Farce 221

QUERIES: —

Commercial Queries: Banking and Insurance (1538-1657), by F. Hendrick - 224

Bacon Queries, by G. W. Kitchin - 224

"White Bird, featherless:" a Folk Song - - - - - 225

MINOR QUERIES: — "For wheresoe'er I turn," &c. — Scottish Family Feud — Motto — Latitude — Altar of Laughter — Lord Mayor Proverb — Old Lady-day — Marshalsea Prison: Dr. Reynolds — Passage in Euripides — Charles Wilson — Order of Irish Parliament regarding Armorial Bearings — Map of the Siege of Duncannon — John Touchet — James, second Duke of Ormonde — Fir-trees a Jacobite Emblem — Sir John St. Clair - - 225

MINOR QUERIES WITH ANSWERS: — Samaritan Pentateuch — "Mines de l'Orient" and "Le Secrétaire turc" — Sir Richard Clement — Lord Roos' Petition — Handel's "Il Moderato" — Anonymous Work — "I hear a voice," &c. - - - - - - 227

REPLIES: —

Fishermen's Superstition, by Rev. H. T. Ellacombe - - - - 228

Stonehenge, by P. H. Fisher - - 228

Nellson Family, and Family Names in general, by T. Hughes, &c. - - 229

First Book printed in New England - 230

PHOTOGRAPHIC CORRESPONDENCE: — Bromo-iodide of Silver — Fading of Positives - - - - - - 230

REPLIES TO MINOR QUERIES: — Cockades — George Miller, D.D. — Heidelberg — Gresebrok in Yorkshire — Chadderton of Nuthurst — Kiselak — House of Coburg — Short Sermon — Oaths — Unregistered Proverbs, &c. - - 231

MISCELLANEOUS: —

Notes on Books, &c. - - - 236

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Notices to Correspondents.

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LONDON, SATURDAY, MARCH 24, 1855.

Notes.

LETTER OF THOMAS PARK, F.S.A., TO EDMOND MALONE, TOGETHER WITH COLLECTIONS BY THE LATTER RESPECTING HENRY PEACHAM, AUTHOR OF "THE COMPLEAT GENTLEMAN."

Piccadilly, June 17, —96.

SIR,

Of Henry Peacham's biography I learn little from other writers; but from his own scattered hints in *Thalia's Banquet*, 1620, I glean the following particulars, which may not prove unwelcome.

It appears that he was born at North Mimms, in Herts (Epig. LXXX.), and that he became a member of Trin. Coll., Cambridge.* But his stay there should seem to have been of short continuance, as he repines "to thinke how rawlie he was torne from it." Before his *Emblems*, however, he writes himself a Master of Arts, which I think requires occasional residence at college for the term of seven years. From Epig. xxx. it may be collected, that he was some time Master of a Free School at Windham, or Wimondham, in Norfolk, but that he loathed the toil of such an occupation. Epig. LXXXVII. is addressed to his ingenious *pupil*, Maister J. Cock, of Deepham, Norfolk; Epig. CIV. to his ever-loved scholar, Hammond Claxton; and Epig. LXX. to his towardly and hopeful scholar, Edw. Chamberlaine of Barnham Broome. In this epigram he notices his power of limning portraits, landscapes, flowers, and insects; which art he seems to have practised only as an amusement. There also he speaks of "a set of Airs in four and five parts, ready for the presse:" whence it may be inferred that he was a musical amateur and a composer. He farther mentions having laboured to produce "a second volume of *Emblems*, done into Latin verse, with their pictures." Such a work seems pointedly alluded to at the "Conclusion" of his *Emblems* in 1612; but, without doubt, never was printed. From Epig. CXI. he had visited the Netherlands; as he describes some inscriptions over inn-doors at Antwerp, Arnheim, &c.; and addresses Epig. LXXXIII. to "R. H., his jovial host at Utrecht."

In his poetical preface, "Thalia loquitur," and says he had "borne armes." Before an emblem (1612, p. 170.) he describes his father, "of Leverton, in Holland, in the co. of Lincoln." He has four copies of burlesque verses to Coryat in *The Odcombian Banquet*, 1611. He printed *A Relation of the Affaires of Cleve and Gulick* in 1615; *The Compleat Gentleman* in 1634; and *The Valley of Varietie* in 1638.

Your accurate and extensive acquaintance with the literary history "Poetarum Seniorum" may enable you to add much to the imperfect hints of,

Sir,

Your obliged and obedient humble servt.

T. PARK.

Pray do you possess Thos. Howell's *Devises for his own Exercise*, printed in 1581?

Edmond Malone, Esq.,
No. 55. Queen Anne Street East.

The entire title of the work cited in the above letter runs thus:

"Thalia's Banquet; furnished with an Hundred and odde Dishes of newly deuised Epigramms. Whereunto (beside many worthie Friends) are invited all that love inoffensive Mirth and the Muses. By H. P. London: printed by Nicholas Okes, for Francis Constable, dwelling in Paule's Churchyard, at the Signe of the 'White Lyon,' 1620. 12mo."

I subjoin two of the "Epigramms" quoted in the letter:

"*To the Towne of Wimondham, in Norfolk.*

EPIGRAM XXX.

"*Windham*, I loue thee, and I loue thy soile,
Yet euer loath'd that neuer ceasing toile
Of thy faire schoole; which, whiles that it was free,
Myselfe, the Maister, lost my libertie."

"*To my towardly and hopefull Scholer, Maister Edward Chamberlaine, of Barnham Broome.*

EPIGRAM LXX.

"Ned, neuer looke againe those daies to see,
Thou liued'st when thou appliedst thy booke with me,
What true affection bare we, each to either,
How often walking in the fields together,
Haue I in Latin giu'n the names to thee
Of this wild flower, that bent, this blossom'd tree;
This speckled flie, that hearb, this water-rush;
This worme or weed, the bird on yonder bush?
How often, when yee haue been ask'd a play,
With voices, viols, we haue pass'd the day:
Now entertaining those weake aires of mine,*
Anon the deep delicious Transalpine;
Another while with pencil or with pen
Haue limn'd or drawn our friends' pourtraies, and then
Commixing many colours into one,
Haue imitated some carnation,
Strange field-found flower, or a rare seene flie;
A curious land-schap, or a clouded sky?
Then haply, wearie of all these, would goe
Vnto that 'Poeme,'† I haue labour'd so:
Thus past our leasureable howers away;
And you did learne euen in the midst of play."

"*To my ingenious Pupill, and most honest Atturney, Maister John Cock of Deepham.*

EPIGRAM LXXXVII.

"If *reason* be the soule of *law*, I faine
In this point (pupill) would resolued bee,
How is it that a statute doth maintaine
That when the *law* defines the contrarie,

* To this Society he acknowledges his obligations in his *Emblems* (p. 98.), for the education he had received there; and hints that he had derived some advantages from Oxford.

* "A set of four or five partes of the author's ready for the presse."

† "A second volume of *Emblemes*, done into Latine verse, with their pictures."

Yet *reason*, though far stronger, must giue place,
And *law* against *reason* carry cleare the case."

Malone's own Notes in Copies of Peacham's various Publications.

At the beginning of *The Truth of our Times*, 12mo., 1638 :

"The author left young to the wide world, p. 13. Was once schoolmaster, p. 26. The author appears to have been married, and to have had children. See p. 14., &c., where he says, 'I and mine,' &c. Since the above was written, I have found in a subsequent page (47.) that he was not married. The former is an odd expression for an unmarried man. There is a great deal of good sense in this little book.—E. M."

"From a passage in p. 41., I suspect he went late in life into Holy Orders. A school-boy when Tarlton acted, *i. e.* before 1588,* so born probably in 1570, p. 103." [Malone's books in the Bodleian, No. 580.]

"Henry Peacham was born about the year 1576, at North Mims, near St. Alban's, Herts; was of Trinity Coll., Camb., where he took the degree of M.A. I suspect that he was in Holy Orders, and preferred in Lincolnshire. *Edmund* Peacham (who was tried and condemned for writing a sermon which he never preached in 1616, mentioned on his examination that he had shown it to one Peacham—he does not name his Christian name), 'a divine, a scholar, and a traveller,' who had been ordained by Chadderton, Bp. of Lincoln (see the *Cecil Correspondence*, by Sir David Dalrymple, p. 59., and Bacon's *Letters* published by Birch, p. 47.). Chadderton was Bp. of Lincoln from 1594 to 1608. *Edm.* P. describes his namesake as *a tall man*. Henry P. says in this book (*Gentleman's Exercise*, 1612), p. 7., that he translated King James's *Basilicon Doron* into Latin verse, and presented it, 'with emblemes limned in liuely colours,' to Prince Henry. In p. 167., that he many a time and oft was a diligent observer of town halls, church windows, old monasteries, and such places, as the best receipt against melancholy, to which he was much addicted. He died, I believe, soon after the year 1650."—On the fly-leaf of the *Gentleman's Exercise*, 4to., 1612. [Malone, 631.]

From the fly-leaf of Peacham's *Compleat Gentleman*, 3rd edit., 1661 (Bibl. Bod., Malone, 584.) :

"He was entertained in the Earl of Arundel's service, and attended him into the Low Countries, where he was tutor to his children."

In the postscript to his *Worth of a Penny*, reprinted 1667, the stationer says that he was then many years dead.

In a copy of an earlier edition of the same work, Malone has inserted the following (Bibl. Bodl., Malone, 582.) :

"This is the first edition of *The Compleat Gentleman*.
"The second edition, in 1627, has two additional chapters.
"Third in 1634, with *The Gentleman's Exercise in Drawing, &c.*
"Fourth in 1654, with the same.
"Fifth in 1661, which yet in the title-page is called the *third* edition."

A letter from the Rev. H. Craven Ord informs Malone that he had caused the registers of Mimms to be searched for some notice of Peacham, but without success, as they do not go back so far as the period Malone had mentioned. He promises, however, to ascertain the point by a personal search.

Such are the notices of Peacham, collected by Malone and his friends. A farther illustration of his foreign travel occurred to myself in *Thalia's Banquet*, Epig. CVIII., which is entitled :

"A Lattin Distich, which a Frier of Shertogen Bosch, in Brabant, wrote in my Greek Testament, while I was busie perusing some Bookes in their Library."

The above may interest the lovers of our early literature, and serve perhaps to elicit farther notices of the accomplished author of *The Compleat Gentleman*. The Epig. LXX., in particular, opens a rich view of his varied acquirements; at the same time that it illustrates the amiability of his temper as a tutor, and the harmonious flow of his versification as a poet.

My transcripts were hurriedly made many years since from the Malone Collection in the Bodleian, and, in the absence of opportunity to verify them, I am unable to vouch for their entire accuracy. Such, however, as they are, I have felt pleasure in copying them for "N. & Q." JOHN BESLY.

Long Benton.

* Tarlton died in September, 1588.

IRISH STATE RECORDS.

Conceiving that a few words descriptive of the publications which have been made in relation to the State Records of Ireland might prove interesting to many persons, I have here endeavoured to describe, as briefly as the subject will admit, the several places of deposit of the more ancient of these records; and also, how far their contents have been made publicly known by the means of printed books of reference.

The ancient Rolls, and other Records of the Chancery, are deposited in the Rolls Office at the Four Courts in Dublin. They principally consist of the Statute and Patent and Close Rolls, Bills and Answers, and other pleadings of Inquisitions, and of the Records of the Palatinate of Tipperary. The contents of the Statute Rolls are for the most part unknown to the public, inasmuch as the authorised portion of them, which has been printed, contains scarcely one-fifth of the entire. Calendars have been printed to the greater part of the Patent and Close Rolls which commence in the time of Edward I. The enrolments of the reigns of Edward VI., Philip and Mary, and Elizabeth, have not been printed; and those of the reigns of Henry VIII. and James I. have been long since printed, but are not published. The Bills, Answers, and other pleadings commence in Henry VIII.'s time: to these there are no printed books of reference;—and the MS. Bill-books, which

contain little more than the names of the parties, do not commence prior to the reign of Charles II. Calendars to the Inquisitions of the provinces of Leinster and Ulster have been printed and published, but to the other two provinces there are no printed references. To the Records of the Palatinate of Tipperary, there are no printed books of reference.

The more ancient of the Exchequer Records are deposited in the Exchequer Record Office at the Four Courts. They principally consist of Memoranda Rolls, commencing in Edward I.'s time, Inquisitions commencing temp. Henry VI., and of the Decrees of the Court of Claims of Charles II.'s time. Catalogues or Lists of these Records are to be found in the Reports which have been published by the Irish Record Commissioners, but their contents have not been made known to the public by means of printed Calendars. The Communia Rolls, which are also deposited in this office, commence in the time of James I.; and to these no printed references have been made, neither is there any printed list of them. The Bills and Answers of the Exchequer commence in Cromwell's time, and the Bill-books in MS. about the year 1670.

There are deposited in the Record Tower at Dublin Castle, a considerable number of the Common Pleas Rolls, commencing in Henry III.'s time; of Pipe Rolls, which commence in the same reign; of Summonisters Rolls, commencing temp. James I.; of sheriffs' accounts, and various other most valuable records to which there are no printed books of reference. Lists of these documents will be found in the Reports printed by the Irish Commissioners of Records. In the same repository may be found the Irish State Papers, which commence in Cromwell's time, and their contents are also unknown to the public.

The Records of the Auditor-generals', Surveyor-generals', and of other offices of minor importance, are deposited in the Custom House, Dublin. These documents commence, I believe, in Henry VIII.'s time. Lists of them are to be found in the Irish Record Reports, but we have no printed references to their contents. The Maps of the Down and Civil Surveys, descriptive of the estates which were forfeited in consequence of the rebellion of 1641, are also preserved in this department. Full particulars of the grants which were subsequently made by the crown of these estates to the adventurers, soldiers, and others, will be found in the Irish Record Reports.

The above-mentioned are the principal Record repositories in Dublin. Original wills are deposited in the Prerogative and Consistorial Offices in Henrietta Street, Dublin, as well as in the registry offices of each diocese in Ireland. Memorials of deeds, and many original wills also, as it is supposed, are deposited in the Registry Office for Deeds, which is in the same building. The wills, I believe, commence temp. Henry VIII.; but the Memorials of Deeds not until the time of Queen Anne.

My remarks have been confined to the four principal record repositories in Dublin; and I have put out of the question altogether the State Records, whether they be ancient or modern, which are to be found in other offices upon the floor of the dome of the Four Courts, in cellars, vaults, or other places.

The frequent research which is made amongst the most accessible of the Irish Records for historical and other literary purposes, and indeed the desire for information to be gathered from these records, which is sometimes manifested by several of the contributors to "N. & Q.," afford convincing proofs that there are many who feel anxious to avail themselves of the literary treasures which unfortunately still lie hidden in the dark recesses of Record repositories; and it seems to be therefore very desirable, that something should be done to afford to the public the benefit and use of what, by statute passed in Edward I.'s time, have been declared, and which are I believe still considered to be, the "people's evidences."

James F. Ferguson.

Dublin.

SUPERSTITION RESPECTING THE TREMELLA NOSTOC.

Those of your readers who have devoted some attention to the investigation of the simplest and most minute forms of vegetable life, must have often noticed in their walks in the country a strange gelatinous substance, of no precise form; not unlike calf-foot-jelly, only of a greenish hue; creeping over gravelly soils, and occurring mixed up with wet mosses on rocks beside waterfalls. When moist, it is soft and pulpy to the touch; but in dry weather it becomes thin, membranaceous, and brittle, and of a black fuscous colour. This strange substance was placed by Linnæus among the Algæ, or sea-weeds, and called *Tremella Nostoc* —a name adopted by Michelis, Dillenius, and Mr. James E. Smith, who has given an excellent figure of it in his *English Botany*, t. 461. By Vaucher and Agardh, however, it was removed from the *Tremellas*, which now constitute a genus of gelatinous fungi, and ranked under the *Algæ Glioiocladeæ*, under the name of *Nostoc commune*, or Common Nostoc: a name first used by the celebrated alchemist and father of chemistry Paracelsus, the derivation and meaning of which is unknown. Many individuals are familiar with it under the ordinary English name of *Rain Tremella*, or Star Jelly.

During the Middle Ages, extraordinary superstitious notions were entertained of this plant,

under the name of *Cœlifolium*, or "Flowers of Heaven." By the alchemists it was considered a *universal menstruum*, probably from the extreme simplicity of its construction, as it is entirely composed of cells; which assume the appearance of crisped moniliform filaments, finally dissolved into sporules. I understand from Dr. Pereira's *Materia Medica*, that a long account of its superstitious uses is given in the *Dict. Univ. de Met. Med.*, tom. iv. p. 635. (1832), in art. Nostoch; and in James's *Medicinal Dictionary*, vol. ii., under the head of Cœlifolium. But, as I cannot lay my hands upon either of these rare works, I shall feel extremely obliged if you, or any of your readers who may have access to them, would kindly furnish me with extracts from the articles I refer to; as I am at present engaged in the composition of a work upon the "Protophytes," and should like to be possessed of all the information possible about them. Perhaps that curious and interesting work entitled *The Cradles of the Twin Giants, Science and History*, by Henry Christmas, may contain some important information upon the subject; if so, the communication of it would confer an additional favour.

I would not call attention to this curious plant, were information about it interesting to myself only; but I humbly conceive that those who have studied alchemy, and the other superstitious sciences of the Middle Ages, would like to know something about a substance which has figured so largely in them. In order to add to the interest which the plant already possesses, I may as well mention a few other particulars regarding it. In the Arctic regions it occurs in great abundance upon the floating and fixed ice in Wellington Channel; forming masses drifted about by the winds, and affording shelter and food to myriads of insects and *Podurœ*. In Western Thibet it is found floating in dense masses on the surface of pools and lakes, impregnated with carbonate of soda. A species of it is found in Tartary, where it is highly esteemed by the people as an article of food. They send it in small boxes to the market of Canton, in China,—a specimen of which may be seen in the museum of the Linnæan Society, presented by Mr. Tradescant Lay; and Dr. M. Montague, in his *Revue Botanique*, mentions that it formed one of the principal dishes of the dinner given by the Mandarin Huang, at Macao, to several members of the French Embassy. Hugh Macmillan, F.B.S.E., &c.

7. Rankeillor Street, Edinburgh.

MONUMENTAL BRASSES.

(Vol. x., p. 361.)

My own interleaved copy of the Rev. C. R. Manning's *List of the Monumental Brasses remaining in England* supplies the following additions, besides containing many of those forwarded to you by your correspondent Mr. F. S. Growse:

BUCKINGHAMSHIRE.

† Ivinghoe. Richard and Maude Blakhed (small, loose), 1517.
Pitson. John Killyngworth (inscription), 1412.
Quainton. Johane Plessi (small demi-figure), *c.* 1360.
Quainton. John Lewis, priest, 1422.
Quainton. John Spence, priest, 1485.
† Wendover. Wm. Bradschawe and wife and family, with genealogical table, 1537.
Winchendon, Nether. John Hamperotis, (?) Esq., *c.* 1420.

CAMBRIDGESHIRE.

† Bassingbourn. A civilian (not seen in 1850 by a friend who visited the church).
† Bassingbourn. John Turton, gent., 1683.
† Brinkley. Group of children and shield, *c.* 1540.
* Cambridge, St. John's College. Priest in chasible (much worn).
Cambridge, Queen's College. The marginal inscription commemorates John Stokes, 1568.
† Hildersham. Skeleton (now on vestry door).
* Milton. John Harris and family (mural), 1664.
* Shelford, Little. Robert de Freville, Esq., and wife (hands joined), 1393.
* Shelford, Little. Thomas de Freville, Esq., and widow (hands joined), 1405.
(See Cam. Archæol. Soc. publications, 1850.)

† CORNWALL.

St. Budock. John Killigrew, Esq., and wife, first governor of Pendennis Castle, 1567.
St. Colan. Francis Bluet, Esq., and wife, Elizabeth Colan (mural), thirteen sons and nine daughters, 1572.
St. Colan. Francis Cosowarth, Esq., and wife, 1573.
Crowan. A man in armour, *c.* 1400.
Crowan. Sir Thomas St. Aubyn and lady, 1512.
Fowey. Civilian and wife, *c.* 1440.
Civilian (wife lost), *c.* 1480.
Illogan. James Basset, Esq., and others.
St. Mawgan. Elizabeth Arundel, *c.* 1580.
St. Mawgan. George Arundel, Esq., and wife, 1578.
St. Mawgan. A priest, *c.* 1480.
St. Mawgan. Cyssell Arundell, 1578.
St. Mawgan. — de Tregonon, gent. (mutilated), 16—.
St. Mawgan. Several fragments.
Mylor. Thomas Kyllygrave, gent., and wife, *c.* 1500.
Penkyvil, St. Michael. John Trenowith, Esq., 1497.
Penkyvil, St. Michael. John Trembrass, priest, 1515.
Penkyvil, St. Michael. John Boscawen, armig. (small mural, with trophy on the brass of a gun, flags, drums, &c.), 1564.
Penkyvil, St. Michael. Two others to the Boscawen family, viz. a lady; a man and his wife.
Probus. John Wolvedon and wife, 1515.
Truro. A civilian, *c.* 1680.

DORSETSHIRE.

* Dorchester, St. Peter's. Johanna de St. Omero relicta Rob'ti More, 1436.

ESSEX.

Chrishall. The knight and lady are Sir John de la Pole and wife.
* Halstead. Elizabeth Watson and family (mural), 1604.
* Harlow. Knight and lady, *c.* 1430.
* Harlow. Mr. A. Sumner, 1559.
* Harlow. Edward Bugge, Esq., and wife, 1582.

* Harlow. W. Newman (Death by his side, holding a dart), 1602.
* Harlow. John Gladwyn, 1615.
* Harlow. Robert Lawson and wife, 1617.
* Harlow. Richard Bugges, Esq., with a staff in his hand; two wives (large). 1636.

(All now mural.)

* Hemstead. Civilian and wife, *c.* 1450.
* Hemstead. Civilian (wife lost), *c.* 1480.
* Hemstead. Civilian (wife lost), *c.* 1510.
* Hemstead. Man in armour and lady, *c.* 1530.
* Hemstead. Civilian and wife, *c.* 1530.
* Littlebury. Ann Byrd, widow (loose in vestry), 1624.
* Littlebury. Inscription to James Edwards, "Satelles de Hadstock," 1422.
* Littlebury. The "female figure and child" are Jane Bradbury and child, 1578.

(For the second "civilian and wife," read "a civilian, *c.* 1480; a civilian, *c.* 1520.")

* Saffron Walden. A female figure, *c.* 1550.
* Wimbish. "Part of a female figure;" add *palimsest.* On the reverse is part of a fine Flemish brass, with St. John, &c.
* Wenden. Man in armour, *c.* 1420.

† Terling. Two mural brasses to Rochester family.

† Terling. Knight and lady, *c.* 1550.

I have *seen* the brasses at the places marked thus *: those to which † is prefixed have been communicated to me by friends: the remainder are mentioned in recent publications.

W. SPARROW SIMPSON, M.A.

(*To be continued.*)

In the work on *Monumental Brasses* by Rev. C. Boutell, is given the head of the kneeling figure of Thomas Leman, rector, A.D. 1534, from his brass at South Acre Church, Norfolk, with the following comment:

"In this example the hair is worn long, and covering the whole head. In the year during which he deceased, the authority of the Pope in these realms was formally renounced by parliament, and consequently the tonsure was no longer retained by the clergy. It is singular that a brass should exhibit this change in the very year in which it first took place." — P. 106.

How the author fell into this mistake I can only suppose to have happened from his depending on another, and not verifying his assertion from actual observation. The brass, of which I possess a perfect rubbing, exhibits the tonsure very visibly, and even rather prominently; so that if any singularity be found in it, it must exist in the tonsure being continued, and perpetuated in the effigy in defiance of the royal declaration. F. C. H.

ELIZABETH CANNING.

Some time since there appeared in "N. & Q." an evidence that all interest in the history of this impudent impostor had not yet died out. Should there still be any one to care for some account of a portion of her career not generally known, the following Notes of her Transatlantic existence may not be unacceptable.

In the *Pennsylvania Gazette*, No. 1344. (September 26, 1754), under the head of "London Intelligence," of the date of August 8, it is stated that —

"Elizabeth Canning, we hear, is embarked on board Captain Sturt's ship for America, and that she is engaged as a servant in a dissenter's family in Pennsylvania."

In the same paper, No. 1350. (November 7, 1754), under the head of "Boston Intelligence," dated October 28, it is mentioned that —

"In Captain McDaniel's ship from London came passenger the famous Elizabeth Canning, well recommended to several persons of honour and credit. The remarkable case between her and Mary Squires, a gipsy in England; the different examinations, trials, and sentences thereupon, of which mention has been made from time to time in the public prints, has puzzled some of the greatest politicians in Great Britain."

The next references I find to this woman are in an old folio volume of newspaper clippings (of undoubted authenticity, I will add), to most of which the collector added a MS. note. This prevents my citing the particular journals whence the extracts are made, but of the facts it is presumed there can be no question. The paragraphs are two in number, and are respectively noted "New York, July 1, 1773," and "July, 1773."

"On Monday the 22nd ult., died, at Weathersfield in Connecticut, the noted Elizabeth Canning, whose case made a great noise in England about twenty years ago, when she was arraigned for wilful and corrupt perjury; her trial lasted seven days, and is contained in near 300 folio pages of the State Trials, vol. x. She was found guilty, but, though recommended to mercy, at the instigation of that excellent citizen Sir John Barnard, and that her sentence might be only six months imprisonment, she was transported at the request of her friends, in August, 1754, and has lived ever since in New England."

"On Monday the 22nd ult., died, at Weathersfield in Connecticut, very suddenly, Mrs. Elizabeth Treat, wife of Mr. — Treat, formerly the celebrated Elizabeth Canning," &c.

The remainder of this paragraph is word for word the same with its predecessor.

It is very likely that the town records of Weathersfield will furnish other particulars, if they should be desired. SERVIENS.

Minor Notes.

Sea-sickness. — In the first page of a little book called *A Month in Portugal*, by the Rev. J. Oldknow; I find the following statement, on the authority of his fellow-voyager, the Rev. J. M. Neale:

"That in no ancient writer, sacred or profane, nor even in any of mediævial times, do we find the slightest allusion to sea-sickness."

Now that, before the facilities offered by printing,

authors should have been so far chary of their words as to abstain from confiding to the public so very uninteresting a portion of their history as the fact that they were sea-sick, is no great matter of surprise. We should not, for example, expect to find such a record in *Cæsar's Commentaries;* and much less in any of the historians who wrote the annals of nations, and not of themselves. But I confess the above statement startled me; for, unless I am mistaken, there is just about as much allusion, if not more, to this malady in the standard authors of ancient as of modern times.

The very derivation of the words *nausea*, and *nauseo*, proves at any rate the existence of the evil; for surely the etymologists do not err in tracing it to *ναῦς*, a ship; just as our own *sickly* and *sicken* probably come to us (though I admit this conjecture to be somewhat more hazardous) through the Anglo-Saxon verb *Sæclian*, from *Sæ*, the sea. But a glance at the first dictionary that comes to hand at once demonstrates the error of the above assertion. Thus, Cicero, *Ep. Fam.*, Ep. xvi. 11., "Festinare te nolo, ne nauseæ molestiam suscipias æger, et periculose hieme naviges:" and Celsus, lib. i. c. 3.: "qui navigavit, et nauseâ pressus est:" and Horace, *Epist.* I. i. 93.:

"conducto navigio æque
Nauseat ac locuples, quem ducit priva triremis."

I forbear from multiplying quotations, as I might *ad nauseam*. Perhaps some of your readers may be able to demolish as thoroughly the statement with reference to the mediæval writers.

C. W. Bingham.

Pope's Works: "Three Hours after Marriage." — In the forthcoming and much-looked-for edition of Pope, it is to be hoped that the question of the authorship of this farce will be satisfactorily disposed of. Mr. Hazlitt (*Lectures on Comic Writers of the Last Century*, No. VII.) says Pope was one of its authors. Mr. Roscoe, in his edition of Pope (London, 8vo., 1847), vol. i. p. 104., and vol. viii. p. 43., *n.* 5., is clear that he had no hand in it. The point should now be settled in one way or the other. Serviens.

Extracts from an old American Paper. — One hundred and eight years ago there were only three papers published on the North American continent; and from one of these, the *Maryland Gazette*, the following reminiscences have been recently taken:

"In the number of May 20, 1746, we are informed that on Friday last, Hector Grant, James Horney, and Esther Anderson, white servants, were executed at Chester, in Kent county, pursuant to their sentence for the murder of their late master. The men were *hanged*, and the woman *burned*."

"On Saturday, May 26, 1746, two men of repute fishing off Kent Island, about 4 o'clock in the afternoon, the weather clear and calm, they saw to their great surprise, at a small distance, a man about five feet high walking by them on the water, as if on dry ground. He crossed over from Kent Island to Talbot county, about the distance of four miles."

"On Friday, June 13, 1744, at a court holden for the county of Anne Arundel, three persons were arraigned for drinking the Pretender's health; and being found guilty, after a fair trial, they were fined twenty pounds each, and obliged to give security for their good behaviour."

"On Tuesday, July 30, 1745, at Upper Marlborough, in Prince George's county, were great rejoicings on account of the reduction of Cape Breton; a handsome subscription being raised by the gentlemen of the said county for the purpose of furnishing the soldiers with provisions, clothing, and other necessaries."

W. W.

Malta.

Tailors more than the "Ninth Parts of Men." — In 1760 a journeyman tailor writes to the *Chester Courant* in the following strain: — In the reign of Queen Elizabeth the tailors petitioned her Majesty that a regiment might be raised, composed entirely of their craft, to go abroad into Flanders, which petition her Majesty was graciously pleased to grant; and on account of their readiness in supporting her Majesty against her enemies, she ordered that (as there never was known to be a regiment of tailors before), they should all be mounted upon *mares*. In a short time the regiment was completed, and they were surprisingly expeditious in perfecting themselves in their exercises, and were reviewed by her Majesty just before their embarkation, who expressed great satisfaction at the handsome appearance they made, and how expert they were in the performance of their exercise. On their arrival abroad, it was not long before they had an opportunity of greatly distinguishing themselves. They rushed on in the front of the battle, and every man performed wonders; but at last being overpowered by the numbers of the enemy, they were, to a man, entirely cut off. When the melancholy account came to the Queen, of the entire loss of her regiment of tailors, she seemed greatly afflicted; but suddenly recollecting herself, she broke out in the following ejaculation: "Thank God," says she, "I have neither lost *man* nor *horse*, for they were all *tailors* and *mares!*"

T. Hughes.

Chester.

An Introductory Letter.—I do not recollect seeing, among the literary curiosities preserved in "N. & Q.," a specimen of "a serpentine or double-faced letter;" and as one such lies before me in a work entitled *A short Account of Scotland*, London, 1702, I send you a copy for insertion, if not already sufficiently known. The author of the book cited (said to be the Rev. Thos. Morer), when visiting the college of Edinburgh, was shown

this remarkable production, where the great Cardinal Richelieu introduces a Benedictine Friar to the French ambassador at Rome in the following Jesuitical fashion, thus Englished:

MASTER *Compy*, a *SAVOYARD* Friar of the Order of St. BENNET, is to be a BEARER to you of N E W S from me by Means of this Letter. He is one of the most DISCREET, WISE, and Least Vicious Persons that I ever yet among all I have CONVERST with knew, and has earnestly desired me to write to you in his FAVOUR, to give him a L E T T E R of CREDENCE with some pressing Recommendation, which I granted to his MERIT I assure you rather than importunity. For, believe me, Sir, he deserves infinitely your Esteem, and I would be sorry you should be wanting to oblige him by your being mistaken in not KNOWING him, I should be afflicted if you were so, as many O T H E R S have been, on that Account who now esteem him who are of my best FRIENDS. Hence and from no other M O T I V E it is, That I desire to advertise you that you are obliged more than any to take special NOTICE of him, to afford him all imaginable Respect and say NOTHING in his Presence that may OFFEND or DISPLEASE him in any SORT. For I may and do truly say I love him as my self, and assure you, there cannot be a more convincing A R G U M E N T of an Unworthy PERSON in the World. than to be capable of doing him injury. I K N O W that as soon as you cease to be a stranger to his Vertues, and shall be ACQUAINTED with him you will LOVE him as well as I, and will thank me for this ADVICE. The assurance I have of your great C I V I L I T Y doth hinder me to write further of him to you, or to say more upon this subject.

I am, Sir,
Your affect. Friend,
JOHN ARMAND DE PLESSIS.

Paris, 23 Nov. 1638.
For the Ambassador of France at Rome.

The letter is, your readers will see, to be read as the friar understood it, in the two columns together; but, as the cardinal meant it, we are to read the first column only. J. O.

To extinguish Fire. — I find in an old memorandum-book (1783, or thereabouts) in my possession, the following recipe for extinguishing fire:

"Ad ignem cito restinguendum.

℞ Burnt alum - - - -	30 lb.
Green vitriol pulv. - - -	40
Cinabresi, or red ochre - -	20
Clay (potter's, &c.) - - -	200
Water - - - -	630."

J. F. FERGUSON.

Dublin.

Curious Address. —

"THEATRE [here the King's arms] ROYAL, CHELTENHAM.

"Their Majesties, the Princess Royal, the Princess Augusta, and the Princess Elizabeth, having *thrice* honoured Mr. Watson, the proprietor and manager, with their presence, and having signified their royal intention of returning to Windsor and London 'till next season, the following dutiful and loyal farewel Address was spoken by Mr. Charlton (Mr. Watson *being deprived of that honour by illness*), on Friday, the 15th August, 1788, before the above Great Personages, and a very numerous train of nobility and gentry. Written by Mr. Stuart, author of *Gretna Green*, &c.:

"When the majestic spirit of the law
Feels a relief from *Chelt'nam's* humble *Spa:*
When GEORGE, our Constitution's *sacred shield*,
Here aids his own, the sceptre long to wield;
All hearts must worship this dear, hallow'd ground,
Health, at whose *fount* the KING of FREEMEN found!
Long may this stream preserve Great Britain free,
By cheering HIM, who guards our liberty!
Here may his *virt'ous Consort* often dwell,
Th' *ador'd Hygeia* of our *royal well!*
And oh! may these, high *Windsor's charming graces*,
In this low vale show oft their *blooming faces!*
Where the meek eye unfolds the modest mind —
Tho' young — *examples to all womankind!*
But — we intrude — our homage now is due
To *sacred Majesty!* — to *you!* and *you!*
[Bowing to their Majesties, then to the Princesses, and lastly to the audience.]
Deigning to visit our small rustic scene,
Proves that YOU think no subject's calling mean! —
Our humble Manager still hopes, each year,
Of *duteous loyalty* to shed the tear!
And thank again his ROYAL PATRONS here!
Long may your future *joys* excel the past,
And *Chelt'nam*, honour'd thus, for ages last!"

I. R. R.

A local Proverb falsified. — This town is overlooked on the east by an eminence called "Beacon Hill," and an old print of the Halifax gibbet has a beacon on fire on its summit. Formerly, when the inhabitants wished to express the impossibility of any proposal, their reply was, "You might as well try to bore a hole through Beacon Hill." The supposed impossibility has, however, been accomplished. A tunnel passes through Beacon Hill, and every day some of the inhabitants of the "good old town," as they are fond of calling it, pass through Beacon Hill on their way to Bradford. H. MARTIN.

Halifax.

A Man of Family. — At a late trial in Detroit, a negro witness stated, that by his five wives he had had forty-eight children, of whom twenty-eight were living, all sons with one exception.

M. E.

Philadelphia.

Curious Errata. — One of the most curious excuses for "faults escaped in the printing" occurs in Dr. Daniel Featley's reply to one of Fisher's controversial works, entitled *The Romish Fisher caught in his own Net:* London, 1624:

"I entreat the courteous reader to understand that the greater part of the book was printed in the time of the great frost; when by reason that the Thames was shut up, I could not conveniently procure the proofs to be brought unto mee, before they were wrought off; whereupon it fell out that very many grosse escapes passed the press, and (which was the worst fault of all) the third part is left unpaged."

In the *Penitent Pilgrim*, London, 1641, the following distich precedes the list:

"No place but is of errors rife,
In labours, lectures, leases, lines, life."

V. T. STERNBERG.

Charles Lamb's Farce. — It may interest some of Lamb's readers to know that his farce of *Mr. H——*, which was damned in England, had a very excellent run in America. For this I am indebted to Wood's *Personal Recollections of the Stage* (Philadelphia, 1854). SERVIENS.

Queries.

COMMERCIAL QUERIES: — BANKING AND INSURANCE (1538—1657).

1. Can any of your readers oblige by a biographical note as to John Yonge, who, as a new year's gift, in the first year of the reign of "the most excellent and vertuous Princesse Elizabeth, by the Grace of God, Quene of Englande, Fraunce, and Irelande, Defendresse of the Faieth," &c. (so runs the Dedication), presented to her majesty a memoir which he entitled *A Discourse for a Bancke of Mony to be established for the Relief of the Comon Necessitie*. I have the late Mr. George Chalmers's MS. transcript. Where is the original?

2. Mr. Samuel Lambe, "of London, Merchant," printed a folio pamphlet in January, 1658, entitled *Seasonable Observations humbly offered to his Highness the Lord Protector*. It contains some very practical suggestions on the establishment of a bank; and for this reason, and on account of its date being prior to Potter's, as well as to Lewis's and Paterson's writings on banking, it deserves rescue from oblivion. Lambe also offered his remarks "on the usefulness and necessity of increasing the trading-shipping of England," and some statements which are interesting as evidence of the then condition of Marine Insurance in London. *Inter alia*, he mentions grounds for recommending the appointment of a Court of Merchants in the city, "to end and determine all controversies arising from one merchant to another," and advises as follows:

"But in case such a Court be not approved to be settled, then the *Court of Insurance sitting in the Insurance Office, who are yearly chosen*, may have power to determine all such matters, as they do causes of Insurance; which will much quicken and incourage trade, to the inriching and strengthening the English nation."

The Court of Insurance here alluded to was established under the statute concerning "Matters of Assurance amongst Merchants" (43 Elizabeth, c. 12., amended by 13 & 14 Charles II., c. 23.). This statute provided for the Lord Chancellor's award under the Great Seal of England, of a standing Commission; to be renewed yearly at least, for the hearing and determining of causes arising on policies of assurance entered within the office of assurances in London; which Commission shall be directed unto the judge of the admiralty, the recorder of London, two doctors of the civil law, two common lawyers, and eight discreet merchants, or to any five of them.

Thomas Mun, the author of *England's Treasure by Forraign Trade*, the first edition of which was published by his son John Mun of Bearsted, in 1664 (a work of considerable importance in the history of commercial principles, and supposed to have been written about 1630), places a knowledge of the rules of the office among the chief qualities which are required in a "perfect merchant of foreign trade:"

"He ought," says he (p. 7.), "to know upon what rates and conditions to fraight his ships, and ensure his adventures from one country to another; and to be well acquainted with the laws, orders, and customs of the *Ensurance Office* both here and beyond the seas, in the many accidents which may happen upon the damage or loss of ships or goods, or both these."

This Court of Insurance has long been discontinued, although the statutes concerning it of Elizabeth and Charles II. are still in force (vide Tyrwhitt and Tyndale, and *Report of Commissioners on the Corporation of London*, 1854).

Query, Can any reference be given to a printed or MS. copy of the laws, orders, and customs of the Insurance office, from 1601 to the end of the seventeenth century?

3. Lambe's pamphlet appears (at least from my copy of it) to have had no title-page. It has, however, a colophon:

"Printed at the Author's charge for the Use and Benefit of the English Nation, and to be considered of and put in Execution as the High Court of Parliament in their great Wisedomes shall think meet. January 19, 1657. And are to be sold by William Hope, on the back side of the Exchange."

This date is in the modern division of the year 1658; and a few weeks previously our author had petitioned Cromwell, and the result was the following minute:

"*Whitehall*, December 28th, 1657. — His Highness, upon the tender of this petition, and the book therein mentioned, is pleased to refer the petition and the book with the petitioner's proposalls, to the consideration of the Committee for the East India Company, or to any three or more of them, to certifie their opinions concerning the same to his Highness with convenient speed, what therein they may conceive to be advantageous for the furtherance of trade, and service of the State, and for encouraging the petitioner in his intentions.

"(Signed) Francis Bacon."

"Sir Christopher Pack, Alderman William Thomson, Ald. Frederick, Ald. Noell, and Mr. Vincent, or any three of them, were desired to consider of and give answer to a reference from his Highness, on the petition of Mr. Samuel Lamb. (Signed) Jo. Stanyan.

"Br. Court, Dec. 30th, 1657.

"At the East India House."

Query, Is the report on this reference extant?

Fred. Hendrick.

BACON QUERIES.

If you or any of your readers can solve the following difficulties, you will extremely oblige.

1. Bacon says that the Spaniards call the phosphorescence of the sea *Pulmo Marinus* (*Nov. Org.* II. xii. 11.). What is the Spanish phrase? Darwin, in speaking of the phenomenon, says of it, "One is almost tempted to call it a *kind of respiration*."

2. Constantius is said to have been of so dry a constitution of body, that when he was feverish he burned people's hands if laid upon him (*Nov. Org.* II. xiii. 8.). Which Constantius was this? Chlorus, I suppose; and what is the authority?

3. Who were the *Folietani?* They seem to have been an ancient sect of vegetarians from Bacon's description of them (*Nov. Org.* II. 50.).

4. Bacon calls his "Solitary Instances" "*Ferinæ*, sumpto vocabulo ab astronomis" (*Nov. Org.* II. xxii.). I have looked in several old works on Astronomy, but have not met with the term. What is its meaning and usage? The ordinary meaning of *venison*, wild animal's flesh, is scarcely applicable in any way to solitary instances.

G. W. KITCHIN.

Christ Church, Oxford.

"WHITE BIRD, FEATHERLESS"—A FOLK SONG.

Down in the "wilds of Kerry" last winter, as the soft flakes of newly-arrived snow were wavering down to the earth outside a cottage window, attracting the gaze of a baby-boy—who sat within, enthroned on his nurse's knee—the old nurse, for baby's entertainment and mine, repeated the following *rhyme* (I was going to say); but there is no rhyme here, and a most disappointing failure in both this and by those at the end, where one expects a flourishing finale:

> "White bird, featherless,
> Flew from Paradise,
> Pitch'd on the Castle wall;
> Poor Lord Landless,
> Came in a fine dress,
> And rode away horseless!"

The little thing attracted me for something in it of real poetic fancy, and set me wondering where old nurse O'Sullivan could have got it (not that we cannot find often great poetry and exquisite fancy in the old Irish songs, which seem only at home on lips like hers, but that this was not quite Irish). Her cabin home was quite near by the wayside; and she had lived in the neighbourhood I believe all her life, having seen five generations of the family of the boy on her knee; one of whose ancestors, she told me, had seven sons: "And when they walked the roads together, no matther how dark the night was, you could see every pebble on the road with the glitther of their goold lace!"

Do any of your correspondents know anything that would throw light on the origin of this pretty enigma, which reminds one of some of Schiller's beautiful "Parabeln und Räthsel?" and if so, perhaps we may see the "quaint fancy" in a more perfect form of words. Its abrupt ending was so scornful of any attempt to tune it into song, that I changed it thus when I sang it to the child:

> "Poor Lord Landless,
> Came in a grand dress,
> And went away without a dress at all."

—a very poor remedy, and I would fain have a better.

A friend, this winter, was reading a lately-published novel, illustrative of humble Scottish life, and met quoted thercin three lines, which almost quite agreed with the first three lines of nurse O'Sullivan. So the delicate flower may be blooming in the "hielands" as well as in our "wilds."

CINDERELLA.

Dublin.

Minor Queries.

"*For wheresoe'er I turn*," *&c.*—Can any of your correspondents inform me where the following quotation is to be found, and if it be correct?

> "For wheresoe'er I turn my wandering eyes,
> Gay gilded scenes and shining prospects rise.
> Poetic fields encompass me around,
> And still I seem to tread on classic ground."

B. (3)

Edinburgh.

Scottish Family Feud.—In a little piece of morality, entitled *The Map of Man's Misery*, *&c.*, 24mo., London, 1690, the author, one R. Ker, says, in speaking of the certainty of God's retribution upon the murderer,—

> "Two gentlemen in Scotland falling out betwixt themselves in the fields, the one slew the other; and the Feud continuing betwixt the families, it was observed that the same day three score years the murdered's grandchild slew the grandchild of the murderer."

Mr. Ker is profuse in scriptural references, but offers none for his temporal application of his texts; and as I am desirous of knowing more of the feud, I shall feel obliged to any of your correspondents who will point out where the particulars may be found? J. O.

Motto.—Can any of your readers interpret for me the following motto, which I have copied from a seal?

"CINNCACHADH DON LO MRAOH GHAELACH."

J. W. D. H.

Latitude.—Do the latitudes assigned by Ptolemy agree with the present position of places named by him? If not, what reason can be given for the discrepancy, and by whom and at what period were these matters rectified? F. C. B.

Diss.

Altar of Laughter.—In one of Poe's sketches, he mentions the fact, that the altar of laughter remains still at Athens in its original completeness. Is this anywhere substantiated? DUNHEVED.

Lord Mayor Proverb. — In Trenchfield's *Cap of Grey Hairs*, ed. 1688, occurs the following:

"To speak as freely as the collier that call'd my Lord Mayor knave, when he got upon Bristow Causey."

How did this originate? Surely such fearful audacity must have left some tradition!

V. T. STERNBERG.

Old Lady-day. — Was old Lady-day altered from April 5 to April 6, in the year 1800? Was there a longer interval than usual between the last leap-year in the eighteenth century, and the first leap-year in the nineteenth? J. T.

Rutland.

Marshalsea Prison — Dr. Reynolds. — What became of the Marshalsea Prison, and the burial-place of Dr. Thomas Reynolds, Bishop elect of Hereford, who died within its walls?

What branch of the Reynolds family had the following arms? — Three cocks imp. a leg between two spears. I. G. F.

Passage in Euripides. — Les Frélons, a pamphlet of 156 pages, Paris, 1849, is made up of apophthegms and short essays which look like reprinted *feuilletons*. In one, headed "La Sagesse et les Bons Mots," the author says:

"Gassendi dit, *Nihil est in intellectu quod non prius fuit in sensu.* C'est un axiome, Leibnitz ajouta, nisi ipse intellectus. C'est une épigramme chétive, mais Leibnitz est plus connu par cela que par ses grands ouvrages. Hegel, homme laborieux mais stérile, dit, *Das Seyn ist nichts.* Voilà comme un mot d'Euripède devient la haute métaphysique pour les Allemands."

Though he says "voilà," he does not cite the passage, or say where we can see it. Is there any such? J. E. T.

Charles Wilson. — Charles Ward, Esq., of Newport, Salop, barrister-at-law, brother of Michael Ward, Bishop of Derry, by his will dated Feb. 7, 1726, devised to his godson, Charles Wilson, estates in the county of Wexford in tail male; with remainder to his brother, Richard Wilson. The property is still in the possession of one of Richard's descendants. Charles Wilson was born at Ballintra, March 29, 1698; and his brother in Dublin, in June, 1700. One of the sponsors of Richard was Alice, daughter of Mr. Ward, afterwards the wife of a Mr. Sandford. Charles and Richard were sons of "Charles Wilson, gentleman," by his wife Susannah, sister (not daughter, as I stated in error in Vol. viii., p. 340.) of Richard Geering, Esq., one of the six clerks of the Court of Chancery in Ireland. They were married in 1696 or 1697. And, unfortunately, the *Register for Licenses* for 1697 is not to be found in the Consistorial Court in Dublin. I am most desirous to trace the pedigree of this Charles Wilson; he bore the same arms as Charles Wilson of Chester (Hunter's *Hist. of Sheffield*, p. 277.), who was born in 1647, and living unmarried in 1670. Perhaps MR. HUGHES, or some other of your Chester or Shropshire correspondents, may be able to help me to identify him, if he was the same individual. In the Prerogative Court here I can find no mention of either Charles or his wife Susannah, nor do I know when or where they were married or died. Y. S. M.

Order of Irish Parliament regarding Armorial Bearings. —

"6th Feb. [1758].

"It was ordered by the Lords Spiritual and Temporal in the Parliament of Ireland assembled, That the King-at-Arms, attended by his proper officers, do blot out and deface all ensigns of honour, borne by such persons as have no legal title thereto, upon their carriages, plate, and furniture, *and to make regular returns of their proceedings therein* to the Clerk of the Parliament." — *Annual Register*, 1758, p. 82.

Was the above order ever carried into effect? If so, where can I see a copy of the "returns of their proceedings therein?" CHAS. J. DOUGLAS.

Map of the Siege of Duncannon. — Can any of your numerous correspondents supply some information on a very curious and, I believe, rare old map of the famous siege of Duncannon, in the county of Wexford, which was sold at Jones's Literary Sale Rooms, D'Olier Street, Dublin, last week, and of which the following is the title?

"A Prospect of the late Siedg of The Forte of Duncanon, w^ch^ began the 20^th^ of Jan., and was taken the 19^th^ of March, 1644, vnder the comaund and conduict of Generall Preston."

At the end of the list of references is the name of the engraver, thus:

"Gasp. Huberti sculp., Kilkeniæ, A^o^ 1645."

Under a well-executed little portrait at the top right-hand corner is, —

"Ill^mo^ nobisq^mo^ Dno' D. Thomæ Preston lageniensis exercitus in Hibernia generali arcisq' Duncanon expugnatori gubernatoriq' merit'ssimo."

The size of the plan is fifteen inches by eleven; it is well engraved for the time, and is finely preserved. An antiquarian friend of mine, who takes much interest in matters of this kind, informs me that he never heard of this map of Duncannon before; but doubtless some of your correspondents will be able to enlighten us a little on the subject; at all events it may be desirable to have preserved in your pages a "note" of this curious map of the siege of Duncannon. R. H.

Feb. 27, 1855.

John Touchet. — John Touchet (brother of Henry, seventh Lord Audley, and uncle to George, first Earl of Castlehaven) married Mary, daughter of Sir John Carew of Haccombe, co. Devon. Can any of your readers kindly inform

me the date or place of death of this John Touchet, his issue, or any book or manuscript where I might find information respecting him?

J. T—T.

James, second Duke of Ormonde. — Are the papers of this nobleman published? if not, in what collections, public or private, do they exist?

SELEUCUS.

Fir-trees a Jacobite Emblem. — GWENLLIAN DAVIES will feel obliged by any information as to whether, in England, fir-trees, planted near a house, were considered to imply that its inhabitants were favourable to the Pretender, as she has heard an idea to this effect in Monmouthshire?

Sir John St. Clair was Deputy-Quarter-Master-General under Braddock in America in 1755. He was also a colonel in the army. I cannot identify him by a reference to the families of that name mentioned in Burke, and will be thankful for any information in this regard, whether in relation to himself or his line. SERVIENS.

Minor Queries with Answers.

Samaritan Pentateuch. — A copy of the Samaritan Pentateuch is preserved in the ancient synagogue at Nablous, for which an extraordinary antiquity is claimed. The high priest, who has the custody of it, asserts that it was written thirteen years after the Israelites entered into the land of promise; and although it is manifestly not of that age, still it is of considerable antiquity. Can any reader of "N. & Q." refer an inquirer to any writer who has discussed the question of its age? Walton, in the Prolegomena to his Polyglot, and Basnage in his *History of the Jews*, discuss the genuineness and authenticity of the Samaritan Pentateuch; but they give no opinion on this particular copy, which neither of them had seen. It is believed that Dr. Wilson, in his *Lands of the Bible*, has entered upon this question, but his work is not accessible to the writer. A. B.

Warrington.

[Dr. Wilson has devoted several pages to the literature of the Samaritans, in his *Lands of the Bible*, vol. ii. pp. 73—77. Speaking of the Pentateuch at Nabulus, he says: "Among the articles which the priest first showed to us was a copy of the Samaritan Pentateuch, tolerably neatly written on paper. . . . . They have many more copies than they showed us of the laws of Moses in the Hebrew language and true Hebrew (Samaritan) character, and some of them are of the highest antiquity. They have copies of the version of the Pentateuch in their own Samaritan language, which is a mixture of Hebrew, Chaldaic, and Syriac words, with peculiar grammatical inflections. They have an Arabic translation of the Pentateuch, made, they said, by Heibat Allah of Cairo, and by Abu 'Obed (or Abu Sâid) Dastan of Eshken, or Shechem. The priest declared that it was executed 945 years ago. This gives it an antiquity to which it is not entitled, as in many places it follows the Jewish version of Rabbi Saadi Gáon. . . . . Several MS. copies of the law were shown to us, including that which the Samaritans suppose to be the most ancient of all, which was taken out of the place of its deposit with extreme reluctance, the priest declaring that he had avoided showing it to all the Europeans who had visited him (producing another in its stead) except to the Rev. Mr. Williams, the chaplain of Bishop Alexander at Jerusalem. It was taken from a box, covered with many folds of silk. This copy was not on synagogue rolls, as many which he showed us were, but on sheets of parchment. It was maintained respecting it, that it was written by Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron (1 Chron. vi. 4.). This plea of antiquity they have long been accustomed to urge in its behalf. It did not appear to us to be so old as some others which we saw, but this may be owing to the great care which is taken of it. The handwriting was remarkably good."]

"Mines de l'Orient" and "Le Secrétaire turc."— Can any correspondent say where and when the above works were published; what their contents; whether the first or both have been translated into English; and if copies of the originals exist in our national library? I find the first mentioned incidentally as —

"Un ouvrage périodique peu connu et publié en Allemagne sous le titre de *Mines de l'Orient*," —

and the second as —

"Un livre devenu anjourd'hui extrêmement rare, et intitulé: *Le Secrétaire turc, ou l'Art de correspondre sans se parler, sans se voir et sans s'écrire; par le sieur Du Vignau, ancien secrétaire d'ambassade en Turquie.*"

A. CHALLSTETH.

[Both works are in the British Museum: the full title of the first is, *Mines de l'Orient, exploitées par une Société d'Amateurs, sous les auspices de M. le Comte Venceslas Rzewusky*, 6 tom., Vienne, 1809 à 1818. See Brunet, *Manuel de Libraire*, s. v. Fundgruben des Orients. *Le Secrétaire turc* will be found under VIGNAU, Sieur du. See also Brunet, s. v. Du Vignau.]

Sir Richard Clement.—In Baverstock's *History of Maidstone* it is said that Sir Richard Clement, of the Moat in Ightfield, married the widow of Lord John Grey, grandson of Queen Elizabeth Wydevile; but in Collins's *Peerage*, by Sir E. Brydges, his wife is stated to have been Lady Anne Grey, aunt of Lord John, and eighth daughter of the first Marquess of Dorset. Which is correct? Y. S. M.

[Collins's account agrees with the pedigree of the Grey family given in Nichols's *Leicestershire*, vol. iii. p. 683.]

Lord Roos' Petition.—Is the petition of William Lord Roos of Hamlake, against Sir Robert Tyrwhitt of Ketilby, which occurs in the Parliament Rolls of 13 Henry IV., to be found in print, and where? Any information will be acceptable to

Δ.

[This petition is in Norman French, and is printed in *Rotuli Parliamentorum*, or Rolls of Parliament, vol. iii. p. 649. fol.]

Handel's "Il Moderato." — "L'Allegro ed Il Pensieroso," composed by G. F. Handel. This is in three parts: of the first two, the words are by Milton. My Query is, By whom were the words for the third part written? They are sometimes called "Il Moderato," and consist of —

"*Recitative.* 'Hence boast not.'
Air. 'Come with native lustre.'
Recit. 'Sweet Temperance.'
Chorus. 'All this company serene.'
Air. 'Come with gentle hand.'
Recit. 'No more, short life.'
Air. 'Each action will.'
Duet. 'As steals the morn.'
Chorus. 'Thy pleasures, Moderation, give.'"

I quote from the fourth volume of Dr. John Clarke's *Handel*. C. DE D.

[I. Moscheles, the editor of "L'Allegro, Il Pensieroso ed Il Moderato," for the Handel Society, 1843-4, states, that "the author of 'Il Moderato' is not known."]

Anonymous Work. — "*Fables of Flowers for the Female Sex; with Zephyrus and Flora, a Vision.* By the Author of 'Choice Emblems for Youth:' London, 1781." Who wrote these *Fables* "for the amusement (?) of her Highness Charlotte, Princess Royal of England?" A. CHALLSTETH.

[John Huddlestone Wynne, a miscellaneous writer, born in South Wales, 1743; died 1788.]

"*I hear a voice,*" *&c.* — Who is the author of the following lines? —

"I hear a voice you cannot hear,
Which says, I must not stay;
I see a hand you cannot see,
Which beckons me away."

H. E.

Kingsland.

[Thomas Tickell. See his ballad, "Colin and Lucy."]

Replies.

FISHERMEN'S SUPERSTITION.

(Vol. xi., p. 142.)

By way of a set-off against the irreligious doings of the fishermen of Buckle, to "bring good luck," it may be well to put on record in "N. & Q." the custom at Clovelly (on the north coast of this county); where a better example is set, and "a more excellent way shown," for obtaining a successful supply of herrings when the fishing season begins.

The fishermen all attend a special service at the church. The 107th Psalm is substituted for the Psalms of the day. The Gospel for the Fifth Sunday after Trinity is read. The Old Hundredth Psalm is sung by all the fishermen, before the general thanksgiving; after it, the following prayer:

The Clovelly Fishermen's Prayer.

"Almighty and loving Father, Thou rulest in heaven, in the earth, in the sea, and in all deep places; there is no creature but hears, understands, and obeys Thy voice. Thou speakest the word, and there ariseth the stormy wind and tempest. Again, Thou speakest the word, and there follows a great calm. And be Thou pleased to speak a word of mercy and comfort to Thy servants in their honest calling: still the winds—smoothe the waves; and let them go forth and come in in safety. Protect their persons, secure their vessels, and all that appertains unto them; and let not a hair of any man's head perish. They may with Thy Disciples fish day and night, and catch nothing; but if Thou pleasest to speak such a word as Thou didst then, they shall encompass so great a multitude as neither their nets nor vessels shall contain. Let all be done according to the good pleasure of our God, whether many or whether few — blessed be God for all. Only, we beseech Thee, let not our sins withhold good things from us; and therefore pardon our sins of what kind soever: especially our murmurings and our presumings; our profanation of Thy Holy Day, and Thy Holy Name; our covetousness and unthankfulness; our intemperance, and our hatred, and variance with each other. And let us make such just, wise, and holy improvements of these Thy blessings, that we may have the comfort of them while we have to live; and we, and all others, may rejoice in the loving-kindness of the soul. And do Thou make us, O Lord, to consider that we prosper more by Thy Providence than by our own industry; and that Thou canst, by one word speaking, send all these blessings to another shore, and to another people that shall serve Thee better, and be more thankful than we have been. Make us, Gracious Lord, to consider the utter uncertainty of all our lives; and how easy it is for Thee, O Mighty God, to raise a blast, or commission a wave, and dash us against a rock, and throw us from this to an ocean of endless misery. Let us therefore always have upon our minds an awful regard of the great and terrible God, in and by whom we must live; that while we do live, we may live in His fear: and when we come to die, we may die in His favor, and then partake of His glory, through Jesus Christ our Lord. Amen."

Such was the use twenty years ago, and I was told "It always had been so." However praiseworthy, it could not of course have ever had the sanction of authority. H. T. ELLACOMBE.

Rectory, Clyst St. George.

STONEHENGE.

(Vol. xi., p. 126.)

Dr. Townson, in *Tracts and Observations on Natural History, &c.*, says that the outer circle and third row with the stone in the avenue and those adjoining the vallum (for which see Sir Richard Colt Hoare's *Ancient History of South Wiltshire*, and the plates there), are all "of a pure fine-grained, compact sandstone, and only differ a little in their colour; some of them being white, and others inclining to yellow." The second circle and the interior row consist of "a fine-grained grünstein," interspersed with black horn-blende, felspar, quartz, and chlorite, excepting four in the circle, one of which is a siliceous schistus, another an argillaceous schistus, and the others horn-stone, with small specks of felspar and pyrites. The slab or altar-stone is different from all these,

being a kind of "grey cos, a very fine-grained calcareous sandstone," which strikes fire with steel, and contains some minute spangles of silver mica. Many persons have absurdly supposed that these stones are artificial and formed in moulds (Rees's *Cyclopædia*, art. Stonehenge).

Mr. Cunnington (quoted in the *Ancient History of South Wiltshire*, p. 151.) says,—

"The stones composing the outward circle and its imposts, as well as the five large trilithons, are all of that species of stone called *sarsen*, which is found in the neighbourhood; whereas the inner circle of small upright stones, and those of the interior oval, are composed of granite, horn-stone, &c., most probably brought from some part of Devonshire or Cornwall, as I know not where such stones could be procured at a nearer distance."

Sir R. C. Hoare (p. 149.) says,—

"What is now understood by *sarsen*, is a stone drawn from the natural quarry in its rude state. It is generally supposed that these stones were brought from the neighbourhood of Abury, in North Wiltshire, and the circumstance of three stones still existing in that direction * is adduced as a corroborating proof of that statement."

And, in a foot-note, after giving Stukeley's opinion, he says,—

"A more modern naturalist" (but whose name is not given) "has supposed that a stratum of sand, containing these stones, once covered the chalk land, and at the deluge this stratum was washed off from the surface, and the stones left behind. Certain it is, that we find them dispersed over a great part of our chalky district, and they are particularly numerous between Abury and Marlborough; but the celebrated field, called from them the Grey Wethers, no longer presents even a single stone, for they have all been broken to pieces for building and repairing the roads."

Eight of the upright stones in the inner circle were still capped with two imposts, and ten uprights in the outer circle with six imposts in 1816, and probably are so now. P. H. FISHER.

Stroud.

NEILSON FAMILY, AND FAMILY NAMES IN GENERAL.

(Vol. xi., p. 86.)

Burke's *General Armoury*, or Robson's *Heraldry*, give the arms of such families of Neilsons as have had arms granted to them, and then all such Neilsons as can *prove* their descent from the original grantee (*and no others*) will be entitled to use those arms. Heraldry books give the arms appropriated to particular families; but it must be remembered, it is not the business of heraldry books, but of the descendants themselves, to trace out their own pedigrees.

As O'Neil (which means the son of Neil or Nigel) is itself a surname, and the Irish chief had his christian name as well, there seems no reason why his descendants (if he have any) should have dropped his name of O'Neil and taken that of Neilson.

"The Neilsons can trace their pedigree" just as far back as each particular family of Neilson is able to go in that kind of lore.

Ex FAMILIÂ seems to be under the mistake (and it is a not uncommon one) of supposing that all families with the same name spring from a common ancestor. This is quite impossible. Many names come from places; think of the numbers of Bartons, Huttons, and Thorpes in England. The great man would be De Barton or De Hutton; and numbers of the lower classes quite unconnected with him would also be named from their township or village. Local names, therefore, can never prove common origin.

Other names come from trades. There were Bakers, Smiths, and Brewers in all the villages then just as we have now; these people took a surname from their trade, but all who baked or brewed then were no more descended from the same forefathers than now; so that professional names can never prove a common origin.

There is again a division of names formed by adding Fitz, Mac, O', or Son, to the christian name of the father; there would be throughout the country many Nigels, Johns, and Williams, and many Niels, Jacks, and Wills, wholly unrelated to each other; and therefore the Neilsons, Jacksons, and Wilsons can never prove a common origin. The same rule applies to Brown, Short, Armstrong, and other names, apparently nicknames in the first instance, as Lyon, Bird, &c.

There are certainly some uncommon names, as, for instance, Booch or Butch, mentioned in the same page of "N. & Q.," Mauleverer, Breen, &c., which from their unusual character may be believed to be confined to the descendants of one ancestor; but such names are very scarce.

I hardly venture to trespass on so much of your paper, but querists about families so often ask for help which it is *impossible* they can obtain, that it seemed desirable to put the question of family names and arms on a footing which might eventually save both space and trouble. P. P.

Anticipating some correspondent "better up" in Scottish genealogy may be able to assist Ex FAMILIÂ in his family investigations, I content myself with giving him a description of such of the coats, crests, and mottoes of the Neilsons as lie within my reach.

Neilson of Corsack bore, "Azure, two hammers in saltire or; in the dexter flank a crescent, and in the base a star, argent." Crest, "a demi-man issuant, holding over his shoulder a hammer, all ppr." Motto, "Præsto pro patria."

Neilson of Craigcaffie bore anciently, "Argent,

* "The one in Durrington field, another in Bulford river, and another in Bulford field."

three sinister hands in bend sinister, two in chief and one in base, holding a dagger azure." The modern coat is "Per chevron, argent and or, in chief two sinister hands couped and ereet gules, in base a dagger in pale, point downwards, proper." Crest, "a dexter hand holding a lance erect, all ppr." Motto, "His Regi Servitium."

Neilson of Maxwood. Arms as the last, with a man's heart ppr. in the centre point for differenee. Crest, "a dexter hand holding a dagger ppr." Motto, "Virtute et votis."

Neilson of Craigean. "Argent, three sinister hands, bend sinisterways, couped, two and one, gules." T. HUGHES.

Chester.

FIRST BOOK PRINTED IN NEW ENGLAND.

(Vol. xi., p. 87.)

Stephen Daye appears to have been the original typographer to the Pilgrim Fathers, and figures as "Printer to the College of Cambridge" from 1639 to 1649; thirteen pieces being traceable to him between the above dates, and among the number two editions of the Metrical Psalms. This I learn from Timperley, whose authority was likely Thomas's *History of Printing in America*, two vols. 8vo., 1810. The earliest date claimed for the first impression of the Psalms being 1640 (not, as stated by MR. FRANCIS, 1646), it follows that if there are specimens from Daye's press of 1639, their *Old Psalter* is not the first book printed in America. Mr. Holland (*Psalmists of Britain*, 1843), quoting from Mr. Prince, who revised the old American version in 1757, says that the settlers "early set to work to procure themselves a metrical translation of the Psalms, and other Scripture Songs, into their mother tongue," which was executed by the Rev. R. Mather, T. Weld, and T. Eliot, printed by Daye in 1640, "and had," adds this respectable authority, without any qualification, "the honour of being the first book printed in North America." Independent of the question of priority, the American Psalm-Book is an interesting subject, and its history one which we ought to know something more of. With the many versions our own Nonconformists had to choose from, it appears that this Transatlantic one suited their taste; and in confirmation that it was in use among them in Baxter's time, we find that "The Psalms, Hymns, and Spiritual Songs of the O. and N. Testament, for the use of New England," was printed at London by R. Chiswell, 1694. The original edition of 1640 is so rare a book, that it is said Thomas could find but one copy, and that without the title; and it is added by Timperley, that a perfect one exists in the Bodleian Library.

The only specimen of the book which has fallen into my hands is a small octavo, in which the "Psalms, Hymns," &c., are set forth as being "Faithfully translated into English Metre. For the Use, Edification, and Comfort of the Saints in Publick and Private, especially in N. England. Boston, printed by D. Henchman over against the Brick Meeting House in Cornhil, 1730 (twenty-third edition)," having a short address "To the Godly Reader" on the back of the title. J. O.

PHOTOGRAPHIC CORRESPONDENCE.

Bromo-iodide of Silver.—When I wrote my last note on this subject, I said to DR. DIAMOND, "If MR. LEACHMAN is not a chemist, I have given him an opportunity of jumping to a conclusion." He makes the jump, and, as I now have him "in the narrow straits of advantage," I will tell him a fact or two and bid him farewell.

1. The 74 grains of iodide of potassium, used in his theoretical conversion of 80 grains of bromide of silver into the iodide, would not be replaced by 74 grains of bromide of potassium, but by 50 grains only, a smaller quantity in the proportion of about 2 to 3; for, neglecting tenths of grains, 33 grains of bromine derived from the supposed decomposition of 80 grains of bromide of silver, would combine with 17 grains of potassium set at liberty by the supposed decomposition of 74 grains of iodide of potassium.

2. But bromide of potassium cannot be made to do duty for iodide of potassium in dissolving iodide of silver, a fatal fact for MR. LEACHMAN'S theory; and MR. LEACHMAN ought to have ascertained this fact before asserting that my experiments prove nothing at all. But having made the mistake, he goes right at it, and not only says that his equivalent proportion of bromide of potassium, viz. 50 grains, will effect the solution of the precipitate of iodide of silver, which his theory and not my experiment forms, but also that its solvent power over this precipitate is superior to that of iodide of potassium in the proportion of about 3 to 2; since 50 grains of his theoretical solvent is to do the work of 74 grains of my practical one. By assertions of this kind, unsupported by experiment, MR. LEACHMAN'S unscientific readers will think that he proves everything; but he must dispose in some better manner of my double-double solution before he can cry *quits*.

3. Bromide of silver "in *a moist state* acquires a grey tint on exposure to light." (Brande.) This is a fact well known to chemists. But MR. LEACHMAN not only expects that in *a dry state* it will be similarly acted upon, but that bromo-iodide of silver will be *blackened* like the chloride. I appeal to experiment. The slips of paper which I send you are washed with bromo-iodide of silver, bromide of silver thrown down upon the iodide, and pure bromide. These have been exposed for many hours to direct sunlight without any trace of change. The bromide of silver exposed in a moist state has alone acquired a delicate grey tint.

4. MR. LEACHMAN has made one happy hit in *presuming* that the portrait by DR. DIAMOND was taken on collodion, because taken on a dull December day (*the bath*, says DR. DIAMOND, had "an acid reaction"); and therefore he properly refuses to admit it as evidence of "the advantage of the introduction of bromine into calotype paper."

But DR. DIAMOND fights with a two-edged sword. He not only hands in a December portrait as an illustration of sensitive collodion, but also by his summer landscape,

which an artist's eye might love to dwell upon, he cuts away all theoretical objections to the use of bromine on paper.

In conclusion I thank Mr. Leachman for directing my attention to this subject, and I trust he will spend many happy hours in the prosecution of his favourite art.

J. B. Reade.

Fading of Positives. — For more than a year I have been uniformly successful in printing unfading positives. I have used many descriptions of baths, new and old, with and without chloride of gold, or chloride and iodide of silver, and with and without a final bath of simple hyposulphite, always with the same result. I always use albumenized paper, and simple nitrate of silver, never ammonio-nitrate. I steep the prints for at least twenty-four hours in water frequently changed, and I stick them to my book or cardboard with india-rubber cement, procured at the mackintosh shop in Cockspur Street, near Charing Cross.

A friend of mine sent me a print which he assured me had been thoroughly washed. After a month or two I found it fading slightly at one side, and the opposite leaf in the book on which it is pasted was tinged with a brownish-yellow at the place where the faded part came in contact with it; and this stain has at length gone through the leaf, thick rolled cartridge paper.

I find it more economical, and equally effective, to mix a little chloride of gold with my salted albumen, instead of putting it into the bath. I dissolve fifteen grains in half an ounce of distilled water, and pour two or three drops into each ounce of the salt solution. H. E. N.

Replies to Minor Queries.

Cockades (Vol. xi., p. 186.).—The black cockade is worn by the servants of all gentlemen holding the rank of field officers. On this account, the servants of deputy-lieutenants wear it, nor is it contemned: "Why did your husband become a deputy-lieutenant?" "What!" said the lady in reply, "is it nothing that our servants can now wear cockades?" T. F.

George Miller, D.D. (Vol. xi., p. 125.).—The sermon referred to by Abhba, as having been preached by Dr. Miller, exists in MS., but has not appeared in print. Flos.

Heidelberg (Vol. xi., p. 64.). —

"Im Garten, der gegenwärtig Bartholomaeisches Eigenthum ist, am Fusse des Schlossberges, unmittelbar an dem steilen Gehänge, welches neuerdings durch wenig bequeme Treppen zugänglich gemacht worden, war die Wohnung der schönen, edlen und mildthätigen Klara von Detten, der Stamm-Mutter des Löwensteinischen Fürstenhauses, mit welcher Friedrich in morganatischer Ehe lebte. Im xv Jahrhundert besassen die Edlen von Waldeck den Garten; Pfalzgraf Friedrich erkaufte denselben und übertrug in 1465 an Klara von Dettin und ihre Erben als Eigenthum."— *Fremdenbuch für Heidelberg, von K. C. Leonhard*, Heidelberg, 1834, p. 158.

H. B. C.

U. U. Club.

Gresebrok in Yorkshire (Vol. viii., p. 389.; Vol. ix., p. 285. &c.). — Of this place I find the following particulars. In *Calendarium Rotulorum Chartarum*, printed by command of George III., 1803, folio:

"Chart. A° 4 Edw. II.
Pars unica.

Numb. 63. Thomas Sheffield, Sheffield, Waddesley, Olerton, Brathwell, Staynton, Eccleshall, *Gresbrok.* } Libera Warren', Ebor'."

Also in *Calendarium Inquisitionum Post Mortem, in Turr. Lond.*, 1806:

"Escæt. de Anno 15° Edw. II.

Numb. 28. Will'us de Tynneslowe. Tynneslowe Maner' extent' Tykhill Castr', &c. *Gresbroke* unum messuag' et 2 bovat' terr' ut de Manerio de Kymberworth, &c. } Ebor'."

I believe it to be the same as is now called *Greasbrough*, a place near the town of Rotherham in Yorkshire.

In the obituary of the *Illustrated London News* for May 13 last, Michael Grazebrook, Esq., of Audnam, is said to be descended "from *Osburn de Gorseburg*, whose son, shortly after the Conquest, married a great heiress, Ethelswytha de Hesdene, descended from the Saxon kings." This *Osburn* is, I suppose, the *Osbert* mentioned by your correspondent Hospes. This family does not now reside at *Stourton* Castle (not *Horton*); they have left that place some time, and it is now the seat of W. O. Foster, Esq., who married a daughter of H. Grazebrook, Esq., of Liverpool. There is a short account of the family in Sir B. Burke's *Visitations*, vol. ii. p. 1. It is, however, very brief, and there is a reference to the *Landed Gentry*, which, not having at hand, I of course cannot give extracts from.

In the *Visitations of Seats*, 2nd series, there is also a short notice of the family, p. 157., article "Greysbrooke Hall." It is there said that Robert Graisbrooke died in 1727, and not in 1718, as in "N. & Q."

There was, some years ago, a junior branch of this family settled at Stroud, co. Gloucester, as appears by the following extract from *Gent. Mag.* 1843:

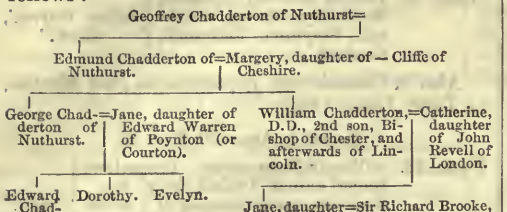
"Oct. 30, at Far Hill, near Stroud, Joseph Grazebrook, Esq., aged ninety-two, for many years the active head of the old Stroud Bank."

I believe that a descendant of this gentleman now resides at Chertsey, Surrey. Jas. Inglis.

Leamington.

Chadderton of Nuthurst (Vol. ix., p. 303.).—In Harl. MSS. 6159. 29., your correspondent may see the pedigree and arms of this family. The pedigree is also given in Harl. 1549. and 1401, and I dare say in others (but vide Sims's *Index*). I copied it from the two former. The arms are, "Gules, a cross potent crossed or," quartered

with Chetham; "Argent, a chevron gules, between three horseplumes sable." Crest, "A demi-griffin rampant gules, numbered and armed or." I cannot say when the family became extinct in the male line, but the pedigree I copied is as follows:



Y. S. M.

Kiselak (Vol. x., p. 366.).—Twenty years ago the name of Kiselak was a familiar eyesore at all the noted points of view in the Saxon Switzerland, the lake country of Upper Austria, and other such picturesque districts. The owner of it was said to be an official of some sort at Vienna—a clerk in a government office, I think—who spent his vacations in making tours, and had a mania for leaving unsightly memorials of his visits in the shape of inscriptions on rocks, &c. I do not know whether this will help to answer JUVERNA's Query; but it may stand as a Note, if not as a reply. J. C. R.

House of Coburg (Vol. xi., p. 166.).—I remember having seen it stated in the correspondents' column of some newspaper, that the surname of the Prince Consort is *Busici*. A. B.

Torquay.

Short Sermon (Vol. ix., p. 589.).—There was a much shorter sermon than Dean Swift's preached, as I have often heard, by probably one of the most eloquent preachers who ever adorned a pulpit, the late Dean Kirwan. He was pressed (while suffering from a very severe cold) to preach in the Church of St. Peter's in Dublin, for I believe the orphan children in the parish school; he tried to excuse himself, but at last yielded, ill as he was. After mounting the pulpit, while the church was crowded to suffocation, and having given out the text, he merely pointed with his hand to the orphan children in the aisle, and said, "*There they are.*" It is said the collection on that occasion exceeded all belief. Dean Kirwan left a son, the present eloquent Dean of Limerick.

Y. S. M.

Oaths (Vol. x., p. 271.).—The origin of the term "*corporal* oath" has been a subject of discussion in "N. & Q.," and still, I believe, remains undecided. The following transcript of one of the clauses of a record of Henry VI.'s time, probably leads to the conclusion that the oath has been called a corporal oath, because certain sacred things, such as a book or reliques, were corporeally touched by the person who took the oath at the time it was taken:

"Et si contingat dictum obsidem in hujusmodi custodia mori, dabit alium filium suum abilem quem prefatus locum tenens duxerit elegendum et ad majorem securitatem in hac parte inveniendum et conventiones ac alia in hiis indenturis contenta per se suos heredes et successores ut predictum est faciendum fideliter et perimplendum prefatus Ewegenius super sancta Dei evangelia et sanctorum patrum reliquias per ipsum *corporaliter* tacta et deosculata juramentum prestitit," &c.—"Treaty between the Lord-Lieutenant of Ireland and Owen O'Neil, anno 3 Hen. VI.," *Irish Record Reports*, vol. i. pp. 54—56.

The term "affidavit in manu," which has been adverted to in a former number of "N. & Q.," may be farther explained by the definition which is given in Cotgrave's *Dictionary* under the word *Main*, as thus: "Il toucha la main entre leurs mains: he layed his hands between theirs, or gave them his hand that he would be theirs." And also thus: "Prendre la main: a notary to take the consent and receive the oath of parties that agree to passe a contract." And also, "Jurer es mains d'autruy: to sweare unto or (any way) to take an oath; for the old fashion was, that he which took an oath held his hands within his that received it." And also, "Hommage lige: is done by the vassall ungirt, and bare-headed, with joined hands *layed on the Evangelists*, and a kisse received in the taking of his oath."

JAMES F. FERGUSON.

Dublin.

Unregistered Proverbs (Vol. xi., p. 114.).—"Peart as a pearmonger" does not belong to Lancashire. I have often heard it in Oxon and Bucks, and it is in Gay's *New Song of New Similes*:

"Pert as a pearmonger I'd be
If Molly were but kind;
Cool as a cucumber would see
The rest of womankind."

Costard signifying apple, may not the pertness of the pearmonger arise from his dealing in a more elegant fruit than the costermonger's? Small distinctions are often the grounds of large assumptions; "solicitor" is thought genteeler than "attorney," and "Italian warehouse" than "oil-shop." H. B. C.

U. U. Club.

"*The Devil's Progress*" (Vol. x., p. 464.).—"A Hebrew knelt in silent prayer," &c.

I am pleased that F. C. B. has inquired concerning this satire. His Query gives me hope that my own, which appeared in "N. & Q." some weeks since (the page I cannot give, as my copy is not just now at hand), for its author may be answered.

The frontispiece of my copy represents his Majesty at the tea-table in Hell, one foot on Mr. Pitt, the other, the cloven one, toying with a huge turtle having the head of an alderman; Mr. Beckford, perhaps, though I have heard another name suggested, Gully I think. In the background are various characters mentioned in the poem, participating in the infernal jollities of the place.

In addition to my question as to the authorship, I should be obliged for information as to whether or not there is a key to it. An American reader cannot fill up all the blanks. Thos. Balch.

Philadelphia.

Oxford Jeu d'Esprit (Vol. xi., p. 127.).—I have just found a copy of the following, which was circulated in Oxford in 1809 or 1810. Does it not deserve to be recorded in "N. & Q."?

GOD SAVE THE KING.

(*Latinè redditum.*)

1.

"O vivat omnibus,
Salvus ab hostibus,
Georgius Rex;
Tibi victoriam,
Deus, et gloriam,
Det, et memoriam,
Optime Rex!

2.

"Hostis, O Domine!
Ut cadat omine
Horrido, Da;
Præbe, cœlipotens,
Deus omnipotens,
Solus armipotens,
Auxilia.

3.

"Fiat clarissimus,
Et beatissimus,
Georgius Rex!
Cujus auspicio,
Cujus judicio,
Et beneficio,
Floreat Lex!"

H. T. E.

St. Patrick's Purgatory (Vol. viii., p. 327.).—Camden has made a slight mistake; his description answers precisely the "Shannon," not the "Liffey." The lake "near unto his spring head" is well known as "Lough Derg," in which the island containing St. Patrick's Purgatory is situated.

Y. S. M.

Earthenware Vessels found in the Foundations of Buildings (Vol. xi., p. 152.). — Mr. Norris Deck's suggestion does not seem more satisfactory than those of the other contributors who have directed their attention to this subject. It is indeed far more probable that the jars found at Fountains Abbey were used either for sepulchral purposes or as acoustic instruments, than that they should be mementos of the feast held when the building was begun. It was in the Middle Ages the custom to bless the foundations with solemn prayers, but I do not remember an instance where feasting was a prominent feature in the commencement of a religious building. If the monks had been in the habit of making permanent record of their potations in the manner supposed, should we not have had some allusion to it by the satirical ballad-writers of the early, or the Reformers of a later period? Would so palpable a breach of decorum have escaped the keen sarcasm of Bale, or the nameless poet who wrote thus:—

"Bonum vinum cum sapore
Bibit abbas cum priore;
Sed conventus de pejore
Semper solet bibere."

K. P. D. E.

It is likely enough that we have all failed in our attempts to determine the use of these curious vessels. Yet I fear that the proposed solution of Norris Deck is even less obvious than those already suggested. The vessels I have seen are not *jugs*, but *jars*, with wide mouths six inches across, and without any handles or lips for pouring or drinking. I have one which I carefully preserve, found, as I before described (Vol. x., p. 434.), under the choir-stalls of St. Peter's Mancroft Church in Norwich. It is in fact *an urn*, and could never have been intended for a drinking-vessel. Besides, these urns were fixed all in the same position, and at intervals nearly uniform in a regular line, which argued design in their collocation, and was wholly different from being "thrown promiscuously into the foundations, or built up in the masonry." I feel moreover certain that not long ago, though I cannot remember where, some such urns were discovered with some human remains in them. F. C. H.

Double Christian Names (Vol. x., p. 413.). — The suffragan of Bishop James Goldwell was Thomas Scroop Bolton, alias Bradley, who was confirmed to the see of Dromore, 1449. (Blomefield's *Norfolk*, iii. 540.)

Mackenzie Walcott, M.A.

Churches dedicated to St. Barnabas (Vol. x., pp. 289. 435.). — Stokenham (or Stockingham), county of Devon, diocese of Exeter, is also dedicated to St. Barnabas. C. G.

Paddington.

Poetical Tavern Signs (Vol. xi., p. 74.).—"The Green Man" is no other than the gamekeeper of the lord of the manor in his verderer's attire, and generally accompanied by his dogs and gun. J. D.

Menenius (Vol. xi., p. 29.). — My attention has just been directed to a Query, with an editorial answer, which appeared in your Number of

January 13. As I find from that answer that the political tracts published under the pseudonym of *Menenius* are, in the Catalogue of the British Museum, attributed to Digby P. *Sarkie*, I feel myself obliged to give the surname correctly, and to claim them as my own, which I should not have thought it worth while to do, but for the half-disclosure of the Catalogue, and of your journal. DIGBY P. STARKEY.

Dublin.

County Histories (Vol. xi., p. 187.). — Mr. Sims of the British Museum, compiler of the *Index to the Heralds' Visitations*, and *Handbook to the Library of the British Museum*, has long been preparing a *Manual for Genealogists and Antiquaries*, which will contain an account of all the public records, registers of wills, parochial and other registers, heralds' visitations, manuscript and printed, lists of family histories, manuscript and printed, the county and principal local histories, monumental inscriptions and epitaphs, &c. With my assistance, I hope the book when published will meet the wishes of your correspondent Y. S. M. JOHN RUSSELL SMITH.

36. Soho Square.

The Right of bequeathing (devising) Land (Vol. xi., p. 145.). — The information required on this subject will be found in note 1. to *Coke Litt.* 111 b., and in the following passage from Sir Martin Wright's *Introduction to the Law of Tenures*, p. 172.:

"It was likewise, as is before observed, altogether as much against the nature of a *feud*, that the feudatory should dispose of it by *will*, as that he should otherwise alien it. Upon this ground it was, that though lands were devisable until the Conquest, or rather until the establishment of tenures; yet then, or soon after, the power of disposing by will generally vanished, except of *socage* lands in some cities and boroughs, where it was retained, or rather indulged; it being of little consequence into what hands such tenures fell. And thus far it is true, that *nullum testamentum apud nos mansit pro lege*, until the statutes 32 and 34 Hen. VIII. gave a testamentary power over lands, subject only to the restrictions of those statutes. But though lands were not, as is suggested, devisable from the time of the Conquest until the time of Henry VIII., yet upon a distinction started soon after the statute *Quia Emptores Terrarum*, between the land and the use or profits of the land, *feoffments* to *uses* were invented; by means whereof a man might, before the statute 27 Hen. VIII. cap. 10, by will dispose of the profits, though he could not dispose of the land itself."

In Madox's *Formulare Anglicanum*, a copy of a will of lands is given in Saxon, with a Latin translation, of the year 998. J. G.

Exon.

"*The Visions of Sir Heister Riley*," 1710 (Vol. viii., p. 9.). — This is one of the numerous anonymous publications of that remarkable character, Charles Povey, and is claimed by him in the introduction to his *Virgin in Eden*, 2nd edit., 1741. J. O.

Justice George Wood (Vol. ix., p. 430.; Vol. x., pp. 103. 194.). — I much regret my suggested reference to Shaw's *Staffordshire* should have cost CESTRIENSIS so much bootless trouble; and I have deferred replying to his appeal until I could fall in with the authority on which that suggestion was founded. I now find it was in Ormerod's *Cheshire* that I had originally met with the evidence on which I grounded my reply to CESTRIENSIS' Query; and I hasten with much pleasure to refer him to p. 64. of the second volume of that invaluable work, where he will find a full confirmation of all I then advanced. MR. Foss having given a clue to the arms of the Wood family, I dare say CESTRIENSIS has amply satisfied himself by referring to Berry's *Visitation of Hampshire*; if not, I may usefully append to my present communication the arms of two or three families of Staffordshire Woods, from which CESTRIENSIS may make his selection.

Wood of Hiltwood. Argent, a lion rampant purpure.

Wood of Staffordshire. Argent, a lion rampant gules.

Ditto. Ditto. Argent, a wolf salient sable.

I cannot find that Justice George Wood left any issue by his wife Margaret, widow of Ralph Birkenhead. T. HUGHES.

Chester.

Works on Logic (Vol. ii., p. 199.; Vol. xi., p. 169.). — MR. INGLEBY has overlooked my statement, that I take the exposition of Petrus Hispanus from Hain, and Paulus Venetus from inspection. And moreover, without answering for other M.'s, I, the original M. (tenant *in capite*, since the letter was assigned me by the Editor), always state my authority when I describe a book which I have not examined. And this because I know the catalogues. Paulus Venetus is now before me. Some one of those reprobates who cut out illuminated letters has carried away the first words, but at the end are verses beginning, —

"Quid ratio possit logices arguta probandi
Dogmata: de Veneto littore Paule doces."

And also "MCCCCLXXIIII. Die vero Decima-quarta Mensis Decembris." I suppose that the earliest printed work on logic is one of the undated editions, either of Petrus Hispanus (afterwards Pope John XXI.; why do popes never take the name of Peter, even when baptismally entitled?) or of Paulus Venetus; but which of the two is probably past all settlement. M.

"*Our means secure us*" (Vol. xi., p. 153.). — I am pleased to see that the suggestion which I made about two years ago as to the meaning of this passage, and which was inserted in "N. & Q.," is confirmed by STYLITES. It is obvious that

STYLITES, in his reading of "N. & Q.," has missed the note to which I refer. He will find it in Vol. viii., p. 4. STYLITES will there see rather a long discussion in support of the use of the word *secure* as a verb, in the sense *to make careless.* The note is signed F. W. J. J. W. FARRER.

Torquay.

"*Constantinopolitani*," *&c.* (Vol. ix., p. 452.). — In the communications concerning these verses, I see no mention of the following work, from which I make an extract:

"Sacrum Profanumque Phrasium Poeticarum Thesaurus. Opera M^ri Joannis Buchleri, in Wicradt Præfecti. Editio decima-octava, &c. Reformata poesos institutio ex R. P. Jacobi Pontani e societ. Jesu. Opera Joannis Buchleri a Gladbach in Wicradt Præfecti. Londini, Tho. Newcomb. 1679."

At pp. 352–3. is the following:

"Macroculus versus dicitur, qui vocibus paucissimis, nimisque longis absolvitur; Tardigradum sunt qui vocent:

"Innumerabilibus Constantinopolitani
Conturbabantur sollicitudinibus.
Hart inhonorificabilitudinitatibus obstat."

THOS. BALCH.

Philadelphia.

"*Non omnia terra*," *&c.* (Vol. xi., p. 146.). — The passage, as quoted by P. T., is inaccurate and incomplete. It is from Petrarch, and should be:

"Non omnia terræ
Obruta; vivit amor, vivit dolor: ora negatur
Regia conspicere, at flere et meminisse relictum est."
Petrarchæ Poemata Minora, t. ii. p. 6., Mediolani, 1831.

H. B. C.

U. U. Club.

Bells (Vols. vii. viii. *passim*). —

"The Roman Catholic Bishop of New Jersey blessed a chime of bells for the 'Church of the Most Holy Redeemer,' of New York city, so that whensoever they shall sound hereafter, the power of devils, the shades of phantasms, the attack of mobs, the striking of lightnings, the shock of thunders, the ruin of tempests, and every spirit of the storms might be driven back." — *Freeman's Journal.*

W. W.

Malta.

Coats of Arms of Prelates (Vol. xi., p. 124.). — The monumental tablet to Bishop Lavington, in the south aisle to the choir of Exeter Cathedral, which bears an elegant but over-laudatory inscription, exhibits the following as the coat-armour of the bishop impaled with that of the see: Argent, a saltire gules; on a chief of the last three boars' heads couped or. J. D. S.

New Moon (Vol. xi., p. 166.). — There can be no very short and easy rule for accurately finding the time of new moon. Any process which pretends to be within a couple of hours must require tables, and enough of astronomical capacity to understand such a process as that given in the *Book of Almanacs.* The use therein made of the epact, and inspection of Almanac 37, without any calculation, gives the true day in about three cases out of five, an error of one day in nearly all the other cases, and an error of two days in about one case out of a hundred and twenty.

A. DE MORGAN.

"*Leigh Hunt's Journal*" (Vol. xi., p. 166.). — There were ninety-one numbers. Vol. i. begins April 2, 1834, and ends Dec. 30. Vol. ii. begins January 7, 1835, and ends Dec. 31. D.

Hamilton Queries (Vol. vii., pp. 285. 333.). — A few months after the expulsion of the Order of St. John of Jerusalem from Malta in 1798, Paul, the Emperor of all the Russias, became its Grand Master. The imperial almanac, which appeared at St. Petersburg in 1800, contained the names of those noblemen and ladies who were honoured by receiving dignities of different degrees of rank. In a list by themselves, there were two thus noticed:

"Dames de la petite Croix.

"La Princesse de Biron; Milady Hamilton."

On the same occasion, the late Emperor Nicholas, at the age of four years, was named a Grand Prior of Russia, and permitted to wear the Grand Cross of the Order. W. W.

Malta.

Cutty Pipes (Vol. xi., p. 144.). — B. H. C.'s derivation is far too learned. The term is Scotch, *cutty* being a word which means little or short. Thus, a little girl is called a *cutty;* there are *cutty pipes* and *cutty spoons;* and the readers of Burns need not be reminded of the scantily-draped lady who is styled *cutty-sark.* J. C. R.

Progressive Geography (Vol. xi., p. 146.). — As far as regards Europe, the STUDENT OF HISTORY will find what he wants in the *Atlas Historique Universel, traduit de l'Atlas Historique des Etats Européens de Chr. et Fr. Kruse, et complété par MM. Philippe Lebas et Félix Ansart.* It is published at Paris, "chez L. Hachette, rue Pierre-Sarrazin, No. 12." My copy is the fourth edition, and bears date 1847.

Probably the atlas of MM. Kruse, "Professeurs à Leipzig et à Dorpat," from which the above work is taken, may be preferable; but I am not acquainted with it. The word "complété" would seem to indicate that additions have been made to it by the French translators.

I know of no English series of maps of the same description, though ten years ago I made great inquiries for one. A friend of mine at that time suggested to the Society for Promoting Useful Knowledge, the publication of such an atlas; and

the idea was for a time entertained by that Society, though subsequently abandoned. Two or three years afterwards, I discovered at Paris the work I have mentioned. STYLITES.

Spruner's *Historisch-geographischer Hand-Atlas*, of which a new edition is now publishing in numbers (Gotha, J. Perthes), is a very valuable work. I am not acquainted with Heck's *Atlas*; but Spruner's is probably fuller, as the whole work is said to fill 118 sheets, of which seventy-three (forming a division by themselves) are devoted to Europe since the fall of the Western Empire. In this portion alone, upwards of 130 smaller maps and plans are inserted in the spaces unoccupied by the principal subjects. The Atlas is accompanied by an elaborate descriptive text. A smaller and less expensive work is advertised in a Catalogue just published by Williams & Norgate: Kutscheit's *Historico-geographical Atlas*, 50 maps, 3rd edit., price 18*s*. There is also an English historical Atlas by Quin. J. C. R.

Military Records (Vol. ix., p. 546.). — G. L. S. speaks of the military records of the 4th Regiment. Where are such records to be seen?
Y. S. M.

Storbating (Vol. x., p. 385.).—Since writing this Query, I have found that the small boats, early used by the Dutch in their herring fishery, were called *Starbaarts*: hence, doubtless, the Suffolk expression. F. C. B.

Diss.

Spanish Reformation (Vol. x., p. 446.). — A work of Don Adolfo de Castro, translated by Thomas Parker, is recommended. A fresh translation of Don A. de Castro's works would be desirable. Mr. Parker's erudition may be judged of from the following:

"Quoi qu'il en soit, il sera singulier, sire, que tandis que leurs majestés très-chrétienne, très-catholique, . . . destruirent les grenadiers du St. Siege," &c.

Translation.

"Be that as it may, it will be singular, sire, if, whilst their very christian &c. majesties are destroying the grenadiers of *St. Seige*," &c.

Mr. Parker has created a new saint. H. G.

Osbern's Life of Odo (Vol. xi., p. 45.). — Dr. McCaul has properly shown up a blunder of Alban Butler. But it has long been known that Osbern's *Life of Odo* was extant. See Soames's *Anglo-Saxon Church*, pp. 180., &c. H. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Mayor, in the very interesting Address to the Reader, prefixed to his recently-published *Cambridge in the Seventeenth Century*, Part I., *Nicholas Ferrar, Two Lives by his Brother John and by John Jebb, now first edited, with Illustrations, by J. E. B. Mayor, M.A., Fellow and Assistant Tutor of St. John's College, Cambridge*, tells us that it was among Baker's MSS. that he "met with Ferrar's life; and at once saw in it an artless tale of a period too much neglected, and of a man whom to know is to venerate." Nicholas Ferrar, whose early piety procured him as a child the name of Saint Nicholas — who, as a man, was honoured and esteemed by Laud and by Williams — who was the friend of Herbert and of Crashaw — found a faithful biographer in his brother John Ferrar, and another in Dr. John Jebb — both whose biographies are most carefully edited in the little volume before us; and few will rise from their perusal without being the better, on the one hand, for the pictures they furnish of the earnest piety of Nicholas Ferrar himself, and of the family affection which warmed the hearts of all who dwelt in his Christian household at Little Gidding; and without being wiser, on the other hand, not only for the facts stated in these biographies, but for the care and learning with which Mr. Mayor has illustrated them. This gentleman, who derives from a public foundation leisure for research and means of access to rare and manuscript sources, views in those opportunities a strict obligation to share them, so far as may be, with less privileged students. And to this honourable principle of action we are indebted for this first of a series of works which must do credit alike to the scholarship and high feeling of their editor.

In *English Past and Present, Five Lectures*, by the Rev. R. C. Trench, we have another small but most useful contribution towards a better knowledge of our native tongue. When we specify what are the subjects of these five lectures, viz. The English a Composite Language; Gains of the English Language; Diminutions of the English Language; Changes in the Meaning of English Words; The Changed Spelling of English Words; those of our readers who have had the advantage of reading Mr. Trench's former publication *On the Study of Words* will be prepared to hear that these lectures exhibit the same combination of philological ingenuity and shrewd common sense for which that work and its companion, *The Lessons in Proverbs*, were equally distinguished. We are, perhaps, somewhat biassed in Mr. Trench's favour by the praise which he has bestowed on the only word which we ever ventured to coin, *Folk-lore*, and which, now that it has the stamp of Mr. Trench's authority, will doubtless continue to maintain its place in our language.

BOOKS RECEIVED. — *Remains of Pagan Saxondom, principally from Tumuli in England*, by J. Y. Akerman, Sec. S. A., Parts XIII. and XIV., containing coloured figures, drawn from the originals, of glass drinking-vessels found at Bungay, Hoth, and at Coombe in Kent; bucket from the cemetery at Linton Heath; and bronze keys and buckles also found in Kent.

The Memoirs of Philip de Comines, Lord of Argenton, &c., edited, with Life and Notes, by A. R. Scoble, Esq., in two volumes. Vol. I. is the first of a series of *French Memoirs*, uniform with his *Standard Library* just commenced by Mr. Bohn.

The Orations of Demosthenes, on the Crown, and on the Embassy, translated, with Notes, by C. R. Kennedy, is the new volume of the same publisher's *Classical Library*.

The Riches of Poverty, a Tale, by Mrs. Eccles, is an excellent story, but of which the first part is, in our judgment, far the best.

The Strike is the story for the present month, in Parker's *New Series of Tales for the Young Men and Women of England*.

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Notices to Correspondents.

A. Z. is thanked. Our prospectus is reprinted. We shall be happy to forward copies to any Correspondent desirous of promoting our circulation by distributing them among their friends.

J. O. The Tract was duly received, and shall shortly be returned.

S. A. S. The passage from Seneca *prophesying the discovery of America has already been the subject of discussion in our columns. See* "N. & Q.," Vol. i., p. 107.; Vol. iii., p. 464.

BOOKWORM. *The* History of England *referred to is by John Milton the poet.*

F. C. H.'s Query shall be attended to. We are sorry for the accidental delay.

N. L. T. The lines by Bishop Lowth to Hannah More are well known. See Valpy's Classical Journal, *and* Gent. Mag., May, 1810, p. 461.; *and most probably in* Life of Hannah More.

H. M. BURT (Islington). *The description of Christmas, beginning*

"'Tis said that ever 'gainst this season comes,"

is from Shakspeare's Hamlet.

ERRATUM.—Vol. xi., p. 211. col. 2. l. 26., *for* "sacram," *read* "saccum."

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CONTENTS.

NOTES: — Page

Proclamations, by Rev. H. H. Wood — "Coming events cast their shadows before" — 237

FOLK LORE: — Norfolk Candlemas Weather Proverbs — Morayshire Folk Lore — Cures for Hooping-cough — Shrove Tuesday, 1855 — 238

Botanical Notes from Theophrastus, by J. M. Rodwell — 239

MINOR NOTES: — Curiosities of Translation — Carr: Synge — Titles of the King's Sons — The blind Lascar — Parochial Registers — The Oxford Educational System — An Independent Editor — Moore's Wife — Charles II.'s Wig — A Sign — 240

QUERIES: —

Heraldry: Danecttée Lines — 242

MINOR QUERIES: — Names of illegitimate Children — Sir Martin Westcombe — Latin Vocabulary — Cordcrius — Robert Orme — Minute Engraving on Glass — "Medico Mastix" — "Gazza Ladra:" "The Thieving Magpie" — Impressions of Wax Seals — Average annual Temperature — Nautical Queries — Sir Dawes Wymondsold, of Putney — "The Curious Book" — Pearmonger — Erasmus, and Allusions to him — Royal Family of Sardinia — Homography — Baronetages of the United Kingdom — 242

MINOR QUERIES WITH ANSWERS: — The Great Charter, and that of the Forest, 9 Henry III.: Judge Blackstone's Remarks upon the Character and Authenticity of Dean Lyttelton's Copy — William Wogan — Earl Harcourt, Lord Lieutenant of Ireland — Arminian and Calvinistic Controversy — Colonial Coinage of George IV. — "Who drives fat oxen," &c. — M.A.C.L. — Bayeux Tapestry — 244

REPLIES: —

Dramatic Attack on Pope and Cardinals — 246

"Old Dominion," by Thos. Baleh — 246

"Carrouade," by Geo. Henry Preble, Lieut. U.S.N. — 247

Sultau Crim Ghery — 248

Value of Money in 1653, by W. Coles — 248

Surnames ending in "-house," by Chas. S. Greaves — 249

PHOTOGRAPHIC CORRESPONDENCE: — Hardwick's "Manual of Photographic Chemistry" — Dr. Diamond's Iodizing Formula: Mr. Merritt's Camera — 250

REPLIES TO MINOR QUERIES: — "What shadows we are," &c. — Symondson Family — Quotation from St. Augustine — Sir T. Bodley's Life — "Improbus," Meaning of — The Irish Palatines — Old Pulpit Inscriptions — "To rat," &c. — 251

MISCELLANEOUS: —

Notes on Books, &c. — 256

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Notes.

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The value and importance of proclamations, as historical documents, have been of late so much more justly appreciated, and the attention they have consequently received so much increased, that I do not suppose any apology will be necessary to the readers of "N. & Q.," for the following somewhat lengthy note upon a most marvellous combination of errors connected with this subject in a paragraph in the *Bibliotheca Grenvilliana*. I have been the more anxious to send it, since I found that the paragraph would probably have been quoted with all its errors, in the forthcoming catalogue of the proclamations in the possession of the Society of Antiquaries, which is now being prepared by R. Lemon, Esq.

The passage in question consists of some remarks on the collection of Elizabethan proclamations in the Grenville Library (*Bibl. Grenv.*, part ii. p. 368.), and runs as follows:

"This extraordinary collection of the proclamations of Queen Elizabeth, from her accession in 1558 to her death in 1603, was made by H. Dyson, who has also compiled and printed a table of contents, and an index. There are copies in the Bodleian and Queen's College libraries, Oxford, both wanting the titles. The latter most valuable volume has several with Queen Elizabeth's signature, and several with Lord Burleigh's; it is preceded by some proclamations of Henry VIII., and concludes with the only known one of Lady Jane Grey."

The inaccuracies of this paragraph will perhaps be most easily exhibited by a more particular description of the collections in question. These are three in number: 1st, the Queen's copy of the Elizabeth proclamations; 2nd, the Bodleian copy; 3rd, miscellaneous proclamations from the time of King Henry VII. to the end of the reign of King Charles I., in two volumes, also in the library of Queen's College.

I. The Queen's Copy.—This possesses the title-page, table of contents, and index; and the proclamations agree exactly with the list given in the *Bibl. Grenv.*, and with Dyson's "Table of Contents:" they amount in all to 290 (not over 300, as the catalogue asserts). It also contains the following prayers:

1. "A Prayer of Thanksgiving, and for continuance of good successe to Her Majesties forces. Lond., 1596."
2. "A Prayer for the good successe of Her Majesties forces in Ireland. Lond., 1599."

None of the proclamations have either the Queen's signature or that of Lord Burleigh, and none but Elizabethan proclamations are contained in the volume.

II. The Bodleian Copy. — This is a very fine copy, ruled throughout with red lines, and in excellent preservation. Unfortunately it wants the title-page. One of the proclamations (that of Sept. 19, anno 2°.) has the signature "Elizabeth R." It also contains the following additional proclamations.

1. "Anno 2°. May 24. To adjourne part of Midsommer Term."
2. "Anno 3°. n. d. Rate of the coynes decried in September last 1560, set foorth for the ease of accompt, untill the same may be brought to the Mint, and exchanged for fine monies."
3. "Anno 18°. Sept. 28. The orders appointed for the government and order of the exchange."
4. "Anno 31°. July 22. That no one who has served of late on the seas come within the verge of the court for feare of bringing the plague."

Also the following in MS.:

1. "Anno 2°. Commanding all captaynes, soldiers and others remayning in London, having charge, and receaving wages in the North parts towards Scotland, to repaire presentlie to their severall charges."
2. ? "Anno 3°. Altering the value of certain gold and silver coins, the —— day of March, 1562."
3. ? "Anno 3°. April 24. To our admirals, vice-admirals, captains of our forces, castells or ships, about a complaint by the King of Portugal, of some of his subjects having been illused on the sea."
4. "Anno 12°. Nov. 24. At the end of the proclamation of this date is added 'The copie of the rebelles petition.'"
5. "Anno 21. A warrant for a proclamation for the sowing of hempseede and flaxseede in the counties following."

Besides these this copy contains "The armes of Marie Queene Dolphines of ffrance," emblazoned, which a MS. note tells us were "sent out of ffrance in July 1559;" and the following very rare portraits:

1. Queen Elizabeth, three-quarters length; very richly dressed, surrounded by clouds, with a coronet of stars about her head, and the inscription: "Per tal variar son qui ✠." Fr. De., sculptor. This portrait is not mentioned in Bromley, or Wornum's *Walpole*.
2. Prince Henry, Lord Darnley, King of Scotland; and the Princess Marie, Queene of Scotland. R. Elstrak, sculptor. (Wornum's *Walpole*, p. 855.)
3. Thomas, Lord Howard, Duke of Norfolk. (*Ibid.* p. 874.)
4. A broadside, containing a small portrait of Mary, Queen of Scots; within an engraved border, on which is inscribed: "Maria Dei gratia Scotorum regina." Excusum Londini typis Joannis Norton.
5. Charles, Earle of Nottingham, &c. (*Ibid.* p. 874.)
6. Robert, Earle of Essex and Ewe. (*Ibid.* p. 919.)

III. Miscellaneous Proclamations. — Of this, perhaps the most valuable of the three, I must content myself with a brief description, as I am not sufficiently acquainted with the different autographs contained in it to give a detailed account

of them. The great curiosity and value of the collection is, that it contains many original draughts of proclamations as prepared for the Privy Council: those of the reign of Elizabeth being in several instances corrected in the handwriting of Mr. Secretary Cecil, afterwards Lord Burleigh; and those of Charles I. in that of Sir F. Windebank, Secretary of State. All the proclamations earlier than the time of Queen Elizabeth, with one exception, are MS.; but they only amount to seven in all, and of these one is of King Henry VIII. The exception is the case of Lady Jane Grey's proclamation, placed at the beginning of the volume; but now, alas! no longer unique, as an undoubted rival is contained in the magnificent collection of the Antiquarian Society. From the printed Elizabethan Proclamations I am able to add the following to the Grenville list:

1. "By the Maior. For the cleane keeping of streetes, lanes, and allies within the citie of London, &c. Imprinted by John Daye."
2. "Anno 15°. Apr. 23. For the permittynge of a collection of men's almes to build a church at Bath."
3. "Anno 17°. Oct. 26. Against people keeping on the seas armed vessels, to commit robberies."

This collection also supplies information on a point that I have not seen noticed before, viz. that some of the proclamations have been from time to time reprinted; whilst, in other cases, two different editions have been issued apparently at the same time. Thus, in the case of Elizabethan Proclamations, we possess in some instances one copy printed by R. Jugge, or by Jugge & Cawood, and a reprint by Ch. Barker; or, both copies are printed by Barker, and vary in one instance in the imprint, in another in the types. In the case of Charles II. also, when the Court was at Oxford or Salisbury, we often have duplicate copies; one printed at Oxford, the other in London.

Of Charles I.'s Proclamations, two are the original ones, with the king's signature: one concerning exchanges, without date; the other, that of Aug. 9, 1632, concerning duels.

For our collection of Proclamations, which is exceedingly rich, we are indebted to Sir Joseph Williamson, Secretary of State to Charles II., one of the most munificent benefactors of Queen's College. Of those issued from the beginning of Queen Elizabeth's reign, to A.D. 1694, I think we have a tolerably complete collection. The only gap is in the case of Charles I., and this I am endeavouring to fill up. I have been enabled to do so, to some extent, by an interchange of duplicates with the Society of Antiquaries. Their collection is superior to ours in proclamations earlier than the reign of Elizabeth, in which they are very rich; but with respect to those of a later date, I would not hesitate to challenge a comparison with any collection in the world. H. H. WOOD.

Queen's Coll., Oxon.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

Campbell is said to have stolen his two famous lines in *Lochiel's Warning* from Schiller:

"'Tis the sunset of life gives the mystical lore,
And coming events cast their shadows before."

Schiller has it:

"So schreiten auch den grossen
Geschicken ihre Geister schon voran,
Und in dem Heute wandelt schon das Morgen."

The passage is eminently beautiful and pathetic. Wallenstein has just received intelligence of the death of his beloved Max Piccolomini in the arms of victory. In the most touching strains he laments the death of his young friend:

"The flowers of my life are gone, and cold and faded lie their leaves before me, *for he stood beside me like my youth!*" &c.

His sister, the Countess Tertzky, had long been agitated with a presentiment of approaching evil, and tells him of a dream, which Wallenstein endeavours to banish from her mind.

"Believest thou not that oft a warning voice speaks to us in dreams?

"*Wall.* That there are such voices are undoubted, but warnings I would scarcely call them, which do but announce inevitable fate. For as the mock sun (or perihelion) is painted on the mist ere the orb appears, so also are great destinies frequently foreshadowed (already preceded by their spirits), and to-morrow becomes to-day."

This bald prosaic rendering may be contrasted with Coleridge's version of the image:

"As the sun,
Ere it is risen, sometimes paints its image
In the atmosphere, so often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow."

Campbell was fresh from Germany when he wrote *Lochiel*, and was familiar with Schiller's *Wallenstein*. But, in truth, the resemblance is very slight: the Scottish poet alluded to the Highland superstition of the second sight; the German poet perhaps intended an allusion to the prevalent belief in many noble German houses that the "White Lady" always appeared to some member of the family whenever a death was to take place.

D.

FOLK LORE.

Norfolk Candlemas Weather Proverbs.—Forby, in his *Vocabulary of East Anglia*, gives the following as an "old monkish rhyme:"

"Si sol splendescat, Maria purificante,
Major erit glacies post festum quam fuit ante."

Query, From what source is this quoted? The prediction has been strikingly verified this year, as the late severe frost commenced Tuesday, Jan. 16; and continued almost daily, accompanied

by snow and hail, till Candlemas Day (Purif. V. M.), Feb. 2, which was exceedingly fair and sunny. On the following morning, about ten A.M., a thaw suddenly commenced; but on the evening of the 5th, frost again set in with increased intensity, which continued uninterruptedly to Feb. 24; the ice on the large "broads" in the neighbourhood varying from eight inches to a foot in thickness. The lowest height of the thermometer I have heard mentioned here, was on Sunday the 17th, when at seven A.M. it stood at 10°, or 22° of frost.

We have other proverbs connected with Candlemas Day:

"On Candlemas Day, if the sun shines clear,
The shepherd had rather see his wife on the bier."

alluding to the mortality among the ewes and lambs during the consequent inclement weather.

"As far as the sun shines in on Candlemas Day,
So far will the snow blow in afore old May."

"The farmer should have, on Candlemas Day,
Half his stover (winter forage), and half his hay."

"At Candlemas,
Cold comes to us."

"Candlemas Day, the good huswife's goose lay;
Valentine Day, yours and mine may."

That is, geese, if properly taken care of, and warmly kept, as good housewives do, will lay eggs by the 2nd of February; if not, they will in any case do so by the 14th:

"You should on Candlemas Day,
Throw candle and candlestick away."

Daylight being sufficient by that time.

"When Candlemas Day is come and gone,
The snow won't lay on a hot stone."

I. e. the sun, by Candlemas Day, having too much power for the snow to lie long unthawed.

E. S. TAYLOR.

Ormesby, St. Margaret, Norfolk.

Morayshire Folk-lore.—The following is from the *Banffshire Journal*:

"It is somewhat remarkable that, during the last fourteen years, three ministers have died pastors of the parish (Knockando). The country people have an odd way of accounting for the mortality among the clergymen of the parish. They say that when the present old manse was built, the masons demanded of the incumbent a 'fun'in pint;' which being denied, they, in order to be avenged on the parson, and all his successors who might occupy the mansion, took a portion of a gravestone and built it into the wall of the manse: hence, says the rustic theory, the deaths among the clergymen!"

W. G.

Macduff.

Cures for Hooping-cough.—Inquiring the other day of a labourer as to the state of his child, who was suffering very severely from hooping-cough, he told me that she was "no better, although he had carried her, fasting, on Sunday morning, into *three parishes*," which, according to popular belief, was to be of great service to her. Another charm for the cure of a sore mouth, in this neighbourhood, is to read the eighth psalm seven times for three successive mornings over the patient.

J. W. WALROND.

Bradfield, Collumpton, Devon.

Shrove Tuesday, 1855.—While I was sitting at breakfast this morning I was suddenly greeted with a chorus of young boys' voices, chanting in simple rustic melody the following words, which I have had copied for me by one of the singers. This party was succeeded by a second consisting of girls, and that by a third of very small children. I do not recollect to have heard or read of a similar practice existing anywhere else. It may, perhaps, be interesting to some of your readers as a relic of the olden times.

"Shroving, shroving, I am come to shroving.
White bread and apple pie,
My mouth is very dry;
I wish I were well a-wet,
As I could sing for a nut.
Shroving, shroving, I am come to shroving.
A piece of bread, a piece of cheese,
A piece of your fat bacon,
Dough nuts, and pancakes,
All of your own making.
Shroving, shroving, I am come to shroving."

J. A. H.

Brighstone, Isle of Wight.

BOTANICAL NOTES FROM THEOPHRASTUS.

Having, in a recent perusal of Theophrastus' *History of Plants*, met with a few notices, amusing in themselves as well as illustrative of ancient manners and knowledge, I venture to ask the favour of your putting them on record in "N. & Q."

To a botanist the entire treatise, difficult as it often is to identify the plants described, is full of interest, as showing the state of the science 2100 years since. For their information it may be worth mentioning, that the vegetable kingdom was subdivided by Theophrastus into trees, bushes, plants, and herbs. That he observed the sexual differences of certain flowers; the ascent of sap; the diseases of plants, such as smut and rust; and the growth of madrepores, corallines, and sponges. Wild trees and plants, however, were mostly unnamed in his time. He speaks of grafting and budding as practised by gardeners; and informs us that the roots of plants were extensively used in pharmacy, numerous receipts being given in the latter part of the work.

The following will interest the general reader: Marsh-mallow, birch, and willow stems were used for light walking-sticks, of which the best and most fashionable were made at Sparta; and the

laurel for those of old persons. Painters' tablets were manufactured from heart of pine. Drinking-cups, in Arcadia, from the tuberous nodules in the stems of trees; and in Syria, from the black terebinth, equal to the best Thericlean pottery. Elm was most prized for the doors of houses; and the large doors of the Temple of Diana, at Ephesus, were made of cypress, the only wood then known to take a polish. A kind of holm oak was principally used in the manufacture of wheels, especially the single wheels of wheelbarrows. The bark of the alder was used in tanning skins generally, and the sumach in staining them white. The Persian apple and citron were used to flavour the breath, and put with clothes to keep away the moth. Double flutes were manufactured from a jointed reed, the best kinds of which grew near Orchomenos; shields, from the willow and vine; elastic couches, from the ash or beech; coblers' sharpening-strops, from the gritty wild pear; cat-traps, from elm; hinges, from elm; seals, from worm satin-wood; images (εἰδωλα), from palm-wood; statues (ἀγαλματα), some of which were noted for sweating, from cedar, cypress, lotus, and box; bread, from dates as well as wheat; ships, from the pines which grew in great abundance at Sinope, but not from oak, of which five species were known.

Corinth and Bœotia were famous for radishes; Philippi for double roses; Macedonia and Bœotia for heavy, Attica and Laconia for light crops, Attica being especially a barley-growing country. The caper plant, the artichoke, spring asparagus, and lettuces, were ancient as well as modern luxuries; and Theophrastus mentions a kind of *omelet soufflet* (ἐκπνευματουμενος) made of cheese, honey, and garlick, which however was so strong as to set people sneezing. It is amusing to find that walnut-trees were beaten in order to increase their bearing, in those days as well as in ours; though it may well be doubted whether the custom is much more conducive to any good end than another. Our author mentions of sowing cummin with oaths and curses in order to ensure a good crop. Mushrooms, we are told, as every rustic now knows, grow in thunder; and Egyptian beer (βρυτον) was made from barley.

Notes of this kind might be introduced to a much greater extent; but, for fear of trespassing too much, I bring them to a close. I cannot however omit to mention a very interesting naturalist's calendar (the flowers mentioned appear to have been in request for chaplets) at the end of book v.; or to quote the truly Baconian maxim, "Δια των γνωριμων μεταδιωκειν τα ἀγνωριστα." My object will have been sufficiently attained if I succeed in directing the attention of the curious in ancient herbal lore to the store of anecdotes and observations in the too neglected writings of the pupil and heir of Aristotle, whose popularity was such, that his disciples are said to have numbered two thousand. J. M. Rodwell.

Minor Notes.

Curiosities of Translation. — In the original French translation of *Guy Mannering*, the "prodigious Dominie" is called "un ministre assassin," a literal rendering of the "stickin minister:" and again, in the same novel, when Dandie Dinmont is told that "it has just chappit aucht on the Tron," the translator has rendered it "il est huit heures, et le roi est sur son trône!" V. T. Sternberg.

Carr — Synge. — In Vol. viii., pp. 327–8., I mentioned, from the MSS. in Trinity College, Dublin, that William Carr married *Elizabeth*, daughter of Edward Synge, Bishop of Cork. I find, by looking at Bishop Synge's will, that Mrs. Carr's name was *Anne*. Mr. Carr, I have since found, had another daughter besides Mrs. Cliffe; she was Mrs. Buckworth.

Referring to Mr. Paget's inquiry (Vol. viii., p. 423.), I send the following pedigree of Synge, extracted from Cotton's *Fasti:*

"One Millington, belonging to the choir at Bridgnorth, was called Singe or Synge, and assumed that surname; his son Thomas had a son George, an alderman of Bridgnorth, and bailiff of the town in 1564—he died in 1601; his son Richard, also an alderman and bailiff in 1598—died in 1631: he had two sons, the elder George, born 1594, became Bishop of Cloyne; and the younger Edward, Bishop of Cork, Cloyne, and Ross. Edward had two sons: the elder Nicholas, Bishop of Killaloe; and Edward, successively Bishop of Clonfert, Cloyne, Ferns, and Elphin."

In this account there are some errors, viz.: — Edward, Bishop of Cork's sons were, 1st, Samuel, Dean of Kildare; and 2nd, Edward, Archbishop of Tuam, whose sons were, Edward, Bishop of Cloyne, Ferns, &c., and Nicholas, Bishop of Killaloe. Bishops George and Edward had another brother, the father of Dr. Nicholas Synge, who was father of Edward. Both the latter are mentioned in the Bishop of Cork's will as "my nephew Dr. Nicholas Synge, and his son Edward."

Y. S. M.

Titles of the King's Sons. — In reference to your reply to Ignoramus (No. 261., "Notices to Correspondents"), will you allow me to remark, in addition to what you have said, that the dukedom of Cornwall is "always vested in the eldest son of the king, who becomes such the moment he is born." (Nicolas's *Synopsis of the Peerage*, lxxvii.) Most of us, I dare say, will recollect the announcement, in 1841, of the birth of the Duke of Cornwall, for he was so called until her Majesty had sufficiently recovered to sign the patent creating him Prince of Wales. Tee Bee.

The blind Lascar.—London is full of Lascars, or Asiatic seamen who have taken to the trade of begging. One of these fellows committed a gross outrage upon a lady, for which he received due punishment. In describing the man, the newspapers unfortunately did not distinguish sufficiently the two *Mahomeds*, and our blind friend with his little brown dog, known about the eastern suburbs, came in for a large share of the obloquy wholly due to his namesake; and to disabuse the minds of the public, and at the same time to reprove them, he is now going about with the following spirited protest prominently affixed to his person, satisfactorily showing that he is not t'other Mahomed:

"To the humane and generous public. This is to let you know that I am not the man you take me for; that man comes from Calcutta, and I come from Mascate, in Arabia. My name is Mahomed, Arab. I am very much surprise that you people that having a great knowledge and wont go by (it). I am lost in this case, for I have no friends nor home. He that giveth to the poor lendeth to the Lord. Please to pitty the poor blind."

J. O.

Parochial Registers.—Will you give a nook in your columns for the following cutting from *The Tablet* of February 24?

"Mgr. Parisis, Bishop of Arras, Boulogne, and S. Omer, has requested (in a supplement to the Ritual) that all curates shall write an account of the facts and events which take place in their parishes worthy of being recorded, and to send them to the register of the parish. This custom, which was formerly practised, is very useful and should be restored. It existed in ancient times in all the parishes in the diocese of Cambrai, and history has been greatly benefited by it. We are told of a curate whose parish register has been most useful in clearing up several passages in the history of the country. Cardinal Giraud, the last Archbishop of Cambrai, required of all his clergy, that they should make researches about the foundation of history and vicissitudes of their churches, for historical as well as archæological purposes."

It would be well if this ancient custom, by no means confined to the diocese of Cambrai, or indeed to the French kingdom, were again to become common. K. P. D. E.

The Oxford Educational System.—The nature and advantages of the Oxford System of Education were perhaps never better, if so well and compendiously expressed, as in the following extract from a Lecture "On the Digestion of Knowledge," by the Rev. Charles Marriott, of Oriel College, delivered at St. Martin's Hall, Long Acre, London.

"It is principally a system of exercise for the mental faculties, but it is also a study of the elementary portions of the science of man. We study the sacred history, which is the spiritual history of mankind; the history of Rome, which gives us the fundamental positions of human law and human society; and the history of Greece, which gives us the early development of man's intellect and philosophical observation. We study all these with cotemporary literature enough to open to us the very life of the men of whom we read, and who were forming prospectively the elements of the society in which we now live, and of the technical language in which we think. We study also philosophy much more freely in the works of the ancients, whom we do not fear to criticise, than we could do in the lectures of some modern professor who held the rod of systematised intellect over us, if not that of actual power and castigation. We study language with the advantage of the finest models, and with the most elaborate criticism, to aid and test our own researches. We study mathematics and physics well when we study them at all, and I trust I may venture to say we are advancing in those studies, and in the provision * of means and appliances for them."

J. M.

An Independent Editor.—

"We do not belong to our patrons,
Our paper is wholly our own,
Whoever may like it, may take it,
Who don't, can just let it alone."

American Paper.

W. W.

Malta.

Moore's Wife.—Miss Dyke, the sister of the poet's "Bessy," married a Mr. Duff; and, with her husband, was for many years connected with the American stage. Many recollections of this lady, some of which are intimately connected with her early life, and thus refer to Mrs. Moore, may be found in two late American works: Wood's *Personal Recollections of the Stage* (Phil., 1854), and Clapp's *History of the Boston Stage* (1853).

SERVIENS.

Charles II.'s Wig.—You have noticed (Vol. xi., p. 164.) the cap which King Charles II. took from his head and placed upon that of Captain Richard Haddock, after the latter's return from the battle of Solebay.

When I was a young man, and frequented the Bodleian Library, I well remember that in one of the schools of Oxford, entered from a staircase of the Bodleian, King Charles II.'s wig was preserved, placed on a bust of him. It was made of horse-hair. I hope the University have taken the same care of the wig, which Captain Haddock's family have taken of the cap. H. E.

A Sign.—The following appeared five or six years ago upon the house of a coloured man in this city:

"PETER BROWN, Porter and Waiter.—N.B. Attends to Funerals, Dinner Parties, and other Practical Occasions."

M. E.

Philadelphia.

* This refers, I suppose, to the New Museum of Natural Science, now about to be erected, after a delay of many years, which has been at length overcome by the unwearied efforts of many friends and benefactors of science, among whom the names of the Rev. F. W. Hope, late president of the Entomological Society, and Dr. H. W. Acland, stand pre-eminent.

Queries.

HERALDRY — DANCETTÉE LINES.

Edmonson, in his *Heraldry*, gives it as his opinion that the partition line, known as *dancettée*, cannot be traced to an earlier date than 1720. This statement at least has been given in the very valuable *Glossary of Heraldry*, published by Parker (who is the author or compiler?*); and I have taken some pains to examine into the matter, although I have not referred to very many books. I have considerable hesitation in advancing a proposition contrary to the opinion of such an able writer as Edmonson; but I cannot but think he has by some means been led into a grave error on the subject. I feel bound to say, that I have not been able to find this statement in Edmonson. In Burke's *Peerage and Baronetage*, I find the following families bearing *dancettée* lines in their coat of arms, viz. Stonor, Lord Camoys; West, Earl De la Warr; Forester, Lord Forester; Hill, Lord Sandys (for Sandys); Holroyd, Earl of Sheffield; Rous, Earl of Stradbroke; Grimston, Earl of Verulam (for Luckyn); and the following baronets, viz. Chaytor, Rivers, Sandys, Smyth, Vavasour, and Williams; and also amongst the foreign titles, Baron Dimsdale. Of the great antiquity of some of these families, there can be no question; and although the arms of the great family of Butler are, in modern times, represented with the chief *indented*, I have no doubt it was more properly *dancettée*: for I find, in Ashmole's *History of the Order of the Garter*, the arms as copied from the original representations were clearly—Or, a chief *dancettée* azure. See the arms of James Butler, Earl of Wiltshire, No. 176., from the foundation of the Order by King Edward III.; Sir Thomas Bullen, Earl of Wiltshire, No. 280.; Thomas Butler, Earl of Ormond, No. 369.; and Thomas Butler, Earl of Ossory, No. 476. See also, in the same work, Sir William Fitzwaren, No. 47., and Sir Fulk Fitzwaren, No. 51.; and also Sir Thomas West, Lord De la Warr, No. 323. Besides these I find, on reference to Nichols' *Hist. of Leicestershire*, amongst the arms of knights who served in the wars of King Edward I., are those of Sir Robert Nevyle: "Gules, a fess indented (*dancettée*) argent, within a bordure indented or." And of Sir Philip Nevyle and Sir Richard de Nevyle: "Gules, a fess indented (*dancettée*) argent, a label azure." And of the next one, which I think must put the matter beyond all doubt, Sir Roger le Brea: "Gules, bezantée; a chevron *dancettée* or;" or, copied *verbatim et literatim*, "De goulez, bessanté ung dancé de or." Mr. Nichols gives these and other arms from the original book in possession of Sir William le Neve, Clarencieux. The arms of the Nevyles, though called indented, are clearly *dancettée* in the drawing; and the distinction is made more apparent by the bordure being indented. If Mr. King, the York Herald, or some other equally competent authority, would confirm or controvert my position, I shall feel greatly obliged. Y. S. M.

[* By Henry Gough.]

Minor Queries.

Names of illegitimate Children. — In Lysons' *Cumberland* is an entry from a parish register of an illegitimate son with his father's name, not his mother's, as we now enter them. Was that the general custom in 1643? And when did the change take place, and why? G. O. L.

Sir Martin Westcombe. — Can any of your correspondents give me any information respecting Sir Martin Westcombe, who was British Consul at Cadiz in the seventeenth century? What was the name of his family seat in England? Seleucus.

Latin Vocabulary. — Forty years ago, a small volume was used in some schools containing woodcuts described in Latin and English. I only remember that one woodcut was a landscape, and that the description began: "*In terra*, in the earth; *sunt*, are; *alti montes*, lofty mountains," &c. What was the name of this book? M.

Corderius. — Requested, some account of the *Corderii Colloquia*; and, in particular, are there more dialogues than were printed in the small school-book once current? M.

Robert Orme. — Capt. Orme, of the Coldstream Guards, was married to Hon. Audrey, only daughter of Charles, third Viscount Townshend. Her mother was the celebrated Lady Townshend; one brother was the no less famous Charles Townshend; and another was George, the first Marquis. Capt. Orme seems to have resided in Hertford, and to have died in February, 1781. Can any particulars relative to himself, his family, or his posterity, be afforded? My address can be furnished by the Editor to any one desiring to communicate with me. Serviens.

Minute Engraving on Glass. — About two years since, I saw in Portland Maine and Boston Mess (U. S. A.), on exhibition, a specimen of fine engraving which I imagine has never been excelled. Do any of your readers remember to have seen anything to equal it? It was the following inscription written on glass in a small round space, the six hundred and twenty-fifth part of an inch, viz.:

"Lowell & Senter, Watchmakers, 64. Exchange Street, Portland. Written by Froment, at Paris, 1852."

Seventy-five letters and figures! It is equal to

46,875 letters in the circle of an inch in diameter. The most powerful magnifying glass reveals only a few apparent scratches; but with a microscope of great power, the inscription, which is beautifully engraved, can be plainly read. The body of an ordinary pin, placed between the inscription and microscope, completely covered the inscription; the circle in which it is inscribed being smaller than the head of a common pin.

Can you inform me the manner in which such fine writing is executed? B.

"*Medico Mastix.*"—Who was the author of *Medico Mastix; or, Physic-craft Detected.* A Satirico-didactic Poem: London, 1774?

CUTHBERT BEDE, B.A.

"*Gazza Ladra:*" "*The Thieving Magpie.*"—The last version of this story I have come across, I send you "a note of." Not long ago the *curé* of one of the most important parishes of Paris wished to suppress the mass which on week-days was celebrated in his church at one o'clock. Thereupon he received remonstrances from several of his parishioners, who told him that the suppression was impossible, because the said mass was an expiatory mass. It had been founded, as they pretended, for the repose of the soul of a servant girl from St. Palais, who had been hanged at one o'clock, as convicted of having committed several thefts of which a magpie had been guilty. The *curé*, in his difficulty, went and searched the archives of his church, in which he did not find a single trace of the fact alleged. He applied to several persons who had perused the *Causes Célèbres.* He perused, with as little success, the works of Voltaire, and divers treatises of natural history, which repeated one after the other that the magpie is naturally thievish and secretive; but not a word did he find about the poor servant girl from St. Palais. All this permits one to suppose, as far as the *curé* is concerned, that the story emanated primarily from a story-teller. I began with a Note, I end with a Query. When was the story of the "Thieving Magpie" first put into circulation? K. Q.

Impressions of Wax Seals.—Is there any composition adapted for taking copies of wax impressions of seals? Every schoolboy knows of bread seals, but the wax impressions from them have no polish. Gutta percha takes an impression, but will not give one to melted wax; it cannot bear the heat. The electrotype is not applicable to deeds and documents to which you have only access for a few minutes. Gum will not get hard quick enough either. I have thought of putty, but I fear it would crack or warp, and I do not know if it would give a perfect impression.

Y. S. M.

Average annual Temperature.—Professor Sedgwick stated in a lecture, that the temperature of these islands was owing to that of the water that surrounds them. This notion is of some antiquity: it is to be found in the Octavius of Minucius Felix, who took it I believe from Cicero; and the latter, probably, from some earlier authority. How can it be made to square with the extreme variations of temperature in this country, at different seasons and in different years? Does the water of the ocean undergo any great changes of temperature? The professor, if my memory does not deceive me, farther said, that were the waters of the gulf-stream, which flow round these islands, turned off by any means through the Isthmus of Panama into the North Pacific Ocean, England would become uninhabitable, save by walrusses and seals. It will be seen that it lies between the same degrees of latitude as the south part of Labrador, and farther north than Canada, which has much severer winters. Where, if anywhere, is this latter theory discussed? Is there a small and inexpensive map published, containing the isothermal lines, or lines of equal temperature? Is it probable that the temperature of different parts of this country varies from local causes?

F. J. L., B.A.

Bedford.

Nautical Queries.—1. Why is a ship-rigged vessel, mounting guns on a single deck, commonly called a "sloop of war;" and when was the name first used?

2. Whence originated the term "sloop," as applied to a vessel having one mast?

3. Whence originated the term "Davy's locker," as the ocean is called when named as the grave of seamen?

4. How came the swallow-tailed "broad pennant" to be the flag of a commodore, and the square flag that of an admiral of a squadron?

5. How did the name of "yacht," as applied to pleasure boats, originate?

6. Whence originates the term "Jack;" used to designate the upper corner of an American or English ensign, viz. the Union Jack of England bearing the several crosses of the United Kingdom; and the Union Jack, the starry emblem of the United States? P. OF PORTLAND MAINE.

Sir Dawes Wymondsold, of Putney.—What became of the family seat and effects? T. F.

"*The Curious Book.*"—*The Curious Book*, 12mo., Edinburgh; printed by John Pellans for John Thompson, Edinburgh, and Baldwin, Cradock, & Joy, London, 1826. A collection of biographical notices, essays, &c., without either Preface or Introduction. The name of the author will oblige. R. H. B.

Bath.

Pearmonger. — What is the meaning of this word, which occurs in the proverb now under discussion in the columns of "N. & Q.," "Peart as a pearmonger?" H.

Erasmus, and Allusions to him. — Selections from the Colloquies of Desiderius Erasmus, with a Memoir of the Author, by R. J. Bruce, Boston, 1827, contains some obscurities which perhaps you can clear up.

The translation does not look new, and Jortin is closely followed in the Memoir, though the only notice taken of him is, "his life has been written by Bayle, Jortin, and others." Mr. Bruce differs from them, quoting writers by name only, never by page or chapter.

"Faba, in one of his sonnets, says:

> "Or degno è dell' alloro ed or del fuoco,
> Or distrugge la Fede, or la diffende,
> Falor sa tutto, e talor nulla o poco."—P. 14.

"Burton speaks of Erasmus as 'the purest writer in an impure age;' Horn calls him 'a sound divine, and a good practical Christian.'"—P. 15.

"Hyacinthe, after the manner of Rubens, paints Erasmus in heaven, with Faith at his head, Fame at his side, and Cupid at his feet."—P. 19.

These are among the few passages which I cannot trace to Jortin; probably they are taken from the "others."

I shall be obliged if any of your correspondents can tell me who Faba, Burton, and Horn are, or give the remainder of the sonnet. Hyacinthe is a French painter, but I do not know the allegorical picture above mentioned. F.

Royal Family of Sardinia. — Would somebody kindly inform me how Charles Albert, the late King of Sardinia, was related to his predecessor on the throne? Where did the family of Carignan branch off from the main stem? Is the present king a descendant of Henrietta, Duchess of Orleans, the daughter of Charles I. of England? E. H. A.

Homography. —

"Homography is the name of an art just discovered in France, by which it is said any typographical work, lithograph, or engraving may be reproduced instantaneously, cheaply, without damaging the original, and so exactly, that the most practised eye cannot tell the difference. The copies may be multiplied indefinitely."

Any information respecting this discovery, given through the columns of "N. & Q.," will be most acceptable. W. W.

Malta.

Baronetages of the United Kingdom. — Can any of your correspondents furnish me with the name of a Baronetage of the United Kingdom after the Union? I can find the genealogies of peers in Douglas's *Peerage of Scotland*, and in an *English Peerage* of the same date (by whom I do not at this moment remember), and those of private gentlemen in Douglas's *Baronage of Scotland*, and in Burke's *Landed Gentry*; but what I wish for the name of is a Baronetage published between the years 1816 and 1826. H. Fitzhugh.

Minor Queries with Answers.

The Great Charter, and that of the Forest, 9 Henry III.: Judge Blackstone's Remarks upon the Character and Authenticity of Dean Lyttelton's Copy. — In Clitherow's "Life of Sir William Blackstone," prefixed to the edition of his *Commentaries* in 1813 (4 vols. 12mo.), it is stated that Dr. Lyttelton, Dean of Exeter, and afterwards Bishop of Carlisle, possessed a curious Roll containing these Charters, which he showed to Judge Blackstone, the editor of the printed copy of them; but he, not deeming it to be original, did not adopt or use the various readings of that Roll. The Dean vindicated their authenticity in a paper read before the Society of Antiquaries in 1761, and Blackstone delivered an answer thereto, dated May 28, 1762, which was read before the Society, and contained much antiquarian criticism, but had never then (1781) been made public.

The MS. was some years since remaining in the library of the Society of Antiquaries, and I am informed was examined with a view to being published, but that it was discovered to be at that time in *print*, though my informant forgets *where*. The entry on the minutes of the Society, it seems, contains nearly a *verbatim* transcript; but can any of your readers inform me *where* the remarks of Blackstone upon the subject are to be found already in print? G.

[Both Dean Lyttelton's "Memoir concerning the authenticity of his Magna Carta," and Mr. Blackstone's "Memoir in Answer to the late Dean of Exeter, now Bishop of Carlisle, May 29, 1762," will be found in Gutch's *Collectanea Curiosa*, vol. ii. pp. 354. 357.]

William Wogan. — I have never seen any biographical notice of that excellent layman William Wogan, the pious and learned author of that admirable commentary upon the *Proper Lessons* which, with great humility, he has entitled an *Essay*, not wishing to intrude beyond his proper sphere as a layman, or set his book in competition with any work of a similar design from the pen of a professed theologian and divine which might afterwards be published. No such work, however, so far as I am aware, has yet appeared to supersede Mr. Wogan's *Essay*, which proves him to have been a man of extraordinary learning and research, abounding as it does in illustrations derived from classical, patristic, and oriental sources, as well as from the literature of his own country and writers of a more recent date. We gather from his own statements, that his work was the

result of sundry meditations during twenty years, that it was originally intended for his own use and the instruction of his family, and only prepared for the press after much pressing solicitation. He was evidently not a Nonjuror, as he frequently has a fling at the maintainers of hereditary right. He appears to have been in the constant habit of attending the daily service of the Church, and advocates a strict adherence to her rules. He was a believer in the doctrine of the Millennium, and seems also to have held peculiar views respecting the descent into hell.. The memory of such a man deserves to be had in honour; and though his own work is his best monument, one would willingly have some farther memorial of him. E. H. A.

[A Life of William Wogan, late of Ealing in Middlesex, by the Rev. James Gatliff, is prefixed to the third edition of *An Essay on the Proper Lessons*, 4 vols. 8vo., 1818. Wogan was a native of Penally in Pembrokeshire, born in 1678; in 1694, admitted a scholar at Westminster, and elected to Christ Church College, Cambridge, in 1700. Early in the eighteenth century he was tutor to the family of Sir Robert Southwell, and in 1710 became clerk to Sir Robert's son, then secretary to the Duke of Ormond. In 1712 he entered the army as lieutenant in the infantry, and in 1714 was appointed paymaster to the officers' widows on the Irish establishment. On Dec. 7, 1718, he married Catharine Stanhope, of the family of the Earls of Chesterfield, and subsequently settled at Ealing in Middlesex, where he died, Jan. 24, 1758, aged eighty years.]

Earl Harcourt, Lord Lieutenant of Ireland. — I find in Thom's *Dublin Directory*, 1855, in the list of Lord Lieutenants of Ireland, the following entry: "Reign of George III., date Nov. 30, 1772, Simon Harcourt, first Earl Harcourt," entered as Lord Lieutenant of Ireland. I am unable to find any mention of this title in Burke's *Peerage*, either as an existing or as an extinct title. Neither can I find the name of *Harcourt* in the list of surnames of peers, or the title among foreign nobles having British titles. Any information on this point will oblige A SUBSCRIBER.

[The statement in Thom is quite correct. See also Haydn's *Book of Dignities*, where we are told, "On leaving Ireland this nobleman retired to his seat, Nuneham, Oxfordshire, and was shortly after accidentally drowned in a well in his own park." In Sir H. Nicolas' excellent *Synopsis of the Peerage*, this nobleman is described as grandson and heir of Simon, first Viscount Harcourt, being son and heir of Simon Harcourt (ob. v. p.), eldest son of the last viscount. Created Viscount Nuneham of Nuneham Courtney, and Earl Harcourt of Stanton Harcourt, co. Oxford, Dec. 1, 1749; ob. 1777.]

Arminian and Calvinistic Controversy. — Could any of your readers furnish me with a complete list of works on the Arminian and Calvinistic controversy during the seventeenth century?

AN OXONIAN.

[We are inclined to think our correspondent will find what is required in Nichols's *Calvinism and Arminianism compared in their Principles and Tendency*, 8vo., 1824, especially in the Introduction.]

Colonial Coinage of George IV. — Can any correspondent inform me for which of our colonies is designed, and what is the denomination, of the small silver coins bearing the following device?

Obv. Royal arms and titles.

Rev. "XVI." On each side of a crowned anchor: "COLONIAE. BRITAN. MONETA. 1822."

E. S. TAYLOR.

[This is the sixteenth of the dollar for the Mauritius. See Ruding's *Coinage*, edit. 1840, vol. ii. pp. 129. 415.]

"*Who drives fat oxen*," *&c.*—The accompanying advertisement is from the Manchester *Weekly Advertiser* of March 10, 1855:

"'Who drives fat oxen should himself be fat.' Where is this quotation to be found? Address H. 31. at the printers'."

Perhaps some of the readers of "N. & Q." can reply to it? G. W. N.

[Dr. Johnson was present when a tragedy was read, in which there occurred this line, —

"Who rules o'er freemen should himself be free."

The company having admired it much, "I cannot agree with you," said Johnson; "it might as well be said, —

"Who drives fat oxen should himself be fat."

See Boswell's *Johnson*, 1784, chap. lxxx.]

M. A. C. L. — To many houses in Paris is affixed a white board, on which the letters "M. A. C. L." are painted in black paint. I have hitherto been unable to ascertain their meaning. Do they imply that the houses in question are insured, or are they equivalent to the letters "F. P.," which are to be seen on many houses in London? They are generally painted on a line with the windows of the drawing-room floor. None of the Parisian guide-books explain the meaning of the letters "M. A. C. L."

JUVERNA.

[The letters "M. A. C. L." are contractions for the words "Maison assurée contre l'incendie," signifying that the house to which they are affixed is insured against fire.]

Bayeux Tapestry. — Where can I find a good history, with drawings of the Bayeux tapestry? A list of books on the subject will oblige R. A.

[Our correspondent will find a carefully-compiled account of the Bayeux tapestry in the *Penny Cyclopædia*, containing refcrences to most of the works that treat upon that singular monument. The plates of it have been published by the Society of Antiquaries in the *Vetusta Monumenta*, vol. iv.; and Dibdin, in his *Bibliographical Tour*, vol. i. p. 377., has an engraved view of it. Miss Strickland, in her *Queens of England*, vol. i., has also devoted several pages to a notice of it; and it forms the subject of one of the most learned papers by MR. BOLTON CORNEY in his *Curiosities of Literature Illustrated*.]

Replies.

DRAMATIC ATTACK ON POPE AND CARDINALS.

(Vol. xi., p. 12.)

J. M. B. asks for some information relative to Card. Farnese's statement, that at Edward VI.'s coronation plays were performed in vituperation of the pope and cardinals. He refers to a note at p. 113. of my *Memoirs of the Council of Trent.* At the time I had no knowledge of any historical fact bearing upon the subject; but very lately I have found one, which appears to me to favour the cardinal's assertion with high probability. It occurs in the volume issued by the Parker Society, containing the *Correspondence of Archbishop Parker.* In pp. 20–29. will be found a series of letters between Gardiner, Bishop of Winchester, and Dr. Matthew Parker, at the time Vice-Chancellor of the University of Cambridge. The date therefore, which is the early part of 1545, as well as the other circumstances, sufficiently prove that the occurrence, which will appear, is *not the same* as is asserted to have taken place at the coronation of Edward VI.; for it plainly *belongs to the reign of Henry VIII.* It appears, by Gardiner's initiative letter of the correspondence referred to, that at Christ's College, Cambridge, the *youths* belonging to the college had played a tragedy called *Pammachius*, which he characterised as very *pestiferous*, and concerning which he calls for an account from the Vice-Chancellor. This was given; and it appears that the tragedy contained passages vituperative enough of Rome, although some of the lines were omitted on that account. It certainly does appear a fair inference, that if in the reign of Henry, who was tenacious enough of what remained to him of his papal faith, such an offence could be committed, it would be no strange thing if it should be substantially repeated by his son. It would perhaps be some drawback to the probability that any apparent indiscretion should occur at the coronation of a young prince, which took place the next day to the funeral of his father. Still, from the peculiarities of the age, such things might happen. A good deal depends upon the real character of the tragedy.

It appears, particularly from Bayle, and more minutely as to bibliography from Brunet, that the tragedy of *Pammachius* was a production of the fertile pen of Thomas Naogeorgus (he is best known by his latinised name), and was published at Viteberg, 1538, in 8vo. Another edition followed the next year at Augsburg. The work is so scarce that, unless it has been obtained very lately, it has not found a place in the British Museum,* the Bodleian Library, or the Advocates' in Edinburgh. All that is known without inspection of the book is to be inferred from its being dedicated to Archbishop Cranmer, and from the first four lines of the Prologue which appear in Bayle, where we are told that Pammachius was a *Roman bishop*, who became weary (*tædium cepit*) of evangelic doctrine. It may readily be supposed by any one acquainted with the less rare effusions of the Bavarian's muse, that on such a subject his words would not always be *the honey of language.*

J. M.

Sutton Coldfield.

[* It will be found in the new MS. Catalogue of the British Museum, under the author's German name, KIRCHMEYER, Thomas.]

"OLD DOMINION."

(Vol. x., p. 235.)

The popular story, that Virginia acknowledged Charles II. before his restoration in England, is, I believe, without foundation. Nor did she invite him to rule over her. Clarendon says (Oxford, 1826, vi. 610. b. xiii.), "the king was *almost* invited," &c. Equally erroneous is the rest of the narrative, that Berkeley was brought from his retirement and, "by a kind of obliging violence, made governor on condition of his proclaiming Charles," and that "the king, in compliment to that colony, wore at his coronation a robe of the silk that was sent from thence." I send some extracts from my MS. notes concerning the early history of this country. They may, perhaps, help your correspondents to get at the truth.

1649, January 30. King beheaded.

1649, October. Assembly met at Jamestown. Act passed expressing veneration for king's memory, declaring it treasonable to dispute his son's right to the crown, or to maintain that the government derived from the crown was extinct.

1650. Act of parliament (Long), after declaring that Virginians had traitorously usurped a power of government, declared them to be therefore notorious robbers and traitors. Sir George Ayscue sent * with large army and fleet to subdue them.

1651, September 26. Council of State; Bradshaw being president, appointed Captain Robert Dennis, Mr. Richard Bennett, Mr. Thos. Steg † (Stagg), and Captain William Clairborne (the three last-mentioned being planters), commissioners for the reducement of Virginia. They sailed in the "Guinea" frigate.

1652, March. Dennis arrived at Jamestown, demanded surrender; Berkeley (Governor by authority of Assembly and Council, also, it is said, acting under warrant of Charles II., dated June, 1650, at Breda) hired some Dutch smugglers

* Not by Cromwell, as generally said.

† I should be obliged for information as to this Thomas (Steg) Stagg. Was he the same Thomas, whose daughter Mary was married to Robert Willys of Cambridgeshire? Or was he a brother of that Mary?

then in the river, and prepared for resistance. Some goods belonging to two members of the Council were on board of the frigate; these Dennis threatened to confiscate. Dissensions in Council followed; besides which, the people generally, in the strongest manner, deprecated a war.

1652, March 12. Agreement signed. Colony to be subject to Commonwealth, but to enjoy all "freedomes and privileges as freeborne people in England; to be governed by its Assembly as heretofore; to have her antient bounds and lymitts; free trade as the people of England do enjoy; be free from all taxes, customes, and impositions whatsoever; with other privileges, such as the limited use of the Prayer-Book," &c. The treaty was referred by Long Parliament to the Navy Committee, which

1652, Dec. 31, reported as to the disputed boundary between Maryland and Virginia. No farther action was had in parliament, it being dissolved in July following.

1652, April. Berkeley having retired to his mansion, where he entertained his cavalier friends without molestation, Bennett and Clairborne, and the Virginia burgesses, organised a government, a governor, secretary, and council, who were to have such powers and authority as the General Assembly should grant. Bennett was elected governor.

1655, March 30. Edward Digges elected governor.

1658, March 13. Samuel Matthews elected governor.

1659, January. Ex-Governor Bennett, ex-Governor Digges, and Governor Matthews, sent to London to attend to interests of Virginia.

1659, March. Letter received from Henry Lawrence, President of English Council, dated Sept. 3, 1658, announcing Cromwell's death.

1660, January. Governor Matthews died, no one elected.

1660, March 13. The Assembly declared that there was now no generally confessed power in England, and that the government of Virginia rested in its Assembly. Berkeley appointed governor, but all writs to issue in the name of the Assembly. Assembly not to be dissolved.

1660, March 19. Berkeley accepted appointment. In his speech pledged himself to lay down his commission, and live submissively obedient to any power God should set over him.

1660, March 21. Council assented to Berkeley's appointment; most probably through influence of ex-Governor Bennett and Colonel Edward Hill.

1660, July 31. Charles sent warrant to Berkeley dated at Westminster.

1660, October 11. First mention of the king in the Virginia legislation.

1661, March 23. Assembly met. General act passed to settle the laws in which many alterations had been made, caused by the late unhappy distractions.

The foregoing dates (new style) and statements will, I think, be found correct by carefully collating the following authorities:

Acts of Assembly now in force. Williamsburg, 1733.
Oldmixon. British Empire in America. London, 1708, vol. i. p. 240., &c.
Beverley. London, MDCCV. Bk. i. p. 53., &c.
Clarendon. Oxford, 1826. Vol. vi. p. 610., &c. (bk. xiii.)
Bancroft's U. S. Boston, vol. i. p. 223.
Charles Campbell's History of Virginia. Richmond, 1847, p. 64. &c.
Burk's Hist. Virginia. Petersburg, 1804, vol. ii. p. 78. &c.
Hawkes' Ecclesiastical History, Protestant Episcopal in Virginia. New York, 1836, p. 58. &c.
Chalmers' Political Annals. London, 1780, p. 220. &c.
Howison. Hist. Virginia. Richmond and London, 1848, vol. i. p. 292. &c.

I might add others; I say "by collating," because it will be seen that Mr. Bancroft, in a note, reasons himself into a disbelief in the "Dutch ships." Howison's criticism on Bancroft's narrative is very just. Burk cites *Ancient Records* for the statement. Besides which, see the ninth article of the treaty. THOS. BALCH.

Philadelphia.

"CARRONADE."

(Vol. ix., p. 246.)

C. D. LAMONT's Query is answered in part by the following, which I find in my note-book.

In 1779 a piece of carriage ordnance, the invention of General Robert Mellville, was cast for the first time at the iron works of the Carron Company, on the banks of the river Carron in Scotland. Though shorter than the navy 4-pounder, and lighter than the navy 12-pounder, this gun equalled in its cylinder the 8-inch howitzer. Its destructive effects, when tried against timber, induced its inventor to give it the name of *smasher*. As the smasher was chiefly intended for a ship gun, the company early applied to have it introduced into the English navy, but were for a time unsuccessful. Supposing its size and weight might operate against its general employment at sea, the proprietors of the foundry ordered pieces cast corresponding in calibre with the 24, 18, and 12-pounders in use. These new pieces were readily sold to captains and others fitting out private armed ships to cruise against America, and were introduced about the same time on board a few of the frigates and smaller vessels of the Royal Navy. The new gun now took the name of *Carronade*, and its several varieties became distinguished like those of the old gun by the weight of their respective shot.

Carronades are believed to have been first used with effect in the battle between Lord Rodney and the Comte De Grasse, April 12, 1782. According to the British official Navy List of Jan. 9, 1781, there were then 429 ships in the navy that mounted carronades; among which were eight of 32-pounders, the first of that calibre employed. The complete list of this class of gun then in the service was eight of 32-pounders, four of 24-pounders, 306 of 18-pounders, and 286 of 12-pounders; total, 604. For some time their adoption was confined to the English navy. Nor did they make their way into the U. S. marine until the commencement of the present century, or very close of the last. The U. S. frigate Constellation, 36, *after* her action with the French frigate "Insurgent," and previous to her action with "La Vengeance," had ten 24-pounder carronades on her quarter-deck, which are believed to be the first guns of this description introduced into the U. S. navy. The action with La Vengeance occurred Feb. 1, 1800. Latterly they have been in the U. S. navy supplanted by a light gun heavy at the breech, but of longer bore and mounted on wheel instead of slide carriages. The introduction of Paixhan or shell guns has also contributed to put them aside.

GEO. HENRY PREBLE, Lieut. U. S. N.

SULTAN CRIM GHERY.

(Vol. xi., p. 173.)

In consequence of the various Queries relative to this person, perhaps the information I can communicate may not be valueless. When at school, I remember frequently meeting him in his walk to Milbank Canaan, which was in the immediate vicinity of my residence. This was many years previous to 1820. The account given of him by persons professing to have a knowledge, was that he had been obliged to fly from his own district of country in the Caucasus in consequence of his religion; that his relations wished to put him to death; that he had with difficulty escaped; and that he was educating in Edinburgh at the expense of the Emperor of Russia, with the view of returning to his own barbarous regions as a Christian missionary. What degree of truth may have been in this legend I know not.

The Sultan was much patronised in modern Athens, especially by the female portion of the community, and was generally popular amongst them, until his marriage with a young lady of the name of Neilson, the daughter of a gentleman of that name, who having made money either in the East or West Indies, had purchased a villa at Canaan, about two miles from Edinburgh, where he resided with his wife and family. Mrs. Neilson, his mother-in-law, was alive in 1826, as her name occurs in the *Directory* of that year, as living at "Milbank Canaan." This marriage contributed very much to cool down the ardour of his fair admirers; and there was a scandal as to his having jilted some young lady or other,—probably a fiction, as he nevertheless continued to be received in good society. A friend of mine met him and the late Earl of Buchan at a breakfast given by a member of the faculty of Advocates, the prince and the earl being the lions of the party. He was a sallow-looking man of middle size. His wife was hardly ever known by any other appellation than that of *Sultana*. They had a family. He took her, I rather think, but cannot be positive, to his own country. [J. M.

VALUE OF MONEY IN 1653.

(Vol. xi., p. 105.)

The market price of wheat in 1653, says Bishop Fleetwood in his *Chronicon Preciosum*, was 1*l.* 15*s.* 6*d.*, or, in money of the present time, 1*l.* 17*s.* 9*d.* per quarter of nine gallons to the bushel; having fallen successively from 2*l.* 9*s.* 6*d.* in 1652, 3*l.* 13*s.* 4*d.* in 1651, 3*l* 16*s.* 8*d.* in 1650, 4*l.* in 1649, 4*l.* 5*s.* in 1648, 3*l.* 13*s.* 8*d.* in 1647, and 2*l.* 8*s.* in 1646. After this it still declined for a few years, falling in 1655 so low as 1*l.* 3*s.* 4*d.*; but its average for the last four years of the Protectorate exceeded 2*l.* 5*s.*, or in our money about 6½ per cent. more, being the amount of the seignorage reimposed on the coinage of silver by the 56 Geo. III.* This varies slightly from the prices quoted in the audit books of Eton College; the average of the Windsor markets for the same period of ten years, from 1646 to 1655 (reduced to the Winchester bushel of eight gallons), being

* The mint price of silver prior to 1816 was 5*s.* 2*d.* per ounce. In 1600 (43 Elizabeth) the pound weight of silver of 11 oz. 2 dwts. fineness (the present standard) was first coined into 62*s.*; this continued until 1816 (56 Geo. III.), when the pound of the same weight and fineness was coined into 66*s.*, which still obtains. From this it will be found that thirty-one of the old shillings are equivalent to thirty-three of the new ones, giving a seignorage of $6\frac{14}{31}$ per cent. on the latter. In the year 1527 the Troy pound was substituted for the Saxon or Tower pound, previously in use at the Mint. The Tower pound contained only 11 oz. 5 dwts. Troy; so that from the Conquest to 28 Edward I., 20*s.* in tale were exactly a pound in weight.

Of the gold coinage it may be observed, that in 1626 (2 Charles I.) the pound weight of gold of 22 carats fineness (the present standard) was coined into 41*l.* (on which the seignorage was 1*l.* 1*s.* 5*d.*), equal to the mint standard price of 39*l.* 18*s.* 7*d.*; this continued until 1666, when the same weight and fineness was coined into 44*l.* 10*s.*, and the seignorage given up; in 1717 (3 Geo. I.) into 46*l.* 14*s.* 6*d.*, the present rate.

2*l.* 11*s.* 7¾*d.*; and for the following decade, from 1656 to 1665, 2*l.* 10*s.* 5¾*d.**

The Eton account of prices commenced in 1595, but the accuracy of the returns for the first few years cannot be implicitly relied on.

From about 1570 to 1640, says Adam Smith, during a period of seventy years, silver sunk considerably in its real value, and corn rose in its nominal price; so that instead of being sold for about two ounces of silver (Tower weight), equal to about 10*s.* of our present money, the quarter came to be sold for six and eight ounces, or about 30*s.* or 40*s.* of our present money; the diminished value of the metal being solely attributable to the discovery of the American mines. A material variation was at the same time effected in the relative values of gold and silver. Before this period the value of fine gold to fine silver was regulated in the different mints of Europe between the proportions of 1 to 10 and 1 to 12, *i. e.* an ounce of fine gold was held to be worth from ten to twelve ounces of silver. About the middle of the century (the seventeenth) it came to be regulated between the proportions of 1 to 14 and 1 to 15. Gold thus rose in its nominal value; both metals sunk in their real value, or the quantity of labour which they could purchase, but silver more so than gold. Between 1630 and 1640, or about 1636, the effect of the discovery of the mines of America in reducing the value of silver, and consequently enhancing general prices (more correctly the *first* enhancement of prices), seems to have been completed.

These discoveries he estimates reduced the value of gold and silver in Europe to about a third of what it had been before.

The following extract from a table exhibiting the progress in the depreciation of money from the Norman Conquest to the end of the eighteenth century (originally constructed for Sir George Shuckburgh Evelyn's *Memoir of a Standard for Weight and Measure*), is from that excellent work, Ruding's *Annals of the Coinage*.

In 1050 the price of wheat per bushel was 2¼*d.*, and the cost of an ox 7*s.* 6*d.*; in 1150 wheat was 4½*d.* per bushel, and an ox only 4*s.* 8¼*d.*; husbandry labour at the same time was 2*d.* per day. In 1250 wheat was 1*s.* 7¾*d.*, and an ox 1*l.* 0*s.* 7*d.*

	s. d.		*£ s. d.*		*s. d.*	
In 1350 wheat	1 10½	; an ox	1 4 6	; labour	0 3	per day
1450 do.	1 5	; do.	1 15 8	; do.	0 3¾	do.
1550 do.	1 10½	; do.	1 16 7	; do.	0 4	do.
1600 do.	4 0¼	; do.	- -	; do.	0 6	do.
1675 do.	4 6	; do.	3 6 0	; do.	0 7½	do.
1760 do.	3 9¾	; do.	8 10 0	; do.	0 11	do.
1795 do.	7 10	; do.	16 8 0	; do.	1 5½	do.

The depreciation of money consequently, compared with the price of wheat (taking it in 1050 at 10), would be represented in 1350 by 100, in 1550 by the same, in 1675 by 246, in 1760 by 203, and in 1795 by 426.

According to Child, in his *Discourse on Trade*, the price of land in England in 1621 was no more than twelve years' purchase. Sir Charles Davenant states in 1666 it had risen to fourteen to sixteen years' purchase. I subjoin a list of prices borrowed from the accounts of the purveyors of Prince Henry's household, for the early part of the seventeenth century, in which your correspondent may possibly be interested. In 1610 the price of beef was about 3¾*d.*, and mutton about 3¾*d.* the pound. The prices of many articles of provision in London were fixed by a royal proclamation in 1633, the object being apparently to bring them back to their usual rates, which had been considerably advanced by a scarcity the preceding year; that of a cock pheasant was 6*s.*, a turkey cock 4*s.*, ditto hen 3*s.*, a duck 8*d.*, the best fat goose in the market 2*s.*, a fat capon 2*s.* 4*d.*, a pullet 1*s.* 6*d.*, a hen 1*s.*, a chicken 5*d.*, a rabbit 7*d.* or 8*d.*, three eggs for a penny, a pound of salt butter 4½*d.*, fresh ditto 5*d.* or 6*d.*

Some articles of food that are now comparatively common or plentiful, were still rare and consequently dear in England in the early part of the seventeenth century. Coffee appears to have been introduced a few years before the Restoration, but there is no evidence that tea was at this time known; sugar, too, was as yet imported in small quantities, and bore a high price. In 1619 the price of two cauliflowers was 3*s.*; and among the articles provided a few years previously for the household of James' queen, are a few potatoes charged at 2*s.* a pound.

For farther information on the subject, G. N. would do well to consult the following works: Fleetwood's *Chronicon Preciosum*; Steuart's *Political Economy*; *Collection of Ordinances and Regulations of Royal Households in divers Reigns*; *Archæologia*, vol. xi.; Dr. Henry's *History*; Ruding's *Annals*; Malthus' *Political Economy*; James' *Essays*; and Humboldt's *Essai sur la Nouvelle Espagne*.

W. COLES.

SURNAMES ENDING IN "-HOUSE."

(Vol. xi., p. 187.)

There is no doubt that these surnames generally, though perhaps not invariably, were derived from places so called.

Great light is thrown upon the origin of surnames by very ancient deeds. In the first centuries after the Conquest it is plain that many persons had no surname at all; but in order to identify them, they were called or described by the manor, parish, or place in which they lived, by the office they held, by the trade or occupation

* The Winchester bushel of eight gallons was introduced in 1792, under a provision of the act of 31 Geo. III.

they followed, by some personal peculiarity, or the like.

From many ancient deeds which I have examined, I am inclined to classify the derivation of surnames as follows:

1. From manors or parishes. We constantly find such descriptions as Robertus Dominus de Stanton, Gulielmus de Belton; from which, in process of time, would come the surnames of Stanton and Belton. Hence it is that when two sons of the same father became possessed of different manors, and took their descriptions from them, they became the ancestors of two families bearing different surnames derived from such manors. See an instance given by Mr. Ellacombe, Vol. xi., p. 194.

2. From the place at which the person lived: as, Robertus de Bosco, Robert of the Wood; Willielmus super Montem, William on the Mount; Henricus ad caput Venellæ, Henry at the top of the Lane; Andreas ad Fraxinum, Andrew at the Ash. Hence would come the surnames Wood, Mount, Lane, and Ash. In this class also would come words ending in "house." There are three places called Woodhouse in Leicestershire (Potter's *Charnwood*), one in Staffordshire, and one in Derbyshire, and a Stonehouse in Gloucestershire. In truth, the houses were named from their own peculiarities, and afterwards their inhabitants were named from the houses so called.

3. From offices: as, Constable, Marshal, Chaplain, Clerk, Hayward. In a deed I have without date, and therefore probably before 1300, I find mention of Galfridus le Sower Mañ (manerii) in Boltone. May I ask what office this was? I have met with Robertus le Sawere in a deed cited in Potter's *Charnwood*, p. 177. This, I presume, means the Sawyer, and, if so, falls within my next head.

4. From trades, occupations, &c.: as, le pistor, the Baker; le molendinarius, the Miller; Gilbertus le Tailloure, Gilbert the Tailor.

5. From peculiarities of person: as, Long, Short, Crouchback.

6. From peculiarities in dress, arms, &c.: as Curthose, Shorthose, Fortescue (from *forte scutum*), Strongbow.

7. From the parent: as, Robertus filius Alani, Robert Fitzallan, according to the Norman French. This description is so common, that it is plain it was applied to legitimate as well as illegitimate children.

8. From some appellation by which the person had become distinguished: as, Thomas dictus le Graunge. Here would come our nicknames, of which the mining districts in Staffordshire and Shropshire are so fruitful that they may well be called the *officina nominum*; indeed, I rather think there are hardly any persons employed in them that have not a nickname by which they are at least as well known as by their real name.

I have no doubt there are other sources from which surnames have been derived, as well as these; but such do not occur to me at present.

Chas. S. Greaves.

PHOTOGRAPHIC CORRESPONDENCE.

Hardwick's "Manual of Photographic Chemistry."—It is with great satisfaction that we find that the want which has so long been experienced, more especially by amateur photographers, of a volume which should put them in possession of such a knowledge of chemistry as would show them on the one hand how to work with success, and on the other to what causes their failures are to be attributed, has been produced by a gentleman so competent to the task as Mr. Hardwick has shown himself to be. His *Manual of Photographic Chemistry, including the Practice of the Collodion Process*, will, we have no doubt, fully accomplish one of the objects for which it was undertaken, namely, that of enabling beginners, by its preliminary study, "to remove those numerous causes of failure which have hitherto perplexed them." The whole work will well repay the intending photographer for the time spent in its perusal; while those who have already made some progress in the art, may surely look for a still greater advance by attention to Mr. Hardwick's clear, yet thoroughly scientific, directions. The section which treats "of the fogging of collodion plates," and those which are devoted to the "classification of imperfections in collodion photography, with directions for their removal," are those which will probably be looked to with most interest; while the chapters upon photographic printing, which contain much original matter, and more explicit directions for the practical carrying out of the process than have yet appeared in print, will be those most looked to, by all who, having secured good plates, are desirous of multiplying good impressions of them.

Dr. Diamond's Iodizing Formula: Mr. Merritt's Camera.—I beg to thank you sincerely for the trouble you took to obtain for me the formula of Dr. Diamond, of which I intend immediately to avail myself, as it is what I have long desired to possess. May I request that, at your convenience, you will express to Dr. Diamond for me, how greatly I feel obliged to him for his reply to the Query kindly communicated by yourself to that gentleman. I ask this, having no means of acquainting him of it but through you.

Mr. Lyte having, in "N. & Q.," Vol. xi., p. 191., described a camera almost identical with one patented by my son, Aug. 1, 1854, will you allow me, by a very brief description of that, to show him that he has been anticipated? The camera consists of the body, a focussing-glass, dark chamber, and a receptacle. In the dark chamber are placed as many prepared plates or papers as required: under the first of these is an opening, in which is a movable slide; and immediately under this is brought the first compartment of the receptacle, which moves in grooves at the under part of the camera. The first picture having been taken, the slide is drawn backwards, when the plate drops into the receptacle: after which the slide is replaced, another plate brought to the focus point by a screw at the back, when proceed as before.

T. L. Merritt.

Replies to Minor Queries.

"*What shadows we are*," *&c.* (Vol. xi., p. 187.). — The Wiltshire physician referred to by R. H. B. was probably familiar with Burke's address on declining the election at Bristol, Sept. 9, 1780. Bisset has strangely confounded Burke's two Bristol speeches, actually superseding the very celebrated one delivered *previous* to the election (which occupies seventy pages in Burke's *Works*), and placing in its stead this, the second and closing one, which fills only three pages. Short as it is, this latter beautiful speech has rarely been surpassed. Years ago, I remember giving it to the head master of one of our public schools for his speech-day.

Mr. Richard Coombe, or Combe, here so affectingly alluded to (at one time M.P. for Aldborough), was a candidate for Bristol at this election. After declining the election, being satisfied that he should not succeed, Burke proceeds:

"The melancholy event yesterday reads to us an awful lesson against being too much troubled about any of the objects of ordinary ambition. The worthy gentleman who has been snatched from us at the moment of the election, and in the middle of the contest, whilst his desires were as warm, and his hopes as eager as ours, has feelingly told us, *what shadows we are, and what shadows* we pursue."—*Works*, vol. iii. p. 433.

Burke may possibly have borrowed the thought from a passage in Job. J. H. M.

Symondson Family (Vol. xi., p. 187.). — An Inquirer may learn some information of the Symondson family by application to Mr. Wm. Symondson, of Lloyd's Coffee House, London.

Quotation from St. Augustine (Vol. xi., p. 125.). —Mr. Isaac Williams, in his volume on the Passion, refers the observation to the remark of Quesnel:

"One sinner is converted in the hour of death, that we may hope; and but one, that we may fear."—P. 325.

Mackenzie Walcott, M.A.

Sir T. Bodley's Life (Vol. xi., p. 125.). — Prince, in his *Worthies of Devon*, ed. 1810, p. 92., mentions a MS. autobiography of Sir T. Bodley, as belonging to Walter Bogan, Esq., of Gateombe, in the county of Devon, which may perhaps be that now the property of Abhba. The library of the British Museum has two MS. lives of Sir T. Bodley, viz. Harl. Coll. 852., and Sloane Coll. 1786.; also some notes relating to his life from his own autograph, Cotton Coll., Titus, e. vii. It is to be regretted that a life of Sir T. Bodley has not been published by some competent writer, highly interesting as it would be in connexion with the literature, and indeed in some degree with the politics of his period, and as relates to his magnificent foundation at Oxford. Materials for such a work, with particulars relating to his family, exist to a considerable extent in the libraries of the British Museum and of Oxford. J. D. S.

"*Improbus*," *Meaning of* (Vol. xi., p. 163.).— I think, if M. will turn to Faeciolati's *Lexicon*, his difficulties with respect to this word will in some measure disappear. Virgil, I take it, uses the word in its original legitimate sense. "*Probus*," Faeciolati tells us, "primo dicitur de homine quasi *prohibus*, ut ait Festus." Thus it means *denying*, *restraining* oneself; and, therefore, *good*, *virtuous*, &c. *Improbus labor* is toil in which one does not check oneself or spare any pains: *unsparing*, and therefore, as Faeciolati says, "unceasing" toil. The former word, then, I conceive to be its exact equivalent. R. J. A.

The Irish Palatines (Vol. xi., p. 87.).—There is a small bundle of papers in the Treasury, which contains particulars of the numbers, arrivals, and expenses of the Palatines. These I can give to Abhba if he would wish them. In June, 1709, there were 6600 in London: those lodged in barns were to be removed at midsummer. The queen had ordered them 1000 tents, but there was no place to pitch them, &c. J. S. Burn.

Old Pulpit Inscriptions (Vol. xi., p. 134.).—In the church of Burlington St. Edmunds, or South Burlingham, in Norfolk, there remained a beautiful pulpit of the fifteenth century, painted red and blue, relieved with gilding; and having the following verse in raised letters, gilt, running round the upper portion:

"Inter natos mulierum non surrexit major Johanne Baptista."

F. C. H.

"*To rat*" (Vol. xi., p. 107.). — As a farther and (I think) satisfactory reply to the Query of Abhba on this subject, I send the following extract from Lord Mahon's *History of England*, vol. vii. p. 315.:

"It so chanced, that not long after the accession of the House of Hanover, some of the brown, that is, the German or Norway rats, were first brought over to this country (in some timber, as is said); and being much stronger than the black, or till then the common rats, they in many places quite extirpated the latter. The word (both the noun and the verb *to rat*) was first, as we have seen, levelled at the converts to the government of George the First, but has by degrees obtained a wider meaning, and come to be applied to any sudden and mercenary change in politics."

Flos.

Duration of a Visit (Vol. xi., p. 193.).—*Destiny* was written by Miss Ferrier, who died only a month or two ago; and not by Miss Austin, who I should think could not have had Scotch knowledge enough to do it. The observation is of Miss Ferrier herself, as stated, and is in vol. i. p. 93.

J. Sd.

Epitaphs (Vol. xi., p. 190.).—At Swallowfield churchyard I met the following; allow me to remark, *en passant*, that Swallowfield enjoys the privilege of being situated in three counties, Berks, Wilts, and Hants:

"Here lies a fair blossom mould'ring to dust,
Ascending to heaven, to dwell with the just."

Allow me to correct an error in the epitaph supplied by R. W. D. at p. 190. We should read, "Ere *sin* (not *sun*) could blight," &c. The lines are by Coleridge, and not by Dr. Donne, as stated at p. 294. of *Arundines Cami*, where the following exquisite Latin translation is to be found, from the pen of the late Right Rev. Samuel Butler, Bishop of Lichfield:

"Ante malum quam te culpâ maculaverat, ante
Quam poterat primum carpere cura decus,
In cœlos gemmam leni mors transtulit ictu,
Inque suo jussit sese aperire solo."

G. L. S.

In addition to the very beautiful epitaph on an infant by Coleridge, I would venture to submit the two following to the notice of the readers of "N. & Q.," and to ask by whom they were composed, as well as where they may be seen:

"Just to her lip the cup of life she prest,
Found the taste bitter, and refused the rest."

"Beneath a sleeping infant lies,
To earth its body lent,
Hereafter shall more glorious rise,
But scarce more innocent:
Oh! when th' archangel's trump shall blow,
And souls to bodies join;
Millions shall wish their lives below
Had been as short as thine!"

N. L. T.

Hangman (Vol. xi., pp. 13. 95.). — The following extract from the *Dublin University Magazine*, Jan. 1850, p. 104., is probably worth preservation in "N. & Q.:"

"Who think you, gentle reader, officiated upon this gallows high? A female! a middle-aged, stout-made, dark-eyed, swarthy complexioned, but by no means forbidding-looking woman! — the celebrated Lady Betty, the finisheress of the law, the unflinching priestess of the executive for the Connaught circuit, and Roscommon in particular. Few children born or reared in that country thirty or even twenty-five years ago who were not occasionally frightened into being good by the cry of 'Here's Lady Betty.' This woman (who had been previously convicted of a horrible murder) officiated, unmasked and undisguised, under the name of Lady Betty, as the hangwoman for a great number of years, and she used also often to flog publicly in and through the streets as a part of her trade or profession, being always extremely severe, particularly on her own sex. Numerous are the tales related of her exploits."

E. D.

Tailed Men (Vol. xi., p. 122.). — To the curious extract from old Purchas may be added the following from an equally quaint writer, *Bulwer's Man Transformed; or, The Artificiall Changeling*, sm. 4to., 1653, scene 22. p. 511., after repeating the two versions of the Kentish men's tails —

"I am informed by an honest young man in Lieut.-Generall Ireton's regiment, that at Cashell, when stormed by the Lord Inchiquin, and nearly 700 put to the sword, there were found among the slaine of the Irish when they were stripped divers that had tailes neare a quarter of a yard long. Forty soldiers testified upon their oaths that they were eye-witnesses. It is reported also that in Spaine there is such another tailed nation; but that which gives great reputation to the narratives of tailed nations is, that the Coryphæus of anatomy, Doctor Harvey, informes us in a learned tract that an acquaintance of his returning from the East Indies declared upon his credit, that in the remote places of the island of Borneo there is a certain kind of tailed men, of which with difficulty (for they inhabit the woods) they took a virgin whom he saw, with a thick fleshy taile of a span longe. Aldrovandus exhibits a monster with a taile a palm long; and Schenekius recites a story of such another with the rudiment of a foxe's taile."

Captain Samuel Turner, in his *Embassy to Tibet*, 4to., 1806, gives the following passage in his interview with the Daïb Raja:

"He told me of wonders, for which I claim no other credit than that of repeating with fidelity the story of my author. In the same range of mountains north of Assam, he informed me that there was a species of human beings with short straight tails, which, according to report, were extremely inconvenient to them, as they were inflexible: in consequence of which they were obliged to dig holes in the ground before they could attempt to sit down."—P. 157.

The *Literary Gazette*, 1854, p. 919., and *Chambers* of Jan. 1855, p. 368., referring to *Voyage au Pays de Niam-niams*, by C. L. du Couret, adds —

"What peculiarly distinguishes this people is the external prolongation of the vertebral column, which in every individual, male or female, forms a tail of from two to three inches long."

E. D.

"*The sweet shady side of Pall Mall*" (Vol. x., p. 464.). — This is the concluding line of Captain Morris's *Song on the Town and Country*, the thirteenth and last verse of which is as follows:

"Then in town let me live, and in town let me die,
For I own I can't relish the country, not I.
If I *must* have a villa in summer to dwell,
Oh give me the sweet shady side of Pall Mall!"

In a volume of *Poems and Miscellaneous Essays*, by Henrietta Rhodes, 1814, there is a parody on Captain Morris's *Song;* and the authoress subjoins the original, "as it would be injustice not to give a place to his lines also, which abound with exquisite wit and humour."

Cuthbert Bede, B.A.

When will the Turks be driven out of Europe? (Vol. xi., p. 203.). — To this Query I cannot, I think, give a better reply than by sending you the following *very remarkable* prediction which the Rev. Dr. Cumming read to the meeting at the Town Hall here, on the 8th of this month, which he stated to have been copied from an old volume

of the fifteenth century, in the possession of a gentleman at Chard:

"In twice 200 years the Bear
The Crescent will assail;
But, if the Cock and Bull unite,
The Bear will not prevail.

"But mark, in twice ten years again,
Let Islam know and fear —
The Cross shall stand, the Crescent wane,
Dissolve and disappear."

Without venturing to make any note on this prophecy, I would put the following Query, viz. When and where are to be found the first traces of the bear, the cock, and the bull being used to personify Russia, France, and England?

E. S. S. W.

Brighton.

"*When the maggot bites*" (Vol. viii., p. 244.). — In Mr. J. B. Nichols's edition of *The Life and Errors of John Dunton* (London, two vols. 8vo., 1818), vol. i. p. 10., occurs a passage, with a note appended, from Dunton's own memoir, which probably will point out the original source of this quotation:

"I once published a book, I remember, under the title of *Maggots*, but it was written by a *Dignitary* of the Church of England."

The frontispiece to the volume is an anonymous portrait of the author, the picture of a man writing at a table, a maggot on his forehead, and underneath are these lines:

"In's own defence the author writes,
Because when this foul maggot bites,
He ne'er can rest in quiet;
Which makes him make so sad a face,
He'd beg your worship, or your grace,
Unsight, unseen to lay it."

The volume in question is entitled *Maggots; or Poems on several Subjects never before handled.* By a Scholar. It was written by Mr. Samuel Wesley, and published in 1685, at London. A character of Mr. Wesley is given by Dunton, vol. i. p. 163. &c.

SERVIENS.

The Stuart Papers (Vol. xi., p. 170.). — C. Y. complains that these papers have not been published and are not accessible; C. Y. is mistaken. Any one acquainted with Lord Mahon's *History of England*, will inform him that all the really interesting and important letters and papers in that collection have been published by Lord Mahon in the Appendices to his *History*, and the letters thus made public for the first time amount to at least 150.

K. N.

Saints who destroyed Serpents (Vol. vi., pp. 147. 230. 519.). — A long list, with much curious information on the subject, may be found in L. F. A. Maury's *Essai sur les Légendes pieuses du Moyen-age*, p. 144.: Paris, 1843.

J. C. R.

Professors (Vol. xi., p. 47.). — "What constitutes a professor?" A very sensible question, and, considering how much it is abused, deserves a reply. I once heard Lord Ellenborough ask a witness what he was; he replied, "A professor of music." The query then was, "Where did you take your degree?" "Nowhere." "Then, Sir, you are not a professor; you may teach music, but you are a mere music-master. *A professor receives a degree in art or science from an acknowledged university.*" This distinction I heard in early life. I have before me a local paper of a few days' date, which I beg to quote, the *West Briton*, Feb. 23, 1855:

"Mr. Hempel, of Truro, has taken the degree of Bachelor of Music at Magdalen Hall, Oxford. We understand that Mr. Hempel is the first Cornishman who has taken a musical degree."

JAMES CORNISH.

"*Timoleon*" (Vol. xi., p. 139.). — The following notice appears in the *Play-house Dictionary*, of this work and its author. The title-page of my copy has been extracted; I am unable, therefore, to give the date of its publication:

"Martyn, *Benjamin*, Esq. Who or what this gentleman was, or whether still living, I know not. He, however, lays claim to a place in this work, as being author of one play, which was acted with some success, and is entitled *Timoleon*. Trag."

H. G. D.

Old and new Books (Vol. x., p. 345.). — In Lord Dudley's *Letters to the Bishop of Llandaff*: London, Murray, 1840, p. 143., occurs the following:

"In literature I am fond of confining myself to the best company, which consists chiefly of my old acquaintance, with whom I am desirous of becoming more intimate, and I suspect that nine times out of ten it is more profitable, if not more agreeable, to read an old book over again, than to read a new one for the first time."

W. J. D. R.

Eminent Men born in 1769 (Vol. xi., pp. 27. 135.). — Mr. Paton, in his book on *Servia*, gives a report of a dialogue which he had with some native dignitary. Part of it is to this effect (I quote from memory):

"'How old is Gospody Wellington?'

"'About seventy-five. He was born in the same year with Napoleon and Mahommed Ali.'

"'Indeed! Nature must have worked with her sleeves tucked up in that year.'"

J. C. R.

King Dagobert's Revenge (Vol. x., p. 508.). —

"Sadregesilum, Aquitaniæ Ducem, infamiæ causâ fuisse barbæ amputatione deformatum a Dagoberto rege Francorum, memoriæ prodit Æmonius. Sed et Clodoveus, ut asserit Gregorius Turonensis, Charaium regem vinctum totondit, et quoniam sibi cæsariem repullulaturum minabatur, interfecit. At digna omnino Chrotildis Reginæ historia, quæ ab eodem autore recenseretur. Filios Clodomeri Childebertus patruus deliberabat utrum incisâ comâ

cum plebe vivere permitteret, an e medio tolleret. Igitur animi anceps ad Chrotildem matrem suam, quæ hos patruelos nepotes unicè diligebat, misit Arcadium cum forfice et gladio, optionem ei dans utrum incisis crinibus eos vivere juberet, aut jugulari. Quæ generose admodum respondisse fertur, Satius sibi esse mortuos quam tonsos videre."—Balthassaris Bonifacii, *Ludicra Historia* (4to., Venetiis, 1652, pp. 804), p. 494.

As Bonifacius does not give page or chapter of the authorities he cites, I have not been at the labour of verifying them, especially as I think the above passage must have been the original to the author of *The Wiggiad*. H. B. C.

U. U. Club.

Greek and Roman Churches (Vol. xi., pp. 146. 192.).—There was an attempt at union between the Eastern and Western Churches as late as the Council of Florence, under Pope Eugenius IV., in the early part of the fifteenth century; when the pope, under pressure of opposition from the Council of Basil, thought to strengthen himself by making an agreement with the Greek Emperor and the Eastern Church. The Emperor, also in jeopardy, and looking for aid against the Turks, gladly availed himself of the invitation of Eugenius to come into Italy; in which journey he was accompanied by his brother, and the patriarch of Constantinople, with several other bishops, and nearly five hundred followers. (See Antonin. *Chron.* tit. xxii. c. 11.)

After much disputing and altercation about the "Filioque" clause in the Nicene Creed,—purgatory, the primacy, &c.,—at length a sudden agreement and union was brought about, according to which it was conceded by the Greek Church that they would consent to the "Filioque" clause, confess a purgatory after this life, and acknowledge a superiority in the Pope over their patriarch; whilst, on the other hand, it was conceded by the Pope and the Greeks, that they might celebrate the Eucharist in unleavened bread, and administer to the laity in both kinds; that they might use their own form and custom in baptism; that their priests might marry, and wear beards, &c. I KNOW NOT may find farther particulars in the acts of the Council of Florence in Phranza's *Chron.*, lib. ii. c. 13.; in Sabellicus, *Ænnead.* x. lib. iii.; or in Antoninus, as already cited.

J. SANSOM.

Adamsoniana (Vol. viii., p. 257.; Vol. xi., p. 195.).—I am much obliged to J. O. for introducing me to John Adamson's *Christ's Coronation*, of the existence of which I was not previously aware. I have a little work, I suspect, by the same author with the following title:

"The Loss and Recovery of Elect Sinners, with the difficulty of their coming back again to Glory, methodically held forth under the similitude of Captives ransomed and returning from Slavery. By Mr. John Adamson, late Preacher of the Gospel. 'I will open my mouth,' &c.—Ps. lxviii. 2, 3, 4. Aberdeen, printed and sold by J. Boyle, Head of the Broadgate, MDCCLXXX."

There had been a former edition. In a postscript to an "Epistle to the Reader," we are informed that the author was a native of the parish of Aberdalgie near Perth, educated at the Grammar School in Perth and the University of St. Andrew's, and a preacher in the Presbytery of Perth until the fatal year 1712, when—

"The flood of oaths and stream of apostacy brake into the church and the sinful bands of association made among themselves, holding the abjuration no ground of separation, and consenting that Jurors and Nonjurors should mutually forbear to testify against each other."

Then he left them and betook himself to the hills, where he continued to preach for nearly twelve years. He died at Lindores in Fifeshire, May 30, 1725, not without leaving his—

"Dying testimony against all the union-makers and joiners therewith, against all oath-of-abjuration-takers and the joiners with them, against all those that love their own bellies more than our Lord Jesus Christ," &c.

"Our faithful Adamson is dead and gone,
Hath left us destitute here to bemone
In grief our loss, with sin and misery
Opprest, without his friendly sympathy.
Who was a pastor and guide to those
Willing to hear him faithfully disclose
God's will most freely in his Word reveal'd;
And His whole counsel never yet conceal'd;
The heinous sins and dangers of his day,
With th' incumbent duties, would he display
To hearers high and low, rich, poor, and mean,
As oracles of God plainly contain.
Now Adamson's dead body lies in dust,
O that we may our posting time improve,
And ——."

But methinks it is time to stop, as your readers will probably think they have had enough.

E. H. A.

Celebrated Wagers (Vol. ix., p. 451.; Vol. x., pp. 347. 355.).—One of the Corbets of Sundorne Castle, near Shrewsbury, made a bet that his leg was the handsomest in the county or kingdom, and staked on his part his magnificent estates against what equivalent I never heard. He won. There is a picture in Sundorne Castle representing the measuring of sundry legs. Surely few wagers are stranger than this; such a chance of *running* through a property, or allowing another man's legs to walk off with it! What a case of legging!!!

2. Lord Spencer cutting his coat tails off and betting it should become the fashion. It was even so—"The Spencers." W. J. C.

"*Corpse passing makes a right of way*" (Vol. xi., p. 194.).—I never could find any law for this assertion. I think it might probably have arisen from such a passage being strong evidence of a right of way, and therefore to be eschewed by all proprietors of land. I remember its being said at the time, when Lavinia, Countess of Spencer, died

in London, the corpse was carried to and rested a night at Althorpe House; but that, when it was next day carried to the family place of interment at Great Brington, which is situated beyond Althorpe Park, instead of going on to the westward through the park, the procession went back out of the gate nearest to London by which it had entered, and made a great *détour* round the outside of the park to get to Great Brington (of which Father Ignatius was for some time the incumbent). And the reason given for this was, that it was to prevent any future claim of a right of public way through Althorpe Park. J. Sd.

Door-head Inscription (Vol. ix., p. 89.; Vol. x., p. 253., &c.).—In the High Street of St. Peter-Port, Guernsey, is a house, which, from a date over one of the doors, appears to have been built in 1616. The upper stories of the house project, and the two stone corbels supporting the first storey are ornamented with shields bearing merchants' marks; surrounded, the one with the words "En Dieu j'ay mi tout mon appuy;" and the other, "Et sa providence m'a conduit." The house is said to have been built by John Briard, and Rachel his wife; their initials appearing on many parts of it. The only sister of Sir Henry de Vic, baronet, and Chancellor of the Order of the Garter, temp. Charles II., married William Briard, apparently the son of the above-named John and Rachel. Their daughter, Rachel Briard, was the wife of Sir Charles de Vic, the second baronet, with whom the title became extinct. After his death, she became the wife of Dr. John de Saumarez, appointed Dean of Guernsey and Canon of Windsor at the Restoration. The name of Briard is extinct in Guernsey, but exists still in the sister island of Jersey. Edgar MacCulloch.

Guernsey.

St. Cuthbert's Remains (Vol. ii., p. 325.; Vol. xi., p. 173.). — The undersigned had not seen the Query of J. R. N. in Vol. ii., till his attention was drawn to it by the recent communication of P. A. F.; or the following information would probably have been sent earlier. In the year 1828, being the year following the examination of the body found by the Rev. James Raine and others in the feretory of St. Cuthbert in Durham Cathedral, a small work appeared at Newcastle, entitled *Remarks on the Saint Cuthbert of the Rev. James Raine, M.A.*, with this significant motto:

"Quodcumque ostendis mihi sic, incredulus odi."

This treatise is now extremely scarce. It is not generally known that it proceeded from the pen of the late Rev. Dr. Lingard. A vein of pungent satire pervades it; but after perusing it carefully, the reader will hardly be able to say what was the author's real opinion as to the identity of the remains discovered in 1827. The present writer felt this, and wrote to his revered friend, who had presented him with the little work, to ask him to clear up the difficulty. He answered that he had been requested to expose the vulnerable portions of the book published by Mr. Raine; but that he had little doubt that the body found was that of St. Cuthbert; adding that there would have been no difficulty in detecting his real opinion, if his little treatise had been printed as he wrote it. His friend had taken the liberty of suppressing a page or two, which sufficiently disclosed his opinion, though he had shown up Mr. Raine's work wherever it was open to criticism. Dr. Lingard farther observed, that he did not attach any credit to the asserted tradition of the Benedictines.

Now it is a remarkable corroboration of the above, that in Dr. Lingard's last edition of his *History and Antiquities of the Anglo-Saxon Church*, vol. ii., in a note at the end of chap. ix., he makes no secret of both his opinions: that the remains found in 1827 were most probably those of St. Cuthbert; and that the tradition of the monks could not be correct for reasons which he there adduces. F. C. H.

The Fashion of Brittany (Vol. x., p. 146.). —

"The eldest (daughter) of Madame de Châtillon married the Duke of Crussel, her uncle, after the fashion of Brittany."

The literal translation of the French phrase, "Oncle à la mode de Bretagne," and the placing of a comma after the word *uncle*, have completely changed the meaning of the original passage; the writer of which intended it to be understood, that the daughter of Madame de Châtillon, in marrying the Duke of Crussel, had married a person who stood in the relation of first-cousin to her father or mother; such a relative being, according to the Breton custom, invariably styled uncle. I believe that the custom of giving the title of uncle or aunt, to persons thus related, is common to Wales and Cornwall as well as to Brittany.

Edgar MacCulloch.

Guernsey.

Custom at Feasts (Vol. ix., p. 21.). — At Winchester School the old custom was observed of a boy, who saw his neighbour drink, and wished to follow the example, saying, "Pledge you." It is somewhat similar to the custom your correspondent mentions, and which was always observed at the parish meetings and churchwardens' dinners of St. Margaret's, Westminster: the cover of the loving-cup being held over the head of the person drinking by his neighbours on his right and left-hand. Mackenzie Walcott, M.A.

P.S. — As regards inn signs, I think, in London, the "Cross Keys" will usually be found near a church of St. Peter.

Lieutenant MacCulloch (Vol. vii., p. 127.). — Would your correspondent H. G. D. kindly furnish me with any particulars he may chance to have learnt relating to the Lieutenant MacCulloch, according to whose plan Wolfe attacked Quebec? I have no means of referring to Smith's *Marylebone*, in which H. G. D. says a notice of him is to be found, and I am anxious to know whether he belonged to any house of the Galloway family of that name, or to the branch of the family that emigrated at an early date from Galloway, and settled in Ross-shire and Cromarty.

EDGAR MACCULLOCH.

Guernsey.

Goffe's Oak (Vol. xi., p. 205.). — There is an account of Cheshunt and Goffe's oak in MR. SHIRLEY HIBBERD's recent work, *Brambles and Bay Leaves*, just published by Messrs. Longmans, to which I would refer MR. CHAMBERS. It occurs in an article headed "The Land of Blackberries."

E. C.

Maid of Orleans (Vol. ix., p. 374.). — D'Israeli, in the passage quoted by I. R. R., appears to be speaking from memory, and probably only alludes to the fact that, shortly after the execution of the unfortunate Joan of Arc, an opinion gained ground that another person under condemnation had been substituted for her, and burnt in her stead; and that this belief led to more than one impostor endeavouring to pass herself off as the heroine to whom France owed so much. Two very interesting papers on the subject will be found in a French periodical, *Le Magasin Pittoresque*, vol. xii. pp. 286. 298.

EDGAR MACCULLOCH.

Guernsey.

Miscellaneous.

NOTES ON BOOKS, ETC.

Messrs. Macmillan & Co. of Cambridge have just issued the second of their projected Series of *Theological Manuals*. The present volume, which is from the pen of the Rev. Francis Procter, M.A., late Fellow of St. Catherine's Hall, and Vicar of Witton, Norfolk, is entitled *A History of the Book of Common Prayer, with a Rationale of its Offices*; and is designed as an epitome of the extensive publications upon the subject of the Ritual of the Church of England, which, in the course of the last twenty years, have been issued by divines of great learning and accurate research. The value of a work, judiciously compiled, as this has been, from the older works of Strype, Nicholls, and Comber, and from the more recent ones of Cardwell, Palmer, Maskell, Clay, and Lathbury, is too obvious to be insisted on; and we can have little doubt that Mr. Procter's History of our Liturgy will soon supersede the well-known work of Wheatly, and become a much-used handbook beyond the circuits of the University, for the more immediate use of which it has been produced

We are glad to be enabled to announce that the old English Chronicle, described at pp. 103. 139. of our present Volume, is about to be printed for the Members of the *Camden Society*. The funds of that Society can certainly never be better employed than in printing a MS. of this character — more especially when, as in the present case, it happens to be in private hands, and not in a public library, where it might be used even in its unprinted form.

We beg to call the attention of our readers interested in the history of *Christian Art* to the course of lectures upon that subject which is about to be delivered at the Royal Institution, by one most competent to do justice to it, we mean Mr. George Scharf, F.S.A.

BOOKS RECEIVED. — *Addison's Works, by Bishop Hurd*, Vol. IV. (*Bohn's British Classics*). This volume was intended to have completed the work, but a fifth is to follow to include Addison's Letters, of which a large number has hitherto remained unpublished.

The Exemplary Novels of Miguel de Cervantes Saavedra; to which are added El Buscapie, or the Serpent, and La Tia Fingida, or the Pretended Aunt, translated by W. F. Kelly, is Bohn's extra volume for the present month.

The Autobiography of Francis Arago, translated from the French by the Rev. Baden Powell, M.A., &c. The new number of the *Traveller's Library* is a translation of the autobiography of the distinguished philosopher, which is to precede the translated edition of his works.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE POLITICAL CONTEST. Letters between Junius and Sir W. Draper. London, Newberry. No date.
LETTERS OF JONIOS. 1 Vol. 12mo. 1770. Published by Wheble.
JONIOS DISCOVERED. By P. T. 1789.
REASONS FOR REJECTING THE EVIDENCE OF MR. ALMON. 1807.
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L. M. T. *The proverbial phrase*, A rod in pickle, *alludes to a custom which is said formerly to have obtained of keeping rods in brine or pickle.*

ABHEA, *who inquires respecting* The Economy of Human Life, *is referred to our* last Volume, pp. 8. 74. 318.

A CECILIAN, *who wrote in* "N. & Q." *of March* 3rd *respecting* Reviews of Charles Auchester, *is requested to say how a letter will reach him.*

REV. J. G. (Kilkenny.) *The documents are quite safe, and will appear very shortly.*

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CONTENTS.

NOTES: — Page

New Work by Izaak Walton - 257
General James Wolfe - - - 257
Notices of Ancient Libraries, No. 1., by Rev. B. H. Cowper - - - 258
"Flowers of Anecdote," by H. Fleetwood Sheppard - - - - 259
POPIANA: — Pope's Works: "Three Hours after Marriage" — "The Dunciad" — Pope and Donne's Satires — Lucretia Lindo — Pope and Handel - 260
Books burnt: Writings of Dugald Stewart and Col. Stewart - - 261
MINOR NOTES: — Byron's Tomb, Harrow — Sir Walter Raleigh — Professor Porson — Mormonism — Barker's Common Prayer — Old Engraving — Relative Value of Money temp. James I. — Earls of Perche and Mortain — Richard Frewen, M. D. — Wake Family — "Rise and Growth of Fanaticism" — Marino's "Slaughter of the Innocents" — Book-plates — Episcopalian Churches, &c. in Scotland — Wells Charters — "Dowlas, Lockerams, Vyttres, Ollonnes, Poldavys" — Author of "Words of Jesus," &c. — Prestbury Priory — Naval Action - - - 264
MINOR QUERIES WITH ANSWERS: — Old Parr — Screw Plot — Huguenot Colony at Portarlington — Lynde's "Via Tuta" and "Via Devia" - 266

REPLIES: —

Roundles, by A. Challsteth - - 267
Portraits of Lord Lovat - - - 268
Curious Incident, by W. Pinkerton - 269
"The Telliamed," by Aiken Irving - 269
PHOTOGRAPHIC CORRESPONDENCE: — Photography at Sea: Instantaneous Positive Paper — Instantaneous Positive Paper prepared with Chloride of Mercury and Nitrate of Silver — Exhibition of Photographs at Amsterdam — Ambrotype Likenesses - - 270
REPLIES TO MINOR QUERIES: — Bishops' Arms — Monastery of Nutcelle — Serpent's Eggs — Lord Mayors — Block Book: "Schedel Cronik" — "For wheresoe'er I turn," &c. — Genealogical and Historical Society — St. Cnthbert — Grafts and the Parent Tree — Bolingbroke's Advice to Swift — Henry Fitzjames — "Charles Auchester" — "I dreamt that, buried," &c. — Hogmanay — "Solyman," &c. - - 270

MISCELLANEOUS: —

Notes on Books, &c. - - - 276
Books and Odd Volumes Wanted.
Notices to Correspondents.

VOL. XI. — No. 284.

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LONDON, SATURDAY, APRIL 7, 1855.

Notes.

NEW WORK BY IZAAK WALTON.

About a year or two before Mr. Pickering's death (the late able and most intelligent bookseller), his attention was drawn to a little book, which had previously escaped the notice of all the collectors of Izaak Walton's works as well as of his biographers, and of which the following is the title:

"The Heroe of Lorenzo, or, The Way to Eminencie and Perfection. A piece of serious Spanish Wit originally in that Language written, and in English. By Sir John Skeffington, Knt. and Barronet. London: printed for John Martin and James Allestrye, at 'The Bell' in St. Paul's Churchyard, 1652. 12mo."

Containing pp. 155 exclusive of title; "to the Reader" by J. W., and an epistle by the translator, with a blank leaf before the title, pp. xii.

Pickering, upon the book being sent for his inspection by the gentleman who had purchased it in a volume of tracts in Oxford, expressed so much interest in the discovery, at once declaring his conviction that it was a genuine publication of Walton's; that his friend requested his acceptance of the book,* which he immediately honoured with a morocco coat by Bedford. At his sale it was purchased, very judiciously, by Dr. Bandinel's agent for the Bodleian Library, where I have since referred to it.

Walton's Preface is so curious, and so characteristic, that I am tempted to send a transcript for "N. & Q.:"

"*Let this be told the Reader,*

"That Sir John Skeffington (one of his late majesties servants, and a stranger to no language of Christendom) did, about forty years now past, bring this *Hero* out of Spain into England.

"There they two kept company together 'till about twelve months now past: and then, in a retyrement of that learned knight's (by reason of a sequestration for his master's cause), a friend coming to visit him, they fell accidentally into a discourse of the wit and galantry of the Spanish nation.

"That discourse occasioned an example or two to be brought out of this *Hero:* and those examples (with Sir John's choice language and illustration) were so relisht by his friend (a stranger to the Spanish tongue), that he became restles till he got a promise from Sir John to translate the whole, which he did in a few weeks; and so long as that imployment lasted, it proved an excellent diversion from his many sad thoughts. But he hath now chang'd that condition, to be possest of that place into which sadnesse is not capable of entrance.

"And his absence from this world hath occasion'd mee (who was one of those few that he gave leave to know him, for he was a retyr'd man) to tell the reader that I heard him say, he had not made the English so short or few words as the originall, because in that the author had exprest himself so enigmatically, that though he indeavour'd to translate it plainly, yet he thought it was not made comprehensible enough for common readers, therefore he declar'd to me that he intended to make it so by a comment on the margent; which he had begun, but (be it spoke with sorrow) he and those thoughts are now buried in the silent grave, and myself, with those very many that lov'd him, left to lament that losse.—I. W."

The *Hero of Lorenzo* was originally written by Laurence or Balthasar Gracian, a native of Calatayud or Bilbilis, an ancient town in Spain, and a learned Jesuit. It was printed at Huesca, in Arragon, in 1637, and at Madrid in 1639, and was early translated into French. The translation by Skeffington is not noticed by Antonio in his *Bibl. Hispana Nova*, 1788, nor is it alluded to in another English translation, with the remarks of Father J. de Courbeville, by a gentleman of Oxford. London, 1726, 4to.

Of the translator, it may not be out of place to say, that John Skeffington, Esq., of Fisherwick, co. Stafford, married Ursula, sister and co-heir of Sir William Skeffington, by whom he also came into possession of Skeffington, co. Leicester. He was knighted by King James I. at Tamworth, Aug. 19, 1624, and became baronet in 1635, on the death of his father. He was a loyal subject to his king, and accordingly fined in 1645 to the extent of 1161*l.* 8*s.* 8*d.* He died in his sixty-seventh year in Nov., 1651, and was buried at Skeffington; leaving one son, Sir William, who died unmarried. (See Nichols's *Hist. of Leicestershire*, vol. iii. pp. 436. 444., and Shaw's *Staffordshire*, vol. i. p. 372.)

P. B.

* "I am really much obliged to you for your kind present of the *Heroe of Lorenzo*, translated by Sir John Skeffington, with a notice of Sir John by Izaak Walton. The book is very interesting to me, who have for forty years angled for every scrap that would illustrate Walton's life or writings. But this book I had not the remotest knowledge of, and do value, &c.

"W. Pickering."

GENERAL JAMES WOLFE.

For some months past but little has been added in "N. & Q." to our knowledge of this great man. I trust, however, that the interest shown in his career has not diminished, nor the farther illustration of it forgotten. Considering the many biographies that have of late years appeared, I own my disappointment that not one has yet appeared to the memory of Wolfe. *He* still is allowed but a *page* of history. I contend his name is identified with a great undertaking, alike worthy of the country, of the statesman who planned it (and selected those who *did* it), and of those who conquered. It may be with safety affirmed, I think, that the interest in Wolfe has greatly increased. A desire is manifest to be better acquainted with the man who preserved North America to the Anglo-Saxon race, not only in

this country, but in that one which to this day reaps the fruit of his victory. Both Mr. Bancroft and Mr. Frost have borne eloquent testimony to the high estimation he is held in by our American brethren. The subject is therefore, I consider, a good one; and after what has appeared in "N. & Q.," "Tait's," &c., it is at least doubtful if materials are so scanty as was before imagined. To add a mite to the stock already inserted is the aim of the present communication.

Among some old letters which a short time since were given me, is one from G. Drake, captain of marines, dated Tarporley, near Chester, June 13th, 1797, addressed to the editor of the *European Magazine*, and in the postscript of which he writes, "I have not yet gathered all the anecdotes concerning General Wolfe's family; when I have them properly arranged I will immediately transmit them." I am unable to say if the promised communication ever appeared, but the clue indicated may perhaps be useful.

I do not think attention has been drawn to the notices of Wolfe by Horace Walpole and his editors. The editor of *The Correspondence of the Hon. Horace Walpole*, &c., concludes a note on Walpole's disparaging remarks to Conway relative to Wolfe as follows:

"The grave has long since closed upon all those who were personally acquainted with General Wolfe; but there remains one aged being who, entertaining the very highest respect for his memory, and *possessing under peculiar circumstances several of his letters, with other important documents* connected with the siege of Quebec, has deemed it a duty to give the above statement in vindication of the hero's conduct."—Edit. 1837, vol. i. p. 419. (The Italics are mine.)

Walpole states Wolfe to have been "no friend" to Conway, and consequently has for him "no affection;" but admits his "great merit, spirit, and alacrity," &c. ("Walpole to Mann," Feb. 9, 1759). References to Wolfe also occur in letters to Mann, Oct. 16 and 19, 1759, and Aug. 1, 1760; and "Mason to Walpole," Feb. 23, 1773. See also p. 423. of the first-mentioned work, for a remarkable anecdote connected with Townshend and the surrender of Quebec, and his reception by George II.

In the *Life of Romney*, by his brother, it is stated he gained the second prize of the Society of Arts in 1763, for his picture of the "Death of Wolfe;" but the award was afterwards withdrawn in favour of another historical painting by Mortimer, a premium being purposely created in Romney's favour. This picture, coming into possession of Governor Varelst, was placed by him in the Council Chamber, Calcutta.

In possession of the corporation of Hastings, is a shield taken from one of the gates of Quebec. It was presented by General Murray. (See *Gent. Mag.*, 1792, p. 113.)

The *Liverpool Mercury*, June 20, 1854, contained the following paragraph:

"*Le Journal de Quebec* contains the programme of the ceremonies observed on the occasion of inhuming the bones of the heroes who fell before Quebec in 1759. Monday, the 5th instant, was the appointed day. After attending divine service in the French cathedral at nine o'clock in the morning, the procession, composed of the St. Jean Baptiste Society, the officers of the garrison, &c., marched to the property of Julien Chominard, St. Foy Road. Arrived there, after an appropriate oration pronounced by Col. Trachè, the mingled remains of England and France's dead were deposited in a lot of ground granted for the purpose, and on which it is intended to erect a suitable monument."

Southey's *Life of Wolfe* was actually advertised; the announcement lies before me. Wolfe's MSS. are several times quoted in an article on Lord Howe, *Quarterly Review*, June, 1838. Cumberland, in a letter to Romney, alludes to a "paltry poem called *Quebec, or the Conquest of Canada;*" and a drama, *The Siege of Quebec*, was brought out at Covent Garden.

Is not the statement in the *Etymological Compendium* (third ed. p. 356.), that Wolfe was born in Tanner Row, York, a misprint? It certainly is an error: that he was a native of Westerham cannot, I think, be disputed.

In Vol. vii., p. 127., for "Puttick and Simpson" read "Sotheby and Wilkinson." The cutting states the letter here referred to "proves that Wolfe applied direct for the services of Barré,—a new circumstance in the life of one of whom too little is known."

I trust, Mr. Editor, you soon will announce to the readers of "N. & Q." that a biography will shortly appear of him, who, as Townshend, his coadjutor, said, "crowded into a few years actions that would have adorned a length of life."

H. G. D.

Knightsbridge.

NOTICES OF ANCIENT LIBRARIES, NO. I.

The following notes are not supposed to give anything like a full list or history of ancient collections of books. They are merely a contribution to which most extensive additions could no doubt be made.

A. Gellius says that Pisistratus is said to have been the first who collected books on various subjects for the use of the public at Athens. This library was sedulously increased by the Athenians. When Xerxes captured the city he removed the books to Persia; but Seleucus Nicanor had them all brought back to Athens.

"In the best days of Athens, even private persons had extensive libraries. The most important we know of were those of Euclid, Euripides, and Aristotle."

When Aristotle left Athens he gave his library to Theophrastus, by whom it was considerably

augmented. Thus increased it came into the possession of Neleus, who Strabo says first formed a regular library. The library of Neleus was removed to Scepsis, a city of Troas. After his death his descendants, who appear to have been not given to literary pursuits, kept the library under lock and key. When they heard of the activity of the king of Pergamus in collecting books, in order to prevent their seizure by his agents, they buried their manuscripts in a damp place under ground, where they were very much injured by the wet and other causes. They were, when rediscovered, sold to Apellicon of Teios, a great bookworm, for a large sum of money. He carefully repaired and preserved them at Athens. Soon after his death, however, the city fell into the hands of the Romans, and Sylla took this famous library and conveyed it to Rome, about B. C. 82. (Strabo, book xiii.; compare Plutarch's *Life of Sylla.*)

The first public library at Rome was founded by Asinius Pollio, according to the statement of Pliny. (*Nat. Hist.* vii. 30.; xxxv. 2.)

Augustus founded a library of Greek and Latin books, which was contained in a porch of the Temple of Apollo. (Suetonius, *Augustus*, 29.)

He also established the Octavian library in the theatre of Marcellus.

Julius Cæsar projected, but did not accomplish, the formation of a Greek and Latin library. (Sueton., *Julius*, 44.)

Domitian restored a library at Rome (in the Capitol) which had been burnt, and furnished it with books from all quarters. He even sent to Alexandria for copies and for corrections. (Sueton., *Domit.* 20.)

A. Gellius (book xvi. 8.) speaks of a library in the Temple of Peace at Rome, and mentions books which it contained.

He also alludes to the Tiberian library. (Book xiii. 8.)

The same author names the library of the Temple of Trajan, otherwise known as the Ulpian (book xi. 17.). Diocletian afterwards attached this collection of books to his own house.

Cicero several times alludes to his own private collection.

We learn from him that Atticus also had a library. (*Ad Attic.* i. 10.)

Cicero's brother Quintus possessed a library. (Cicero, *ad Frat.* iii. 4.)

Interesting facts are recorded of the Sibylline books (A. Gell. i. 19.; Lucian, *Adv. Indoct.* 4.). This term was applied by the Romans to the various books which they accounted sacred. These books (enumerated by Lactantius from Varro, *Instit.* i. 7.) were deposited in the Capitol at Rome. The collection was destroyed by fire with the Capitol, U. C. 671. (See Julius Solinus, c. 5.) Several of the volumes had been preserved for nearly 500 years with great veneration.

The collecting of books seems to have been, in Lucian's time, a fashionable luxury. To this circumstance Juvenal and other writers refer.

Pliny the Younger mentions his "armarium" for books. (*Epp.* ii. 17.)

A library fully furnished has been brought to light in Herculaneum.

Hadrian founded a library at Athens.

Boethius makes an allusion to his library. (*De Consol. Phil.* i. 5. *prosa.*)

Cicero mentions a library in the Lyceum. (*De Div.* ii. 3.)

He also alludes to the libraries of Greece, as containing an infinite multitude of books.

Pliny names the library of Minerva. (*Nat. Hist.* vii. 58.)

Zosimus records the erection of a library by Julian at Constantinople. (Book iii. 11.)

Alexander, Bp. of Jerusalem, collected a library about A. D. 200. To this repository Eusebius acknowledges himself to have been indebted. (*Hist. Eccl.* vi. 21.)

A valuable library was collected nearly a century later, by Pamphilus at Cæsarea. (Hieron. *De Script.* 75.)

Lucius Licinius Lucullus had a celebrated library at Rome.

B. H. Cowper.

"FLOWERS OF ANECDOTE."

The subjoined "flowers of anecdote" were discovered blooming in the somewhat arid soil of a law-student's common-place book, which belonged apparently to "Thomas Wateridge, of the [Middle?] Temple," temp. Jas. I.

Seeing that they have "blushed unseen" for nearly two centuries and a half, it will not be surprising if their freshness be found to have somewhat evaporated; although they may not exactly have "wasted their sweetness on the desert air."

Since, however, they have thus unexpectedly "blossomed in the dust" of antiquity, they may, perhaps, be deemed not unworthy of transplantation to the more genial atmosphere of the pages of "N. & Q."

"JOCO SERIA. OF DIUERS SUBJECTS.

"*Of Death.*

"By Ellis Swayne, at my chamber, y^e^ 27 Nov. 1611. Mr. Gulson and Richard Grovesey beeinge present.

"In Dorsetshire y^re^ dwelled sometymes one Argentine, commonly called Golden Argentyne, bycause y^t^ y^e^ buckles w^ch^ usually he wore in his shooes and bootes, and y^e^ tagges of his [points?] and his lace was commonly all of gold, and sometymes he was called Duke of Bellmore,*

* The "Duke of Bellmore" may have been the brother of Lewis Argenton, Esq., who married the *sister* of Sir John Williams, Knt., and who died in 1611.

bycause he dwelt under Bellmore Hill. His lands were about 500*l.* p. an., and he kept some three or four men w^th^ y^eyr cloakes lined thro' with silke, and y^er feathers in y^eyr cappes, &c.; and he was a great monyed man, and had (as some suppose) about 6000*l.* or above in his purse. He continued a single man all his dayes, and his brother inherited y^e land, whose daughter S^r John Williamson (for as I take it so was his name) had to wife. This Argentine, lyinge on his death-bed, sent for Doctor Grey, who told him that he had not longe to live, and Argentine answered, 'God-a-mercy, for I thought to live many a day,' &c. 'But what manner of y^inge is death? is't not a leane, meager, and thinne fellowe, with a dart in his hand?' (and y^is he asked bycause Doctor Grey, to his former awnswer [question?], had made y^is reply, y^t he had not many houres, and y^erfore not many dayes, to live,) and Grey awnswered y^t it was. 'Why, y^en,' quoth Argentyne, 'if y^is be all, I fear him not; welcome, by y^e grace of God:' and so, lyinge still for a quarter of an houre, quietly departed y^is life, although so much wealthe is a great hindrance to many men frō y^eyr quiet death."

*" Of Dr. Grey.**

"Doctor Grey is a little desperate doctor, dwellinge in Dorsetshire, and commonly wearinge a pistoll about his necke, and yet a man in physicke y^t hath healed many. Most of the gentlemen in y^t shire y^t are younge and sociable are adopted his sonnes. His judgment was good to discern howe neare many weare to y^eyr ends. For beeinge sent for unto Duke Brooke, and cominge to him he p'sently p'ceaued in his visage death approachinge, and telling Duke Brooke y^t he was no long lives man, and askinge of him why he sent for him, told him that he by his bedside might giue him better physicke and directions for his soule y^en he could nowe give him for his body; w^ch Brooke beleeved not, called for his doublett.

"Grey told Mr. Deckham heareof, who was bound for him in a 1000^li^, and had no security; y^erefore Doctor Grey moved unto Brooke y^t, in recompense y^ereof he might have a chest of plate. Brooke consented, and y^e chest was brought by y^e bed's side, and Grey made Brooke to give him a desk in seisin of y^e rest, and caused Deckhambe to fetch a cart, w^ch before he could doe and carry it away Brooke dyed, and so y^rough Grey's helpe y^ey had it away. This Doctor Grey was once arreste by a pedler, who cominge to his house knocked at y^e dore as y^ey (he beeinge desirous of Hobedyes) useth to doe, and y^e pedler havinge gartars uppon his armes, and points, &c., asked him whether he did wante any points or gartars, &c., pedler like. Grey heareat began to storme, and y^e other tooke him by y^e arme, and told him that he had no neede be so angry, and, holdinge him fast, told him y^t he had y^e king's proces for him, and showed him his warrant. 'Hast thou?' quoth Grey, and stoode still awhile; but at length, catchinge y^e fellowe by both ends of his collar before, held him fast, and drawinge out a great run-dagger brake his head in two or three places, and y^e fellowe, slippinge his head y^rough, ranne away, and left his cloake in Grey's hands, and complayned to a justice y^t Doctor Grey had stolne his cloake, w^ch Grey, beeinge sent for, denyed; and havinge torn his cloake into many pieces, told him where his lowzy cloake lay in such a kennell.

"Also, in Brooke's time of sicknesse, so great was his skill y^t he told y^t at such an houre he would beginne to talk lightly, and y^en after his forces were past, w^th^in a short time after, lyinge still, he should depart, w^ch fell out accordingly.

"He came one day at y^e Assises, wheare y^e sheriffe had some sixty men, and he w^th his twenty sonnes, y^e lustyest younge gentlemen and of y^e best sort and rancke, came and drancke in Dorchester before y^e sheriffe, and bad who dare to touch him; and so after a while blewe his horne and came away."

*" Of Monckaster, the famous Pædagogue.**

"Monckaster was held to be a good schoolemaster, and yet he was somewhat too severe, and giv̄e to insult too much over children that he taught. He beeinge one day about whippinge a boy, his breeches beeinge downe and he ready to inflict punishment uppon him, out of his insultinge humour he stood pausinge a while over his breech; and there a merry conceyt taking him he sayd, 'I aske y^e banes of matrymony between this boy his buttockes, of such a parish, on y^e one side, and Lady Burch, of y^is parish, on the other side: and if any man can shewe any lawfull cause why y^ey should not be ioyned together, let y^m speake, for y^is is y^e last time of askinge.' A good sturdy boy, and of a quicke conceyt, stood up and sayd, 'Master, I forbid y^e banes.' The master, takinge this in dudgeon, sayd, 'Yea, sirrah, and why so?' The boy awnswered, 'Bycause all partyes are not agreed;' whereat Monkaster, likinge that witty awnswer, spared the one's fault and th'other's p^esumption."

Charles Brooke was the possessor of Brownsea Island, and of the village of Poole, granted to Robert, Earl of Salisbury, 9 Jas. I.

Ellis Swayne, the narrator, may have been the son of Richard Swayne, who was a member of the Middle Temple in 1582.

H. Fleetwood Sheppard.

Cambridge.

* I find in Hutchins's *History of Dorset* that a Walter Grey of Bridport, A.M., was buried at Swyre in 1612, who is styled in the register of that parish "Esq. and Professor of Medicine." This, I make no doubt, is the "little desperate doctor" alluded to.

* Monckaster, the famous pædagogue, is doubtless Richard Mulcaster, the celebrated master of Merchant Taylors' School.

POPIANA.

Pope's Works: "Three Hours after Marriage" (Vol. xi., p. 222.).— In reply to Serviens, I beg leave to state, that I know of no doubt or difficulty as to the authorship of the *Three Hours after Marriage*. Nothing more can be, or need be, said than Gay's own statement prefixed to the first edition, where he "owns the assistance of two of his friends" (Pope and Arbuthnot). What hints either of the friends may have given, can be no more ascertained or distinguished than the similar hints of Pope and Swift towards the *Beggar's Opera*.

Serviens states that Mr. Roscoe (vol. i. p. 104., and vol. viii. p. 44.) says that "it is clear that Pope had no hand in it." I happen not to have within reach the eighth volume of Roscoe referred to, but in the first volume I do not find any such statement as Serviens quotes; and, on the contrary, he recognises the truth of Gay's advertisement by saying, that the piece was "equally

unworthy of the author and his friends;" and that "the parties concerned in it became heartily ashamed of it." C.

"*The Dunciad*" (Vol. xi., p. 86.). — When I penned the Query above referred to, as to a small edition of *The Dunciad* published in 1750, I was misled into that date by the date of Warburton's letter announcing it, Feb. 24, 1750; but I have since found in Nichols's *Illustrations*, that the date on the title-page was 1749; and under this new date I beg leave to renew my Query. C.

Pope and Donne's Satires. — These Satires, Mr. Carruthers says, were first published in the folio, 1735. But I have a copy of the fourth Satire, published separately, entitled *The Impertinent, or a Visit to the Court: a Satyr.* By Mr. Pope. The third edit.: London, printed for G. Hill, in White-Fryers, Fleet Street, 1737. So far as I have hurriedly compared these editions, there are differences, and some important omissions, in *The Impertinent.* This would be strange, no matter whether *The Impertinent* were genuine or spurious, if *first* published *after* the edition of 1735. What are the facts? P. D. S.

Lucretia Lindo. — Can any reader of "N. & Q." favour me by references to passages in co-temporary writings in which allusion is made to Lucretia Lindo, who is thus spoken of by Curll, in a note to his address "To the Sifters," prefixed to his fourth vol. (12mo., 1736) of Mr. Pope's *Literary Correspondence:*

"A noted cast-off-Punk of his (Pope's) pious *Saint-John*, Mrs. *Griffiths*, alias *Butler*, alias *Lucretia Lindo*, who has several letters of Mr. *Pope's* not worth printing."

M. G.

Pope and Handel. — The following occurs in *Anecdotes of G. F. Handel and J. C. Smith* (the friend of Handel), published in 1799 by Smith's relatives. The book not being a very common one, I thought the anecdote might possibly be new to many interested in Pope and *The Dunciad:*

"At Dr. Arbuthnot's house he (J. C. Smith) frequently met Swift, Pope, Gay, and Congreve; a society highly improving to a young man. He observed that they never seemed desirous of uttering wise sayings, or witty repartees, but the conversation usually turned upon interesting subjects, when their talents were displayed without ostentation. Sensible that Pope had no taste for music, he took an opportunity of inquiring what motive could induce him to celebrate Handel's praise so highly in his *Dunciad.* Pope replied, that merit, in every branch of science, ought to be encouraged; that the extreme illiberality with which many persons had joined to ruin Handel, in opposing his operas, called forth his indignation; and though nature had denied him being gratified by Handel's uncommon talents in the musical line, yet when his powers were generally acknowledged, he thought it incumbent upon him to pay a tribute to genius." — See p. 40.

A. Roffe.

BOOKS BURNT — WRITINGS OF DUGALD STEWART AND COL. STEWART.

[With reference to the articles on "Books burnt," which have appeared in the columns of "N. & Q.," Mr. Henry Foss (formerly of the well-known house of Payne & Foss) has placed in our hands the following interesting letter from the late Col. Stewart, son of Dugald Stewart; in which he informs Mr. Foss of the burning of several of his own works, as well as those of his distinguished father. Mr. Foss informs us that Col. Stewart was the author of a quarto volume of about five hundred pages, entitled, *Remarks on the Subject of Language, with Notes Illustrative of the Information it may afford of the History and Opinions of Mankind*, London, 1850. One of the twenty-five copies to which the impression was limited is in the library of the British Museum.]

Catrine, March 30, 1837.

Sir,

You were so obliging, some time since, as to say that you would mention the literary property that I wished to publish in your intercourse with the other members of your profession, in whose line such business lay. You need not however farther trouble yourself on this head; because, finding myself getting on in life, and despairing of finding a sale for it at its real value, I have destroyed the whole of it. To this step I was much induced by finding my locks repeatedly picked during my absence from home, some of my papers carried off, and some of the others evidently read, if not copied from, by persons of whom I could procure no trace; and in the pursuit or conviction of whom, I never could obtain any efficient assistance from the judicial functionaries.*

As this may form at some future period a curious item in the history of literature in the present century (as a proof of the encouragement and protection afforded to literary labour during the present reign, by a people reckoning themselves amongst the most enlightened and civilised communities of the earth), I subjoin a list of the works destroyed as unsaleable, written by my father, Dugald Stewart, author of the Philosophy of the Human Mind, &c.: —

1st. The Philosophy of Man as a Member of a Political Association. (Incomplete.)

2nd. His Lectures on Political Economy, delivered in the University of Edinburgh; reduced by him into books and chapters, containing a very complete body of that science, with many important rectifications of Adam Smith's Speculations.

3rd. One hundred and seventy pages of the Continuation of the Dissertation prefixed to the Encyclopædia Britannica.

Written by me: —

1st. My work upon India. That part printed by Longman alone extant.

2nd. An Account of the Life and Writings of

* I believe there was not any foundation for the Colonel's suspicions respecting his locks having been picked.

Dugald Stewart, together with all his Correspondence. Among others, with Madame de Staël, La Fayette, Jefferson, and many other literary and well-known characters, French and English. With Anecdotes from his Journals kept during his residence at Paris before and at the commencement of the Revolution, and during his visits to that City with Lord Lauderdale during the Fox Administration. All of which I have burnt.

3rd. A volume of Philosophical Essays, equal to about 300 pages of letter-press.

4th. A volume of Religious Philosophical Essays of about the same size.

5th. The Ancient Geography of Upper Asia, somewhat more complete than Rennel as regards Herodotus, and with the adjustment of the Stade to the distance of subsequent writers; with the Bactrian and Parthian Geography.

6th. Corrections of the Geography of the Periplus of the Erythrean Sea or Indian Ocean, ascribed to Arrian.

7th. Corrections of the Geography of the Voyage of Nearchus. I call these *corrections*, because Dr. Vincent is no doubt right in a great proportion of his stations; but they in fact contain the whole geography; because, having fixed the points by an entirely different stream of inference from that followed by Dr. Vincent, while the coincidences confirm his conclusions, it offered a presumption that when I differed from him I was right, or more near the truth than he was.

8th. Part of the Ancient Geography of the Peninsula of India. Incomplete and unfinished.

9th. The Marches of Alexander from Arbela to the Mouths of the Indus; with the Rationale, Military and Political, of his Movements and Operations during that period (?).

10th. A work on which I have been labouring for the last four years; and of which I had completed as much as would have printed 2000 quarto pages. It was very nearly finished; and was, in my humble appreciation, of more real literary value than all the rest I have destroyed. I long since (in consequence of finding my locks picked, and my papers read), destroyed all that I had put on paper on government, legislation, and political economy, which were for many years almost my exclusive study.

The other works I have destroyed may be fairly estimated to have cost me the labour of thirteen years, at an average of ten hours a day. If, in after times, such literary avocations should ever be thought as much deserving the public encouragement and protection as the writing of novels, the sacrifice which I have made of this property may perhaps tend to save some other friendless and laborious man from treatment as iniquitous as that which I have experienced.

I am your obed. humble serv.

M. Stewart.

To your list of burnt books, you may add that Dr. Lort, writing to the Rev. William Cole of Milton, dated London, March 9, 1776, says: "If you have the best folio edition of Bishop Nicolson's *Historical Library*, do not part with it; for though a new quarto edition of this book was lately printed, and thereby the price of the former reduced from four to one guinea, yet the impression was almost totally destroyed in the Savoy last Saturday." H. E.

Minor Notes.

Byron's Tomb, Harrow.—Cannot the authorities protect this tomb from farther depredations? The beginning of the inscription has already been removed, and a modern one placed in its stead; and from appearances the chippers will eventually reach each line. The money received for looking over this church would soon pay for some iron rails, or the Harrow masters and scholars might subscribe, from respect to Byron's memory.

A. C.

Sir Walter Raleigh.—A document connected with a matter of some historic interest has just come into my hands, which, as it may not have been published, I copy for preservation in your pages:

"*Decimo Septimo die Februarii Anō* 1616.

"Received, the day and yeare above written, in part paymēt of a greater som, for a certeyne tenemēt w^th^ the appurtenance lyinge in Micham, in the countye of Surrey, from Thomas Plummer, Esquire, the som of six hundred pounds of lawfull English monye - - - - - £vj.oo.

"Witnes our hands,

"W. Ralegh.
E. Ralegh.
W. Ralegh."

The sale of this property of Lady Raleigh was made to enable Sir Walter to fit out his ship, the "Destiny," then preparing for the expedition to Oronoco. The gentleman to whom I am indebted for this interesting scrap remarks:

"The case no doubt is this: Ralegh exhausted his own personal means in fitting out his fleet, and then resorted to his wife's property. The Mitcham property was sold, and Lady Ralegh joined in the sale. The eldest son Walter, who felt, no doubt, as much interest as his father in the adventure, joined in the sale. The money was wanted, and an arrangement made for the sale to the Plummer family, and this money was obtained upon a simple receipt, leaving it to the lawyers employed to prepare at their leisure the deed, and the fine and recovery necessary to vest the property legally in the purchaser."

The general similarity between the signatures of the father and son, both Walters, is striking; whilst Lady Raleigh (Elizabeth Throgmorton) seems to have imitated the handwriting of her mistress, Queen Elizabeth. W. Denton.

Professor Porson. — The professor is said to have been asked how many poets there then were.

blished Church" (so classed in the *Almanac*, but improperly), show that the compilers did not take formation direct from e Societies, but were hand from some old dead men and women le the grave, and dig- redit for their promo- As regards the list of l not scruple to pillage ł; and sundry errors which have been cor- *rectory* for the present residence from Dublin pped (to use the words mpilers again publish r endeavour to afford change the name; and n with the title of the ." ABHBA.

works till the water come;
ith puts in some.
when these blow,
God's altar flow."
Teate's Ter Tria, 1658.

net a cart that came near roid it, into a place where *n.* Lord, sin is that great t that Thou art pressed as t then but bruise me to *Christian Chymestree.*

V. T. STERNBERG.

Accidents in the United al gives the following

accidents in the United 1 186, wounded 589. In s was 138; killed 234, of lives lost by fires in he number of steamboat sons killed 587, wounded accidents; 319 killed, 158 ible."

W. W.

alloway. — In "N. & Anne Everett Green is nto an error in stating Galway" was Lord of d that he is in public ents almost invariably ut I find that he calls copy of his autograph number of the *Ulster* t "Galway."

J. F. F.

Queries.

THE POETICAL À KEMPIS.

Everybody knows *The Christian Pattern* of the ascetic Thomas à Kempis, but its metrical paraphrases in English are of rarer occurrence. *The Imitation of Christ* has certainly few attractions for the poet; yet, in 1694, it found an enthusiastic admirer, who, thinking to render it more acceptable to the world at large, put forth in that year *A Paraphrase in English on the Following of Christ:* "Here, reader," says the poet, "thou hast Thomas à Kempis in a new dress, his work cobled into rhime" — with certain depreciatory remarks upon his ability to do justice to his subject, and certain invectives upon the depravity of the times which could not afford him the aid of a charitable hand to correct it. Rather, however, than suppress his essay, or submit it to critical malice, the author pitches it into the world with all its faults:

"Goe, but ungarnish'd, as an exile should,"

exclaims he: "And indeed," he adds, "it was the product of an imprison'd exile, when royalty in Cromwell's days was a crime; and I fear it comes out when the following of Christ is a greater." This serves the author as a key-note to indulge in twenty-two pages of bitterness upon the existing state of affairs in morals, church and state, in the course of which he quotes largely from "that great royalist and excellent penman L'Estrange."

To those who have been accustomed to consider the Revolution as an event by which Englishmen acquired a fresh charter for their religious and political rights (sometime in abeyance), the pictures of the times, as drawn by this anonymous scribe, will be startling. Instead of the glorious liberty enjoyed under the reign of William, according to this authority, the land was full of men "daily conversant in the Bible," yet given to practices unheard of even among Indians and Turks, Jews or atheists! — the royal ear monopolised by "irreligious knaves;" and honesty, patriotism, or charity debarred approach to the throne: — the Church a pack of "hireling Levites," who, like the wolf in the fable, are intent upon destroying harmless lambs for drinking below them in the stream; carping at other men's religion, not with a view to saving their souls, but damning their estates, which they procure by every species of fraud and corruption; rogues, indeed, who stand at nothing, and find it but a pleasant quarry to compass, by every means, the destruction of their neighbours both in estates and reputation; and "whose sway had been dismally evident in these three nations from the year 1637." Doubtless, this strain of invective would have been found personally applicable, and collectively unpalatable to the ruling powers; to screen himself therefore from the consequences, our Romanist thus concludes his diatribe:

"To proceed any farther in particularising the guilty, were to tread too near on the heels of truth, and have my brains dash'd out for a reward; or hinder, at least, many to read this little book whereunto I invite them with the great attractive of Kempis his name, that famous virtuous follower of Christ's life; *mine, for the printer's sake, shall be conceal'd.* However, reader," continues he, "if anything here content thine ears, afford me, a wretched sinner, for my requital thy prayers, not thy praise: these may prejudice, those cannot!"

Can you, or any of the correspondents of "N. & Q.," throw light upon this mysterious man? I knew of the existence of this book before it lately fell into my hands, and had come to the conclusion that the title had been tampered with, and that it was identical with *The Christian Pattern paraphrased*, of Luke Milbourne; but the two are now before me, and are totally different in every respect except the introductory matter; and although the nonjuring Milbourne deals equally in the abusive, he confines it to "some gentlemen who, by the religion they profess, claim kindred with heathens, Jews, and Mahometans;" these are the *wits*, with Dryden at their head, who were such thorns in the flesh of the worthy *Presbyter*. "I have," he adds, "some obligations to these, which in due time, God willing, I shall faithfully discharge." My reason for naming the version of Milbourne is however to remark, that although the anonymous paraphrase was published in 1694, and that of the translator of Virgil in 1697; the former was unknown to the latter; and Milbourne seems to be under the impression, that, with the exception of Corneille's, up to that period his was the only poetical version of Thomas à Kempis.

J. O.

Minor Queries.

Artificial Teeth. — What is the date of the introduction of artificial teeth into England or Europe? I have an almanac for 1709 which contains an advertisement by "John Watts, operator, who applies himself wholly to the said business, and lives in Racket Court, Fleet Street."

T. Wilson.

Halifax.

New Silkworm. — In Piedmont they have for the last four years a new silkworm, which lives, not on the mulberry leaves, but on the *Ricinus Communis*, from the leaves of which castor oil (*Oglio de Ricino*) is extracted. Of course, this is a great advantage, as the plant is easy to cultivate; and there is no plague with it as with the mulberry, and the silk is much better It is called *Bombex Cynthia*, and is a native of Bengal, from whence they have imported it into the south of France, and use the silk at Lyons. Now I

should like to know whether (England possessing Bengal) they do not import the silk of the *Bombex Cynthia* from thence for the many English silk establishments. The silk is all one thread in this, instead of many. F. B.

Barker's Common Prayer.—In a small folio copy of *The Ordering of Deacons*, printed by Barker, 1639, a prayer is made for the Queen Mary, Prince James, and the rest of the royal progeny; the same passage occurs in the Litany, but the title-page of the prayer-book is lost. How is it no mention is made of Prince Charles, the heir-apparent, as, in Barker's square 8vo. edit. of the same date, his name appears? J. N.

Old Engraving. — I have an old engraving which represents a number of monks on the sea, some sinking, others walking on the waves, with their hands clasped as in prayer, but apparently at their ease. All wear the same dress; a sort of great coat with one cape, and a rope round the waist. Below is inscribed "Vis. di San. Leon." Mrs. Jameson's book affords no assistance. Can any of your leaders refer me to the legend? E. T.

Relative Value of Money temp. James I.—What is the relative value of money at the present as compared with the time of James I., 1611? or, What would 10*l.* 13*s.* 4*d.*, temp. Jacobi, be worth now? B.

Earls of Perche and Mortain. — Wanted information regarding the ancient Earls of Perche and Mortain (temp. Conq.). What was their relation to William the Conqueror, &c.?

Also, who was Mary, Countess of Perche, who, in the *Topographer and Genealogist*, vol. i. p. 19., is said to have been drowned in 1119? She is there mentioned thus:

"William, Duke of Normandy (the king's son and heir), with Richard, his natural brother, and his sister Mary, Countess of Perche," &c.

This sentence is ambiguous. Whose sister? Was she a countess in her own right? Who was her husband?

Any particulars of these Earls of Perche and Mortain, and their descendants in the male or female line, or the name of any work or MS. in which any particulars of them can be found, is earnestly requested by Chas. Izon Douglas.

Richard Frewen, M.D.—Richard Frewen, M.D., of Bath and Oxford. He had four wives, of whom the Dowager Lady Say and Sele was one. Who were the other three? When and where was he born? When and where died? There is a portrait of him in the Bath Infirmary; another in Christ Church, Oxford; and his bust is in the Radcliffe Library. Farther particulars of him are requested. T. F.

Wake Family.—Had Archbishop Wake's brother Edward, born in 1670, any descendants? Had the archbishop's uncle Charles any descendants? The late Rev. Henry Wake, rector of Over Wallop, Hants, &c., was, I apprehend, descended from the archbishop's uncle, Edward Wake of Charlton, Dorset; not from his younger brother Edward, as stated in Hatcher's *History of Salisbury*. W. W.

"*Rise and Growth of Fanaticism.*" — Can you tell who is the author of *The Rise and Growth of Fanaticism, or a View of the Principles, Plots, and pernicious Practices of the Dissenters for upwards of* 150 *Years*, London, 8vo., no date, but printed between 1700 and 1720.* The copy before me is in a volume with two very valuable tracts on Burnet's *History*, written by Earbery, a non-juring clergyman, author of the *History of Armoury*, *The Occasional Historian*, and other works. Can this production be from his pen? J. M.

Marino's "Slaughter of the Innocents." — In 1675 there was printed *The Slaughter of the Innocents by Herod.* Written in Italian by the famous poet, the Cavalier Marino. In four books, newly Englished, London. In the copy the name of the publisher has been torn away; all that remains of his Christian name is "Sam. [Mearne], Stationer to the King's most excellent Majesty, 1675."

But what I am desirous of ascertaining is the name of the translator, as the English version is particularly good. On the back of the title is written, "See a letter on the subject of this translation by W. B. Stevens in *Maty's Review*." What review is this, or where can it be found?† J. M.

Book-plates. — Allow me, through the medium of your paper, to put a Query to your correspondent Daniel Parsons, Vol. iii., p. 495., as to whether his work on book-plates is soon to be published; if not, will he or any of your correspondents answer the following questions? When did the earliest book-plate appear with the husband and wife's arms? Is it in accordance with heraldry to have it so? Do not some heralds consider it bad heraldry? Book-plate.

Episcopalian Churches, &c. in Scotland. — Is there any correct account of those places in the

[* The second edition is dated 1715.]

[† Maty's *New Review* makes 9 vols. 8vo., 1782—1786. The article attributed to the Rev. Dr. William Bagshaw Stevens occurs in vol. vii. p. 251. He says, "To whom the initials of T. R. [the translator of *The Slaughter of the Innocents*] belong I know not; but the translation seems superior to Crashaw's; and I agree with you that there can be no doubt that Milton has condescended to adopt many beauties from Marino, although that circumstance is not mentioned by any of Milton's critics."]

south of Scotland, where Episcopalian churches and burying-grounds were consecrated during the unsuccessful attempt of the martyr king to introduce that form of worship into Scotland? That some now Presbyterian were once Episcopalian I am aware, as in a parish in Berwickshire the communion rails are yet to be seen at the east end of the church, and have remained there ever since that much to be regretted change. Still I should be glad to learn if there are many instances of the same kind, and therefore whether many of the burial-grounds have received the rite of consecration. ANTIQUARIUS.

Wells Charters.—In the Wells corporate Records, under the date of August 23 (21 James I.), 1622, is the following entry:

"*Welles Civitas sive Burg., in Com. Som.*— This day motion was made by Mr. Maior that the King's Majesty's heralds have required this corporation to show their antient charters and liberties, and the armes of this cittie, and to have the same entered into theire booke made for that purpose; whereuppon it is condiscended that the said heralds shall see the charters and both the seales, viz^{t} the corporation seale and the maior's; and it is agreed that the receiver shall pay unto them xls., which was taken out of the chest in the little purse, in which then is left xiil. xiiis."

Can any of the numerous readers of "N. & Q." tell me if the book in which the Wells charters appear to have been copied by the heralds is now in existence? and if so, whether a transcript of the charters can now be had; by what means; and the probable expense? INA.

Wells, Somerset.

"*Dowlas, Lockerams, Vyttres, Ollonnes*, Poldavys.*"—The above occurred in a letter of about the middle of the sixteenth century, as merchandise imported from Normandy. Can any of your readers give any definition of the words *lockerams, vyttres,* or *ollonnes?* I imagine they must be some description of canvass or stuff. Another letter speaks of a vessel laden with *sades.* From the context I should imagine it some sort of wine. Was there any wine known by that name at that particular period? CL. HOPPER.

Author of "Words of Jesus," &c.—AN ANXIOUS INQUIRER wishes to know if the Editor of "N. & Q." could tell who is the writer of the *Words of Jesus,* the *Mind of Jesus,* and the *Faithful Promiser?*

Wilstone.

Prestbury Priory.—I should be much obliged to any of your readers who would inform me whether there was formerly a priory or "religious house" of any kind at Prestbury in Gloucestershire. The monastery of Lanthony possessed lands there, and the parish church; but I cannot find in Dugdale any account of a priory. There is a house near the church which bears marks of having been in former times a "religious house," and which now goes by the name of the "Priory." CATHOLICUS.

Oxford.

Naval Action.—What was the precise action or circumstance to which Dr. Arnold alludes in his *History of Rome,* vol. i. ch. x. p. 169.?—

"For what memorable instance did our English sailors refuse to fight—nay, suffer themselves to be killed—rather than fight for a commander whom they detested?"

The writer of this Query is anxious to ascertain the precise fact—from the tenor of some replies received in certain private inquiries, from some who appear to know, and yet manifest a desire to "blink the question" altogether.

An *aged admiral* speaks of a "rumour," &c., and others can give no full satisfactory answer.

Fragments of Voyages and Travels, by Captain Basil Hall, Second Series, vol. iii. p. 323., seems to be "the fact;" but gives no name of vessel or commander, no date or scene of action. C. M.

Liverpool.

* Is this what we now call brown Holland?

Minor Queries with Answers.

Old Parr.—On looking through the indices of "N. & Q.," I am surprised to find that none of your contributors have asked what were the dates of the birth and death of Thomas Parr, familiarly known as "Old Parr." I have seen various dates given in almanacs as those on which he was born and died; and I am therefore at a loss to know when he made his entrance into, and exit from, our busy world. The dates generally given of his death range from Nov. 15, 1635, to late in December of that year; while the dates of his birth range from Feb. 1483, to Sept. 12, same year. It is stated, that while residing with the Earl of Arundel, Parr visited a man named Henry Jenkins, who was born in 1501, and died in 1670; being the oldest man born in England of whom we have any record. I once met with a copy of an inscription on the tombstone of a soldier named Ivan Yorath, a Welshman, who was stated to have attained the age of one hundred and eighty years. G. L. S.

[The inscription on the tomb of Old Parr in Westminster Abbey gives the year, but not the day of his birth: "Thomas Parr of the county of Salop, born in anno 1483. He lived in the reign of ten princes, Edward IV., Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary, Elizabeth, James I., and Charles I., aged 152 years; and was buried here Nov. 15, 1635." In 1635, about a month before Parr's death, Taylor, the water-poet, published a pamphlet, entitled: "The Olde, Olde, very Olde Man; or, The Age and Long Life of Thomas Parr, the Sonne of John Parr of Wennington, in the

Parish of Alberbury, in the County of Shropshire, who was born in the Reign of King Edward IV., and is now living in the Strand, being aged 152 years and odd months. His manner of Life and Conversation in so long a Pilgrimage; his Marriages, and his bringing up to London about the End of September last, 1635." According to Taylor, in the lifetime of his first wife, Parr having been detected in an amour with "faire Catherine Milton," at the age of 105:

"'Twas thought meet,
He should be purg'd, by standing in a sheet;
Which aged (he) one hundred and five yeare
In Alberbury parish church did weare."

Thomas, Earl of Arundel, "a great lover of antiquities of all kinds," brought Parr to London; and Taylor thus describes him in the last stage of life:

"His limbs their strength have left,
His teeth all gone (but one), his sight bereft,
His sinews shrunk, his blood most chill and cold,
Small solace, imperfections manifold:
Yet still his spirits possesse his mortal trunk,
Nor are his senses in his ruines shrunk;
But that his hearing's quicke, his stomach good,
Hee'll feed well, sleep well, well digest his food.
Hee will speak heartily, laugh and be merry;
Drink ale, and now and then a cup of sherry;
Loves company, and understanding talke,
And (on both sides held up) will sometimes walke.
And, though old age his face with wrinkles fill,
Hee hath been handsome, and is comely still;
Well fac'd; and though his beard not oft corrected,
Yet neat it grows, not like a beard neglected.
From head to heel, his body hath all over
A quick-set, thick-set, natural hairy cover."

It may not be generally known that his grandson, Robert Parr, born at Kinver, 1633, died 1757, lived to the age of 124. We believe the fact of Henry Jenkins' longevity is not authenticated, as in the case of Old Parr: see notices of him in Caulfield's *Characters of Remarkable Persons*, and *Gent. Mag.*, Jan. 1822, p. 35.]

Screw Plot.—Under this head, in the *Lounger's Commonplace Book*, vol. iii. p. 163., is given an account of a conspiracy against Queen Anne, who was to have been crushed to death in St. Paul's; the screws of some part of the building being loosened beforehand for the purpose, and intended to be removed when she should come to the cathedral, and thus overwhelm her in the fall. Thus the *Lounger*. I have looked in histories of the time for some notice of this plot, but have not been able to meet with the merest mention of it.

Was there in truth such a plot? and if so, where can I meet with an account of it?

Pelicanus Americanus.

[Notices of this imaginary plot will be found in Boyer's *Annals of Queen Anne*, Nov. 9, 1710, and in Oldmixon's *Hist. of England*, p. 452. The latter states, that "Mr. Secretary St. John had not been long in office before he gave proofs of his fitness for it, by inserting an advertisement in the *Gazette* of some evil-designing persons having unscrewed the timbers of the west roof of the cathedral. Upon this foundation, Mrs. Abigail Masham affirmed that the screws were taken away that the cathedral might tumble upon the heads of the Court on the Thanksgiving-day, when it was supposed her Majesty would have gone thither. But upon inquiry, it appeared that the missing of the iron pins was owing to the neglect of some workmen, who thought the timber sufficiently fastened without them; and the foolishness, as well as malice, of this advertisement made people more merry than angry."]

Huguenot Colony at Portarlington.—I shall feel obliged for references to any sources of information relating to the distinguished Huguenot colony which was settled in Portarlington, Queen's County, about the year 1694. Refugee.

[The colony of French and Flemish Protestant refugees was settled at Portarlington by Gen. Rouvigny, created Earl of Galway by William III. The earl's estates were taken from him by the English act of resumption; yet the interest which the new settlers had acquired by lease was secured to them by act of parliament in 1702, and they were made partakers of the rights and privileges of the borough. In the petition they presented to the House of Commons, it is stated, "There are about 150 families, English and French Protestants, planted in the lands of Portarlington, the forfeiture of the late Sir Patrick Trant, who have laid out their whole substance in purchasing small leases now in being; which lands were part of the grant of the Earl of Galway, who hath thereon erected an English and French church, and two schools, and endowed them with pensions, amounting to near 100*l.* per annum, which hath been constantly paid till the said lands were vested in us."]

Lynde's "Via Tuta" and "Via Devia."—Can you inform me what modern reprints of Sir Humfrey Lynde's *Via Tuta* and *Via Devia*, whole or in part, have appeared? When, where, and by whom edited and published? Where may I look for a biographical sketch of the author? Abhba.

[In the *Gent. Mag.* for Sept. 1819, p. 194., it is stated, that Sir Humfrey Lynde's *Via Tuta* and *Via Devia* were reprinted at the expense of the Society for the Defence of the Church. The *London Catalogue* (1816—1851) also notices an edition of these works published by Stockdale, in 8vo. They have also been reprinted, with *A Case for the Spectacles*, in the new edition of Gibson's *Preservative*, vols. iv. and v., 1849. Sir Humfrey Lynde was born in Dorsetshire, 1579, and resided at Cobham, in Surrey, in the latter part of his life; and dying June 8, 1636, was interred above the steps of the chancel in the parish church; when Dr. Featley preached his funeral sermon, which was published. Most of the biographical dictionaries contain notices of him, as well as Wood's *Athenæ*, vol. i. c. 603., and Brayley's *Surrey*, vol. ii. p. 408.]

Replies.

ROUNDLES.

(Vol. xi., pp. 159. 213.)

Mr. Haresfield has supplied your readers with the "ungallant inscriptions" on a set of (twelve) beechen roundles found in the quaint old house of the Garnetts at Kendal; perhaps those on another set (of ten), which in 1793 were "in the possession of Charles Chadwick, Esq., of Mavesyn-Ridware, Staffordshire," may prove interesting. I extract them from the *Gentleman's Mag.*, May,

1793, p. 398., where they were accompanied by a "fac-simile drawing" of one of the roundles, which Mr. Urban's correspondent describes as —

"Made of very thin pieces of beechwood, and exactly filling an old round box; with a couplet of rhymes in the centre of each; the ornaments on all a good deal similar, and by the form of the letters, and the style, thought to be as old as the time of Henry VII. or VIII."

This is in such accordance with Mr. Haresfield's description of those found at Castle Dairy, that we may consider them cotemporary productions.

The latter gentleman's conjecture, that they were "used in some game of chance," does not appear so probable as the supposition of the former, that we may "rank them in the same class of amusements with our modern conversation-cards."

1.

"A woman that ys wilfull is a plage of the worst,
As good lyve in hell as with a wyffe that is curste."

2.

"Wittes are moste wylly where wemen have wyttes,
And curtissy comethe upon them by ffittes."

3.

"In frinds ther ys flattery, in men lyttel trust,
Thoughe fayre they proffess they be offten unjuste."

4.

"Good fortune God sende you. I dare laye my heade,
You will holde with ye horne iff ever youe wedd."

5.

"Tene pound to a puddinge whensoevere you marry,
You will repente yee that so longe you did tarrye."

6.

"Wheresoever thou traveleste, Este, Weste, Northe, or Southe,
Learne never to looke a geven horsse in the mothe."

7.

Wyssdome dothe warne the in many a place
To truste no suche flatteres as will jere in thy face."

8.

"A widdowe thatt ys wanton, with a running head,
Ys a dyvell in the kyttchine, and an ape in her bedde."

9.

"Pyke oute a shrowe that will searve you a choisse,
With a read heade, a sharpe nosse, and a shrille voyce."

10.

"Chosse oute a mate that will searve you a chosse,
With a rede heade, a sharpe nosse, and a shrill voyce."

A discussion on the use of these beechen roundles very probably followed the publication of the above in the pages of the *Gent. Mag.**; but as I transcribe from a book of *adversaria*, I am equally with the Rev. J. Corser unable to state its result. Perhaps this gentleman would send you a copy of the inscriptions on the set noticed by Dr. Whitaker in his *History of Leeds*, vol. i. p. 182.

A. Challsteth.

[* See *Gent. Mag.*, vol. lxiii. pt. ii. pp. 1187-8.]

PORTRAITS OF LORD LOVAT.

(Vol. xi., p. 207.)

In addition to the portrait by Hogarth, and the small prints of Lord Lovat's trial by the same master, I have in my collection the following portraits of that nobleman:

1. The Right Honourable Simon Lord Frasier of Lovat, chief of the clan of the Frasers, &c. Fol. Mez. Le Clerc. Simon.

2. A monumental print for the Rebellion in Scotland in 1746. Dedicated to all loyal subjects. Folio. Sold by S. Lyne at the Globe in Newgate Street.

3. Lord Lovat a Spinning. 4to.

4. Simon Lord Fraser of Lovat. Large folio, eight verses underneath.

5. The Lord Lovat, as he appeared at the time he was taken. Large sheet, six verses under, commencing with, —

"'Mong them there was a politician,
With more heads than a beast in vision."

Lord Lovat is represented disguised as a beggar seated on a wall, holding an open paper in his left hand, on which is printed six verses, descriptive of his difficult position. On the wall are representations of various acts of cruelty and oppression attributed to him, such as "a servant in the cave for asking his wages," "a hundred head of large cattle belonging to Mr. ——, all killed and lamed in one night," &c. Printed for John Bowles at the Black Horse in Cornhill.

4. Simon Lord Fraser of Lovat. Brought to the Tower, Aug. 15, 1746, charged with high treason. Oval, with the portraits of Lords Kilmarnock, Balmerino, and Cromartie, in three other ovals at the corners; in the centre the execution of Lords Kilmarnock and Balmerino on Tower Hill. Large folio.

5. La Décollation des Lords Rebelles à Grand Tower Hill, large sheet. On the left-hand corner portrait of Lord Lovat (evidently copied from Hogarth's); in the centre a well-engraved view of the Tower and Tower Hill, with the execution of Lords Kilmarnock and Balmerino, with eight stands erected, filled with spectators. The letter-press in Dutch and French.

I have omitted in this list the very interesting print of the "Inside of Westminster Hall, with both Houses of Parliament assembled on the Tryall of Simon Fraser, Lord of Lovat," by Freeman and Parr, and the numerous small 8vo. portraits, most of the latter being of little merit, and usually copies of the larger ones.

There is also a large view of the execution of Lord Lovat on Tower Hill, and "Lovat's Ghost on Pilgrimage," a mezzotinto by Hogarth, with six lines of poetry: of the latter I have only a copy by Ireland.

J. H. W.

19. Onslow Square.

CURIOUS INCIDENT.

(Vol. xi., pp. 63. 134.)

I think it probable that the play alluded to is *The Orphan*, in which occurs the following passage:

"You took her up a little tender flower,
Just sprouted on a bank, which the next frost
Had nip'd; and with a careful loving hand,
Transplanted her into your own fair garden,
Where the sun always shines: there long she flourish'd,
Grew sweet to sense and lovely to the eye,
Till at the last a cruel spoiler came,
Cropt this fair rose, and rifled all its sweetness,
Then cast it like a loathsome weed away."

This very passage, almost word for word, forms a popular modern sentimental song of the present day, while the simile is of the highest antiquity.

Pope gives it thus in *The Dunciad:*

"Fair from its humble bed I rear'd this flower,
Suckled, and cheer'd, with air, and sun, and shower;
Soft on the paper ruff its leaves I spread,
Bright with the gilded button tipp'd its head.
Then throned in glass and named it Caroline:
Each maid cried 'Charming!' and each youth 'Divine!'
Did Nature's pencil ever blend such rays,
Such varied light in one promiscuous blaze?
Now prostrate! dead! behold that Caroline,
No maid cries 'Charming!' and no youth 'Divine!'
And lo, the wretch! whose vile, whose insect lust,
Laid this gay daughter of the spring in dust."

Ariosto, in the *Orlando Furioso*, cant. i. 42, 43., though inferior to the original, gives the simile in a completer form than attempted by Pope:

"La verginella è simile alla rosa;
Che 'n bel giardin su la nativa spina,
Mentre sola, e sicura si riposa,
Nè gregge, nè pastor se le avvicina;
L' aura soave, e l' alba rugiadosa,
L' acqua, e la terra al suo favor s' inchina;
Giovani vaghi, e Donne innamorate
Amano averne, e seni, e tempie ornate.

"Ma non si tosto dal materno stelo
Rimosa viene, e dal suo ceppo verde,
Che quanto avea dagli uomini e del cielo
Favor, grazia, e bellezza, tutto perde.
La vergine, che 'l fior, di che piu zelo,
Che de' begli occhi e della vita aver de',
Lascia altrui corre; il pregio ch' avea innanti
Perde nel cor di tutti gli altri amanti."

That which I presume to be the original of the foregoing imitations, will be found in the following beautiful lines of Catullus, carm. lxii.:

"Ut flos in septis secretus nascitur hortis,
Ignotus pecori, nullo contusus aratro,
Quem mulcent auræ, firmat sol, educat imber,
Multi illum pueri, multæ cupiêre puellæ;
Idem, cum tenui carptus defloruit ungui,
Nulli illum pueri, nullæ cupiêre puellæ:
Sic virgo, dum intacta manet, dum cara suis; sed
Cum castum amisit, polluto corpore, florem,
Nec pueris jucunda manet, nec cara puellis."

W. Pinkerton.

Hammersmith.

"THE TELLIAMED."

(Vol. xi., pp. 88. 155.)

The following Note on this singular production may interest your Leamington correspondent, which I extract from Mr. Hugh Miller's work on the *Old Red Sandstone*, p. 73. (5th edit., Edinburgh, 1852):

"One of the first geological works I ever read was a philosophical romance, entitled *Teliamed*, by a M. Maillet, an ingenious Frenchman of the days of Louis XV. This Maillet was by much too great a philosopher to credit the scriptural account of Noah's flood, and yet he could believe like Lamarck that the whole family of birds had existed one time as fishes, which, on being thrown ashore by the waves, had got feathers by accident; and that men themselves are but the descendants of a tribe of sea monsters, who, tiring of their proper element, crawled up on the beach one sunny morning, and, taking a fancy to the land, forgot to return." *

This extract, though tedious, will give those who have never met with the book inquired after a juster idea of its contents and style than a mere bibliographical notice. It would appear that there were three editions, dated respectively 1748, 1750, and 1755. Can any correspondent say

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"* Few men could describe better than Maillet. His extravagances are as amusing as those of a fairy tale, and quite as extreme. Take the following extract as an instance:

"'Winged or flying fish, stimulated by the desire of prey, or the fear of death, or pushed near the shore by the billows, have fallen among the reeds or herbage; whence it was not possible for them to resume their flight to the sea, by means of which they had contracted their first facility of flying. Then, their fins, being no longer bathed in the sea water, were split, and became warped by their dryness. While they found among the reeds and herbage among which they fell many aliments to support them, the vessels of their fins being separated, were lengthened and clothed with beards, or, to speak more justly, the membranes, which before kept them adherent to each other, were metamorphosed. The beard formed of these warped membranes was lengthened. The skin of these animals was insensibly covered with a down of the same colour with the skin, and this down gradually increased. The little wings they had under their belly, and which, like their wings, helped them to walk in the sea, became feet, and served them to walk on the land. There were also other small changes in their figure. The beak and neck of some were lengthened, and of others shortened. The conformity however of the first figure subsists in the whole, and it will be always easy to know it. Examine all the species of fowl, even those of the Indies, those which are tufted or not, those whose feathers are reversed — such as we see at Damietta, that is to say, whose plumage runs from the tail to the head — and you will find species of fish quite similar, scaly or without scales. All species of parrots, whose plumages are so different, the rarest and most singular marked birds, are, conformable to fact, painted like them black, brown, grey, yellow, green, red, violet colour, and those of gold and azure: and all this precisely in the same parts, where the plumages of those birds are diversified in so curious a manner.'" — *Teliamed*, p. 224., edit. 1750.

whether other editions have appeared, or whether it was ever translated into English?*

AIKEN IRVINE, Clerk.

Cushendall, Antrim.

PHOTOGRAPHIC CORRESPONDENCE.

[The following article is translated from *La Lumière* of March 24th; M. Lacan, the editor of that journal, speaks in the highest terms of the specimen which accompanied the communication. The writer, M. Claudet, is the son of the eminent photographer of that name.]

Photography at Sea: Instantaneous Positive Paper.—I send you the copy of a small view of the deck of the Belle-assise, with her passengers. The ship was going about seven miles an hour, being about 26° north latitude. I fancy that few persons have dreamed of practising photography on board a vessel at sea. The collodion which I use I prepare myself. It is composed as follows:—For the gun cotton,—

Nitrate of potash - -	- 46·00 gram.
Sulphuric acid - -	- 35·00 gram.
Cotton - - -	- 2·56 gram.

leave the cotton in the acid about three seconds, stirring it with two glass rods; at the expiration of thirty seconds it forms a very thick paste, which I plunge immediately into water; I wash with from fourteen to sixteen waters, of which two at least are distilled. For the collodion,—

Gun cotton - -	- ·45 gram.
Rectified ether - -	- 31·00 gram.
Alcohol - - -	- 1·80 gram.

When this is properly made, it does not leave the slightest residue, and may be used to the last drop. To sensitize the collodion,—

Iodide of potassium -	- ·25 gram.
Alcohol of 36° - -	- 7·10 gram.
Collodion - - -	- 21·30 gram.
Bromo-iodide of silver -	- 10 drops.

The bromo-iodide of silver is dissolved in very dilute alcohol, and I use ten drops of the saturated solution. This collodion is extremely sensitive. I have taken views at New Orleans with a landscape lens, on the entire plate, with a diaphragm of 2½ inches opening, in two minutes, and this was in winter. The view which I send you was instantaneous, and taken with a diaphragm of 2 inches.

I develope in the usual manner with pyrogallic acid, and I fix with cyanide of potassium. I have found sea water, distilled as it is on board ship, very good for all these processes, and I have always used it with success.

Instantaneous Positive Paper prepared with Chloride of Mercury and Nitrate of Silver.—I make a saturated solution of chloride of mercury, 31 grammes for example; I add 21 grammes of this to half a litre of distilled water. I prepare the paper by floating it on this solution in a flat dish. When the paper is dry, I sensitize it with a solution of nitrate of silver in distilled water (38·40 grammes of nitrate of silver to 31 grammes of water). It is necessary to conduct this last process in a dark room, having only a candle, the flame of which is covered with a yellow glass. I expose the paper from 2 to 10 seconds in summer, and about a minute in winter. In order that this may be successful, it is necessary to place the negative on the prepared paper in the pressure frame in yellow light, and to cover the frame with a black cloth, and on arriving at the place where the paper is to be exposed to the light, to place the pressure frame so that the rays of light shall fall as perpendicularly upon it as possible; the black cloth is then removed and the frame covered again as soon as the paper has been exposed long enough. The picture appears very feeble when the paper is taken out of the pressure frame, but it is completely developed by means of a solution of protosulphate of iron (1 gramme to 31 of distilled water, and 1·70 of glacial acetic acid). It is necessary to watch carefully, so as to stop the development in time. I wash immediately with several waters, and I fix with a solution of hyposulphite of soda; this takes about 15 minutes. I thus obtain a beautiful neutral black. Unfortunately I have not sufficient time to continue my experiments; but I send you an account of what I have done in the hopes that it may be of service at some future time to those who are obliged to print positives in winter, and who are, so to speak, stopped by the bad weather.

HENRI CLAUDET, Captain in the Merchant Service.

Exhibition of Photographs at Amsterdam.—By the courtesy of the editor of *La Lumière* we are enabled to announce that an Exhibition of Photographs, and of the instruments and materials used in the art, will be opened at Amsterdam on the 23rd of this month, under the immediate patronage of Prince Frederick of the Netherlands. The exhibition is promoted by the Society Arti et Amicitiæ and the Society of International Industry. Eight silver and twenty bronze medals will be distributed among the exhibitors.

Ambrotype Likenesses.—The *Boston Atlas* states that a "most valuable improvement in the art of producing likenesses has been recently introduced by Messrs. Cutting and Bowdwin, of that city. The picture is taken upon plate glass, after which a similar glass is placed over it, and the two are cemented together by an indestructible gum, rendering the picture entirely impervious to atmospheric influence, and securing to it the most perfect durability. The great superiority of this new process is manifest, as by it the most perfect, minute, and life-like delineations are produced, either in miniature or of full size, and capable of retaining a perpetual brilliancy. The pictures are not reversed, as in the ordinary Daguerreotyping process, and they are immediately perceptible in any light without the necessity of change of position. Mr. Cutting, the senior partner, is the inventor of this process, and patents have already been secured in the United States, Great Britain, and France. It may with perfect truth be urged that this is the most important discovery in the art of photography that has yet been made."

W. W.

Malta.

[* See "N. & Q.," Vol. xi., p. 155.]

Replies to Minor Queries.

Bishops' Arms (Vol. xi., p. 145.).—The earliest work in which it was attempted to introduce the family arms of bishops, was the *British Compendium*, published in 1719, not as by a typographical error 1799, stated in the note of your correspondent. It will be seen upon an inspection that it was but an attempt, for in many cases the impalements of the family arms are left blank, the arms not being ascertained. The same plates

appear in a subsequent edition, and for the last time in the fifth edition published in 1723. In the subsequent edition of that work the arms of the episcopal sees only are given. Attempts have been made to introduce the arms and some account of the families of the prelates of our Church into the Peerages of the day, but abandoned from the difficulty of accomplishing it in any satisfactory manner, and from an objection taken by some of the distinguished dignitaries themselves.

G.

Monastery of Nutcelle (Vol. x., p. 287.; Vol. xi., p. 152.). — There are at least two objections to the conjecture proposed by Lælius. 1. That although the second syllable of the name is written *celle*, *scelle*, *stelle* (see Pertz, ii. 336.), there does not appear to be any MS. authority for the form *Nutwell*, which surely would have occurred among the variations, if it were the true form. 2. That the monastery was under Daniel, Bishop of Winchester, the patron and correspondent of Boniface; whereas, from the year 705, Devonshire was under the Bishop of Sherborne. (See Godwin *De Præsulibus*, ed. Richardson.)

J. C. R.

Serpents' Eggs (Vol. x., p. 508.). — Serpents are, strictly speaking, to be classed as viviparous rather than oviparous. True, their young are formed in a sort of shell or loose skin, and continue in the egg state till the time of parturition; but the eggs are, so to speak, hatched internally, and the young ones are brought forth like those of any viviparous animal. The shells are always produced as an after-birth. Sometimes eggs are found which, from their resemblance to those of the serpent, are mistaken for the latter; but, on a closer examination, they invariably turn out to be the eggs of the lizard, which is oviparous.

In this island we have serpents, boas, and snakes of almost every variety; and no species of them has ever been known to produce eggs and hatch them in the ordinary manner. This fact might be verified from the specimens sent some years ago to the Zoological Gardens, London. The only way to procure the eggs is to kill a female with young, care being taken in the operation not to cut open the shell or sack. I was present once when a female serpent of the venomous kind received a blow of a cutlas across the belly, and there immediately issued from the wound several young ones, all alive. They were about ten inches long, and remarkably vivacious, protruding their little tongues, and snapping their fangs at every object that was presented to them.

It would be easy for me to gratify the wish, expressed by L. M. M. R., to become possessed of a serpent's egg; and if, after what I have stated, he should still be of the same mind, I shall be glad to do so on his favouring me with his address. I am persuaded, however, that the egg would reach him in a totally different state from that of the eggs of oviparous animals.

Henry H. Breen.

St. Lucia.

Lord Mayors (Vol. xi., p. 207.). — There was a Sir Richard Lee, Knt., twice Lord Mayor of London; his son was Richard Lee, of Lee Magna, Kent, and his grandson Edward Lee, Archbishop of York. Possibly they may be of the same family as Sir William.

Sir Leonard Holliday, Lord Mayor, 1605, when the Gunpowder Treason was discovered, was buried in the church of St. Michael, Basinghall. His arms were — Sable, three helmets argent, within a bordure of the second.

In the church of St. Peter le Poor was a monument with this inscription:

"Thomas Lowe, eques auratus. D. majoris cibit. Londin. A.D. 1604, vir probus et prudens. Obiit 11 Apr. Aº. 1623.

"Accessit Anna lectissima fœmina, ex eodem Thomâ, mater xv liberorum, vixerunt suavissimâ conjunctione, ann. xlviii."

Arms: Arg., three cocks gu. Seven coats quarterly, impaled with Arg., a chevron sa., and a fleur-de-lys for difference.

Mackenzie Walcott, M.A.

Block Book: "Schedel Cronik" (Vol. xi., p. 124.). — I should be glad to know the printer's name, if it appears on the above curious old book described by Thos. Leadbitter. For I also possess a very curious book, printed at Augsburg in 1477. Mine is printed by John Bämler; should the *Schedel Cronik* bear the same printer's name, the date will no longer be doubtful. My book is printed with movable type, but of a singular form, neither like modern German, nor Roman, nor Italic, but *sui generis*, as is the language of the book also. It consists of legendary lives of saints for the summer-half of the year, beginning with St. Ambrose, and ending with St. Wendelin, whom it calls "Sant Wendel." It begins thus: "Hie hebt sich an das Sumerteyl, der heyligen leben." Every inquiry after a corresponding winter-half has failed; and it is not known that any was ever published. The present volume belonged to the late Duke of Sussex, and has his book-plate. At the end is the following:

"Hie endet sich der heyligen leben das Summerteyl. Das hat gedrucket und volendet Johannes Bämler zu Augspurg an sant Lucas tag. Anno mccccIxxvij."

This book is a very thick quarto of 912 pages. It contains a great number of rude wood-cuts, in a clear, bold style, but brightly coloured, which I suppose to be of very rare occurrence. The frontispiece is a large cut of the B. V. Mary, crowned and enthroned in an elaborate Gothic chair of state, with the Holy Infant on her knee, to whom she is presenting a fruit. The inscrip-

tion on the four sides of this picture will afford a good specimen of the language and style of the book. It is as follows:

"O Maria du gottes tempel,
Aller tugentem war exempel,
Gar vil sünder waren verdorben
Hättest dum nit grad erworben
Welch mensch dich täglich eren tüt
Der würdet vor übel wol behüt
Darumb ich mein gebet zu dir send
Maria hilff mir an meinē end. Amen."

F. C. H.

"*For wheresoe'er I turn*," *&c.* (Vol. xi., p. 225.). — Addison's letter from Italy, vv. 9—12.

E. C. H.

Genealogical and Historical Society (Vol. xi., p. 187.). — The idea of establishing a genealogical society, as suggested by a correspondent in your tenth volume, and about which Y. S. M. makes inquiry, has been carried out; and a Society for the Compilation and Illustration of Family History, Lineage, and Biography has been some time established.

The council has on it several noblemen and gentlemen of old family and influence; and I beg to refer Y. S. M. and other readers interested in the subject to the secretary, at the Society's office, No. 18. Charles Street, St. James's Square.

G. H. S.

St. Cuthbert (Vol. ii., p. 325.; Vol. xi., p. 173.). — The Rev. James Raine, the able historian of North Durham, published, soon after the discovery of 1827, a most interesting volume, entitled *St. Cuthbert*; in which he has drawn together from the ancient records of the Cathedral of Durham and other sources, a very valuable mass of materials respecting his life, relics, &c., illustrated with engravings of the curious articles found in 1827. See also Hodgson's *History of Northumberland*, part ii. vol. ii. p. 132. W. C. Trevelyan.

Athenæum.

Grafts and the Parent Tree (Vol. vii., pp. 261. 365. 436. 536.). — For information on the point whether grafts die with the parent tree, I refer your correspondent to a work on *The Vine*, by a Mr. Ferguson, and published at Glasgow by James Hedderwick & Son. He says that the graft is only a portion of the perfected production; this is one mode of reproduction, the other is from male and female. "A cutting can only be a multiplier," he says, "and being of the same age and same chemical property, must perform the same functions over the same changing circle of life, and die with the stalk, as if it had never been separated." Now, supposing this holds good in respect to apple-trees, and any good sort, the golden pippin for instance, never to have been renewed from seed, but continued on by cuttings, then, the original dying, these multipliers would have died. If the original stalk be not dead, then we have these apples, though I believe they are scarce. Now as we really have them, the original stalk may be concluded to be still in existence, if Mr. Ferguson's assertion is right; and it applies to apple-trees as to vines. E. H. B.

Demerary.

Bolingbroke's Advice to Swift (Vol. x., p. 346.; Vol. xi., pp. 54. 74.). — I should have thought that the correction suggested by me of a *z* instead of an *r*, at the end of the words *nourrisser*, *fatiguer*, and *laisser*, only required to be pointed out to insure its immediate adoption. The rejection of it, however, by Mr. Ingleby, compels me to add proof to what is already self-evident.

Instructions (*ordonnances*), powers of attorney, and other legal documents in French, are made to run in the infinitive, because the infinitive is what is required; not that the infinitive is ever put for the imperative. But supposing the contrary to be the case, may I inquire of Mr. Ingleby how he has come to overlook the fact, that there is no such infinitive in French as *nourrisser?* Does he require to be reminded that the correct infinitive is *nourrir*, and that there being no such word in French as *nourrisser*, the expression used by Bolingbroke must have been the imperative *nourrissez?* Another proof occurs in the concluding part of the sentence, where the word *levez*, being in the imperative, indicates that the writer has been speaking all along in that mood.

As regards the word *souper*, there is still room for conjecture. In the place of that word, which is obviously an error, I propose to substitute *sonner*, Mr. Ingleby *soupirer*. *Laissez sonner vos cloches* requires no explanation, while *laissez souper vos cloches* seems unintelligible. At any rate I shall be obliged to Mr. Ingleby to explain what he understands by the "sighing" or "breathing" of bells; and how such an action in those of the Dean of St. Patrick's could have had the effect of "awaking the canons," as stated by Bolingbroke.

I am gratified by Mr. Ingleby's kind appreciation of my criticisms on French composition. My sole object is the correction of errors in the use of a language, with which we, as a nation, are becoming more familiar every day.

Henry H. Breen.

St. Lucia.

Henry Fitzjames (Vol. xi., p. 199.).—Your correspondent W.W. has fallen into a singular error in confounding Henry Fitzjames, the second son of James II. and Arabella Churchill, and who was afterwards the Grand Prior, with his elder brother James Fitzjames, Duke of Berwick in England, of Fitzjames in France, and of Liria in Spain. Henry Fitzjames had been created by his father Duke of Albemarle; but during the exile of the

family he entered the French navy, and died in 1702, without leaving issue. His celebrated brother became a marshal of France, and, when at the head of the French army on the Rhine, was killed by a cannon-ball in the trenches before Philipsburg in 1734. The Duke of St. Simon tells us, that when James Fitzjames was created a Duke of France, he excluded his eldest and only son of the first marriage from the patent, on the ground that he would ultimately have the English dukedom; the eldest son of the second marriage would then have the French title, and the second son of that marriage the Spanish dignity. He owed his foreign titles to his distinguished services as a soldier, and while all cotemporary writers concur in placing the elder brother amongst the most renowned captains of the age, the Duke of St. Simon thus speaks most contemptuously of Henry Fitzjames:

"Il étoit chef d'escadre et n'avoit rien vaillant. C'étoit bien l'homme le plus stupide qui se peut trouver." — Tom. ii. p. 462.

W. B.

"*Charles Auchester*" (Vol. xi., p. 167.). — I read an able critique on this novel in *The Times* for October, 1853. I believe it to have been between the 3rd and 10th of the month. J. Y. (1)

"*I dreamt that, buried,*" *&c.* (Vol. xi., p. 187.). — I. R. R. does not seem aware that the lines, about which he inquires, are only a translation. The original piece was written by Patrix, a French poet, who died in 1671, only a few days before his own death. The *Literary Gazette* of March 16, 1833, contained a good translation. I subjoin the original with a translation of my own, made several years ago. It is difficult however, if not impossible, to imitate successfully the wit and spirit of the original:

"Je songeois, cette nuit, que de mal consumé,
Côte à côte d'un pauvre on m'avoit inhumé;
Mais que n'en pouvant pas souffrir le voisinage,
En mort de qualité je lui tins ce langage:
'Retire-toi, coquin, va pourrir loin d'ici,
Il ne t'appartient pas de m'approcher ainsi.'
'Coquin!' ce me dit-il d'une arrogance extrême,
'Va chercher tes coquins ailleurs, coquin toi-même;
Ici tous sont égaux, je ne te dois plus rien,
Je suis sur mon fumier, comme toi sur le tien.'"

"I dreamt last night that by sickness consumed,
By the side of a pauper I lay inhumed;
But that, scorning to lie by a beggarman's side,
I order'd him off with a nobleman's pride.
'Begone,' I exclaim'd, 'go and rot thee elsewhere,
Vile rascal! how durst thou approach me near?'
'Rascal!' said he, 'who art thou, I pray?
Go look for thy rascals some other way;
All here are equal, I've nothing of thine,
That is thy dunghill, and this is mine.'"

F. C. H.

I have a note that the lines in question are from *Reflections on Death*, by Dr. Dodd. Perhaps I. R. R. (or some other correspondent of "N. & Q.") can tell what Latin poet is alluded to in the line immediately preceding his extract: "Well might the Latin poet say —

"I dreamt that, buried," &c.

G. A. T.

Withyham.

The lines beginning —

"I dreamt that, buried," &c.

are but a translation of the French verses by Patrix, which commence —

"Je songeois, cette nuit, que de mal consumé," &c.

Denis Donovan.

I cannot give the name of author, but I can supply the original words in French. I met with them thirty-five years ago whilst staying in France, and reading their classic authors. Voltaire praises highly the old epigram; here it is:

"Je revais, cette nuit, que de mal consumé,
Côte à côte d'un pauvre on m'avoit inhumé;
Et que n'en pouvant plus souffrir le voisinage,
En mort de qualité, je lui tins ce langage:
'Retire-toi, coquin, va pourrir loin d'ici,
Il ne t'appartient pas de m'approcher ainsi.'
'Coquin!' répondit-il d'une arrogance extrême,
'Va chercher tes coquins ailleurs, coquin toi-même;
Ici tous sont égaux, je ne te dois plus rien,
Je suis sur mon fumier, comme toi sur le tien.'"

I should have sent this sooner, could I have put my hand on the paper; and I did not like to trust to memory for the exact words. The English translation loses some of the salt of the epigram.

A. B. C.

Hogmanay (Vol. ix., p. 495.; Vol. x., p. 54.). — Much has been written on the derivation and meaning of this word, without, however, throwing much light on the subject (see Brand's *Popular Antiquities*, Bohn's edit., vol. i. p. 457.). In this island (Guernsey) troops of children used formerly to assemble on the nights between Christmas and New Year's Day, and to go about from house to house with torches made of wisps of straw, begging for money, and singing the following rhyme:

"Oguinani, Oguinano,
Ouvre ta paoute (poche) et puis la reclos."

On New Year's Eve they used to dress up a figure in the shape of a man, and after parading it about the parish, take it to the beach, or some other retired spot, where they buried it. This was called "enterrer le vieux bout de l'an."

Edgar MacCulloch.

Guernsey.

"*Solyman*" (Vol. x., p. 163.). — Sigma wishes to know who wrote the tragedy called *Solyman?* It appears to have been H. F. Clinton, M.A., author of the *Fasti Hellenici*, &c. See his *Literary Remains*, p. 17. (published 1854.) A. Roffe.

Kiselak (Vol. x., p. 366.; Vol. xi., p. 232.). — JUVERNA will find, in Nieritz's *Sächsischer Volkskalender* for 1847, an article headed "Kiselak: Eine Unsterblichkeit des Neunzehnten Jahrhunderts." That account of the hero's propensity to immortalise his name, agrees with J. C. R.'s statement; and there is a picture of Kiselak suspended by a rope, painting his name on a rock, apparently in the Saxon-Switzerland, overhanging the Elbe, in a very hazardous position. J. H. L.

"*F. S. A.*" *or* "*F. A. S.*" (Vol. x., p. 465.). — These initial letters seem to me to have reference rather to the English style of the Society of Antiquaries, than to the corresponding one in Latin. At first the Society was called the "Antiquarian Society," and hence the former style of F. A. S. But since the date of its charter (1751), wherein it is described as the "Society of Antiquaries," the initials F. S. A. have been adopted as the correct designation. See Hume on *The Learned Societies*, pp. 10. 76. HENRY H. BREEN.

St. Lucia.

"*Peart as a Pearmonger*" (Vol. xi., pp. 114. 232.).—H. B. C. speaks as though "peart" were synonymous with the modern "pert;" but I imagine that this is by no means clear. In the fourteenth century, at any rate, the word meant not "pert" in the modern sense, but *open*, *clear*, perhaps *straightforward*. And though the date of this proverb is not given, it is probably of some antiquity. Mr. Wright, in his glossary to *Piers Plowman*, gives "pertliche" as Anglo-Norman, and meaning "openly" (or "evidently"), as the following examples prove:

> "He preved that thise pestilences
> Were for pure synne,
> And the south-westrene wynd
> On Saterday at even
> Was *pertliche* for pure pride,
> And for no point ellis."—2497–2502.

> "Of this matere I myghte
> Mamelen ful longe;
> Ac I shal seye as I saugh,
> So me God helpe!
> How *pertly* afore the peple
> Reson bigan to preche."—2513–2518.

W. DENTON.

First English Envoy to Russia (Vol. x., pp. 127. 209. 348. 512.). — Your correspondents will find a lengthened account of this transaction in the *Lives of the Sovereigns of Russia*, by G. Fowler, under the reign of Ivan the Terrible, pp. 110—114. (derived probably from Milton's narrative, quoted by MR. WYNEN in "N. & Q.," p. 512.); but with the strange mistake of spelling *Bowes* as *Bowles* throughout, rather a grave error for an historian, in whom accuracy should be a *sine quâ non*. P. H. GOSSE.

58. Huntingdon Street, Barnsbury Park.

Submerged Bells (Vol. xi., p. 176.). — The allusion here made to the Cornish legend of the submerged bells of Bottreaux, reminds me of a very pretty legend of the island of Jersey of the same kind. Many years ago the twelve parish churches in Jersey each possessed a beautiful and valuable peal of bells; but during a long civil war, the states determined on selling these bells to defray the heavy expenses of their army. The bells were accordingly collected and sent to France for that purpose; but on the passage the ship foundered, and everything was lost, to show the wrath of Heaven at the sacrilege. Since then, before a storm these bells always ring up from the deep; and to this day the fishermen of St. Ouen's Bay always go to the edge of the water before embarking, to listen if they can hear "the bells upon the wind;" and if those warning notes are heard, nothing will induce them to leave the shore; if all is quiet, they fearlessly set sail. As a gentleman who has versified the legend for me says:

> "'Tis an omen of death to the mariner,
> Who wearily fights with the sea,
> For the foaming surge is his winding-sheet,
> And his funeral knell are we:
> His funeral knell our passing bell,
> And his winding-sheet the sea."

M. A. W—D.

"*White Bird, featherless*" (Vol. xi., p. 225.). — I have not the means of referring to Kircher's *Œdipus Egyptiacus* at present; but from a note which I made many years ago, I am inclined to think that the original of these lines is to be found in what was even in his days an old German riddle or conundrum. He gives it (if I remember right) as a proof or example that the Germans made the sun feminine, at vol. ii. p. 34.:

> "Es flog ein Vogel federlosz
> Auff einen Baumb blattlosz,
> Da kam die Frau mundlosz,
> Und frasz den Vogel federlosz."

I believe that Kircher's book was published rather more than two hundred years ago. N. B.

Altars (Vol. xi., p. 173.). — Although not a subject of great importance, the cool assertion of CEYREP, that "Catholic altars are always built of stone," should not be allowed to pass without correction. In no communion has it ever been made an essential condition of a "Catholic altar" that it should be of either stone or wood. The whole Western Church, in communion with Rome or not, has always employed both materials. Let CEYREP but step across the channel to the "Catholic" country of France, and examine the first large church he comes to, that of S. Wulfran at Abbeville, and he will find that the new altars erected last year in the chapels are all of wood, beautifully carved; and the most cursory tourist in Belgium

cannot fail to notice the elaborate workmanship of the new altars of wood in the church of S. Gudule at Brussels. J. H. C.

Poetical Epithets of the Nightingale (Vol. vii., p. 397.; Vol. viii., pp. 112. 475.). — In addition to the one hundred and ten epithets which I gave, Mr. Pinkerton contributed sixty-six. I now subjoin four others, making a total of one hundred and eighty epithets applied by the British poets to the song of the nightingale:

Blessed. Spenser.
Preaching. W. Dunbar.
Pretty. T. Lodge.
Raptured. Rev. F. W. Faber.

I may here correct an erratum in my list of epithets, Vol. vii., p. 398. For "*Mrs.* Thompson," read "*Wm.* Thompson." The epithet "Early," attributed by Mr. Pinkerton to "C. Smith," is also used by Ben Jonson. Cuthbert Bede, B.A.

Military Records (Vol. xi., p. 234.). — The Records of the 4th Regiment (King's Own) is one of the very interesting volumes of the *Historical Records of the British Army*, published under the superintendence and direction of the Adjutant-General. The issue was begun in 1836, by command of his late Majesty. The volumes have been prepared by Richard Cannon, the principal clerk of the Adjutant-General's Office. Clowes and Co. of 14. Charing Cross are the publishers. Between sixty and seventy volumes have issued; each is a separate work. H. T. Ellacombe.

Earthenware Vessels found at Fountains Abbey (Vol. x., pp. 386. 435.). — Casually taking up the last November Part of your interesting "N. & Q.," I saw in two distinct Numbers the question mooted as to the probable uses of the earthenware jars found mortared up on their sides, with their open necks outwards, and, in some cases, several inches beyond the wall, in various religious buildings. I am sorry that I cannot agree with the conjectures of your correspondent F. C. H. on this matter. In the course of my several visits to the Continent, — I am almost sure it was in France, — somewhere in the south, I think, I frequently observed similar earthenware protrusions from the eaves and gable-ends of houses, which were used as columbaries; and, if I mistake not, England is not without them in the court-yards of several of our old family mansions, where their open mouths, as the *Illustrated News* observes, protrude from the walls like cannon from the sides of a ship. That these vessels were intended for the feathered tribe is, I think, partly borne out by your correspondent F. C. H.'s observation, that "a dozen or more of these jars were found at intervals, *in a line*, in the masonry under the stalls of the choir" (at St. Peter's Mancroft, Norwich, three years ago). I have myself seen such jars so placed, but certainly not in an ecclesiastical building. Could doves have been encouraged in the penetralia of monastic edifices for the sake of the mystical emblem? or, were birds of the swallow and sparrow tribe so errant and troublesome among the lighted tapers, &c., that it was thought better to comfortably locate them in nests, whither they might at once proceed, rather than disturb the devotees, and possibly injure the building? The fact of the vessels having been discovered so low down in the walls very likely is owing to the circumstance of the raising of the floor, or, not improbably, to the foundation of a crypt. A. M.

Redland Park, near Bristol.

Fir-trees found in Bogs (Vol. x., p. 305.). — W. E. H. inquires, "To what species the firs belong that have been dug out of the bogs in England and Ireland?". Dr. Croker of South Bovey, Devon, has *cones* of the Scotch fir (*P. Sylv.*) carbonised, taken from the coal-pits of Bovey Heathfield, originally an immense lake and bog below the level of the sea, in which had floated the aboriginal drift-wood from the forests of Dartmoor, brought down by the river Teign, and which during the lapse of ages has been carbonised, and is now the substance called "Bovey coal," which supplies the fuel for the extensive potteries there. The form of the trees, their bark, and internal laminæ, are very perceptible; and there are large lumps of what they call there *Bitumy*, or *Bitumen*, which burn like a candle, and are no doubt inspissated turpentine. Wm. Collyns, M.R.C.S.

Drewsteignton.

Dedication of Heworth Church (Vol. xi., p. 186.). — I fear there are no records extant showing to whom the ancient church or chapel of Heworth was dedicated. Mr. Surtees, the Durham historian (vol. ii. p. 83.), who had unreserved access to the archives of the Benedictine cell of Jarrow, now in the possession of the Dean and Chapter of Durham, makes no mention of the dedication of this church. The present chapel, as he observes, "is entirely *modern*; it probably occupies the site of a foundation not much inferior in antiquity to the present church of Jarrow;" and so scanty are the records relating to the chapel of Heworth, that Mr. Surtees adds in a foot-note, "The names of very few of the incumbents occur: Robert Abel, 1395, John Walker, 1633. — Randall's MSS."

Fra. Mewburn.

Mitres (Vol. xi., p. 152.). — Your correspondents who have been collecting instances of the use, &c. of mitres by bishops of the English communion, have not yet noticed that of Seabury, the first American bishop, still preserved at Trinity College, Harford; it is described as being of black satin embroidered with gold. J. H. C.

Family of Symondson (Vol. xi., p. 178.).—The late Mr. Symondson left a widow and two daughters, all of whom have been dead many years. One daughter married the late Henry Barlow, Esq., of the Crown Office, Queen's Bench; and the other married the Rev. M. L. Yeates.

OMICRON.

"*Leigh Hunt's Journal*" (Vol. xi., pp. 166. 235.).—There are two distinct works, different in size and character; *Leigh Hunt's Journal*, as I mentioned in a former communication, and *Leigh Hunt's London Journal*, as described by D. (p. 235.). It is doubtful which MR. GEO. NEWBOLD requires.

M. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have this week the pleasure of calling the attention of our readers to a work which has just been issued by the *Irish Archæological and Celtic Society*, and which reflects equal credit upon that patriotic association, and the learned Librarian of Trinity College, Dublin, by whom it has been edited. The publication of the celebrated *Liber Hymnorum*, a MS. not later than the ninth or tenth century, and which contains a large number of hymns which have never been published, and are wholly unknown to the learned, has long been a favourite project with Dr. Todd. As the Latin hymns are accompanied throughout by a gloss, partly Latin and partly Irish, and scholia, very interesting in a philological point of view, the desirableness of such publication is obvious; whilst many of them being written in the Irish language, they are, setting aside their historical importance, most valuable from their great antiquity to the Celtic student. Many obstacles have hitherto prevented this publication: one being the desire to collate the MS. with another ancient copy in the Library of St. Isidore's College at Rome. But as years roll on, eminent Irish scholars disappear, and it has at length been wisely resolved that the work should be put to press at once. The first Fasciculus has accordingly just been issued. It contains — 1. The Hymn of St. Sechnall in praise of St. Patrick; 2. The Hymn of St. Ultan in praise of St. Brigid; 3. The Hymn of St. Cummain Fota in praise of the Apostles; and 4. The Hymn of St. Mugint. As the name of the Editor is a sufficient guarantee for the manner in which the volume has been edited, and as what we have stated has shown the importance and value of the materials of it, we can only hope that this publication will be a means of awakening a wider interest in, and enlisting more extensive snpport for a Society which has so many claims to the sympathies of all educated Irishmen. Success to the *Irish Archæological and Celtic Society!*

BOOKS RECEIVED.—*Pliny's Natural History, translated, with Copious Notes and Illustrations*, by the late Dr. Bostock and Mr. H. T. Riley, Vol. I. Glad as we are to see in Bohn's *Classical Library* a translation of Pliny, we almost regret that the translation is a new one, and not a reproduction, with the necessary amendments, of Philemon Holland's excellent version. The notes are numerous and important.

Corsica in its Picturesque, Social, and Historical Aspects, by F. Gregorovius. This is an excellent translation by Mr. Russell Martineau of a work which gives perhaps a better view of Corsica than has ever yet appeared. The present version forms Parts LXXIX., LXXX., and LXXXI. of *Longman's Traveller's Library*.

Chronology in Verse without Numbers. Another ingenious attempt to render easy what many find very difficult, the remembering of useful dates.

The Co-operative Principle not opposed to a True Political Economy, by the Rev. C. Marriott. A temperate and well-argued attempt to show that, under the existing political organisation of England, it is possible to introduce modes of combined action which will materially improve the working of the social system.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE LIFE OF THOMAS MUIR, tried for High Treason.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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GRIER'S EPITOME OF COUNCILS.

Wanted by *Orby Shipley*, Cuddesdon College, Oxon.

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LOCKHART'S LIFE OF SCOTT. Vol. V. 8vo. 1837.
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SIR E. BRYDGES'S MILTON. Vol. VI. 1835.
OLD PLAYS. Edit. by Reed & Gilcrist. 8vo. Vols. III. & IV. 1825.
BURNS' WORKS. By Cunningham. Vol. III. 1834.
LAS CASSAS' JOURNAL OF BONAPARTE. 8vo. Part 2. of Vol. II. 1823.

Wanted by *S. Alexander*, 207. High Street, Hoxton.

HOWELL'S STATE TRIALS. Vol. XIII.
MUSARUM ANGLICANARUM ANALECTA, &c. Oxon. 1719. Vol. II.

Wanted by *J. J. K.*, care of Mr. Wilson, 314. Oxford Street.

THE POLITICAL CONTEST. Letters between Junius and Sir W. Draper. London, Newberry. No date.
LETTERS OF JUNIUS. 1 Vol. 18mo. 1770. Published by Wheble.
JUNIUS DISCOVERED. By P. T. 1789.
REASONS FOR REJECTING THE EVIDENCE OF MR. ALMON. 1807.
ANOTHER GUESS AT JUNIUS. 1809.
ENQUIRY CONCERNING THE AUTHOR OF THE LETTERS OF JUNIUS. By Roche. 1813.
ATTEMPT TO ASCERTAIN THE AUTHOR OF JUNIUS. By Blakeway. 1813.
SEQUEL OF ATTEMPT. 1815.
A GREAT PERSONAGE PROVED TO HAVE BEEN JUNIUS. No date.
A DISCOVERY OF THE AUTHOR OF THE LETTERS OF JUNIUS. Taylor and Hessey. 1813.
JUNIUS UNMASKED. 1819.
THE CLAIMS OF SIR P. FRANCIS REFUTED. 1822.
WHO WAS JUNIUS? 1837.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

MACAULAY'S HISTORY OF ENGLAND. 4th Edition. Vol. II.
PINDAR'S (PETER) WORKS. Vol. I. 8vo. 1812.
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IRVING'S VOYAGES OF COLUMBUS. 8vo. Vol. I. 1828.

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CONTENTS.

NOTES:— Page

The Russian Fleet in the Euxine, by Bolton Corney - - - - 277

Posies from Wedding Rings - - 277

SHAKSPERIANA:—Readings in "Cymbeline"—Shakspeare's Bones—Shakspeare's Description of Apoplexy—"Uplifted" - - - - - 278

Expenses of a Young Lady's School in the Seventeenth Century, by Ev. Ph. Shirley - - - - - - 279

MINOR NOTES:—The Newspaper Stamp—St. John of Jerusalem, Ireland—"Piers Plowman's Visions"—Nelson—The Chinese Revolution and Masonry—A blue Rose—Chatterton: General Fairfax—"Sending coals to Newcastle" - - - - - 279

QUERIES:—

Coaching Queries - - - - - 281

The Lake Family, by John Tanswell - 282

MINOR QUERIES:—Call Duck—James Mendham—Visit of Charles I. to Glasgow—Hoggerty Maw—Cheshire Tokens—Burial Custom at Maple Durham—General Braddock—The Black Sea—French Poet quoted—Nottingham Date-book—St. Simon the Apostle—Godschall—Guy of Warwick's Cow's Rib—Jupiter and Diogenes—T. D. Rees—Petrified Wheat—Harrow School—Bloomfields of Norfolk—Origin of the Term "Brown Bess" as applied to a Musket 282

MINOR QUERIES WITH ANSWERS:—Traditions of the Deluge—The first Book printed by Subscription—Wife of Joseph Richardson—"No rigmarie was in my purse"—Mothering Sunday - - - - - - 284

REPLIES:—

Newspaper Notes, by Alexander Andrews - - - - - - - 285

"Papæ" of Iceland and Orkney, by Dr. Charlton - - - - - 285

St. Paul's Quotation of Heathen Writers 286

Progressive Geography - - 287

French Protestant Refugees, by Edward Peacock - - - - - 287

Napoleon's Marshals - - - 288

Books burnt, by H. H. Wood - - 288

John Buncle - - - - - 289

PHOTOGRAPHIC CORRESPONDENCE:—Céroléine on Glass and on Paper—Camera for preserved sensitised Plates, &c. - - - - - 289

REPLIES TO MINOR QUERIES:—Cothon—Passage in Euripides—Kirkstall Abbey—Early Disappearance of Publications—"Le Platonisme Dévoilé"—Intensify—Fishermen's Superstition—"Children in the Wood"—Seasickness—The Episcopal Wig, &c. - 290

MISCELLANEOUS:—

Notes on Books, &c. - - - 296

Books and Odd Volumes Wanted.

Notices to Correspondents.

VOL. XI.—No. 285.

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LONDON, SATURDAY, APRIL 14, 1855.

Notes.

THE RUSSIAN FLEET IN THE EUXINE.

When the late Nicholas I. visited the southern provinces of his vast empire, the whole naval force in the Euxine was assembled at Sebastopol. This was in the autumn of 1837. Prince Menzicoff was then *ministre de la marine*, and admiral Slavanieff was the port admiral.

M. Anatole de Démidoff was so fortunate as to witness the arrival of prince Menzicoff at Sebastopol, who came in a government steamer in order to inspect the fleet; and the account which he gives of it may be considered as almost official. I need not state my reason for transcribing it at this moment.

"Les hautes collines qui défendent la rade [de Sévastopol] présentent, aussi loin que la vue se peut étendre, l'aspect d'une éternelle désolation: cette côte est aride et nue, elle n'a pas usurpé le surnom tatar d'Ak-Tiar, *blanc rocher*. Cependant, parvenu sur ces hauteurs, vous êtes dédommagé, par la beauté de la perspective, des fatigues d'une longue ascension. Vous embrassez alors tout l'ensemble du port et de ses établissements, coup d'œil magnifique, surtout lorsque *la flotte entière de la Mer Noire* présente comme alors, dans l'admirable bassin de la rade, son imposant alignement.

"Vous jugerez sans peine de ce mouvement, de cette variété, de toute l'animation de ce sévère paysage, quand vous passerez en pensée la revue de cette mer sillonnée par la flotte que voici:

Le Varsovie .	120 canons.	Machmout	90 canons.
Silistrie . . .	90 „	Catherine .	90 „
Tchesma . .	90 „	Andrinople	90 „
Maria . . .	90 „	Staloust .	90 „
Anapa . . .	90 „	Pimen . .	90 „
Pamik Ifstaphi	90 „		

Puis venaient les frégates:

Bourgas .	60 canons.	Brailoff. .	40 canons.
Enos . . .	60 „	Agathopol	60 „
Varna . .	60 „	Ténédos .	60 „
Anna . . .	40 „		

Les corvettes:

Sizopoli . .	14 canons.	Oreste . .	24 canons.
Iphigénie .	24 „		

Le brick le Mercure . . . . . 20 canons.

Les goëlettes { Ganetz (le Courrier) . 14 „ / Vestavoi (le Planton) . 14 „

Et enfin le cutter le Spechni (le Rapide).

Et l'allége la Struia (l'Onde)."

According to the baron de Reuilly, the Russian ships carried ten men to a gun; half sailors, and the rest marines or gunners. This would give about fifteen thousand men available for the defence of the fortress, in addition to the garrison and other able-bodied inhabitants.

The steamer in which prince Menzicoff arrived at Sebastopol was called the *Gromonocets*, or thunder-bearer. I suppose this to be the ship whose fate is recorded in the lucid and graphic despatch of general Canrobert, which has just appeared in the *Moniteur*. BOLTON CORNEY.

POSIES FROM WEDDING RINGS.

More than thirty years ago I collected the following posies from old wedding rings. My friends furnished me with several, but the greater number were transcribed from worn-out rings, afterwards melted by the dealers, who allowed me to copy the inscriptions. Some were very old:

"Death neuer parts
Such loving hearts."

"Loue and respect
I doe expect."

"No gift can show
The love I ow."

"Let him never take a wife
That will not love her as his life."

"In loving thee
I love myself."

"A heart content
Can ne'er repent."

"In God and thee
Shal my joye bee."

"Loue thy chast wife
Beyond thy life. 1681."

"Loue and pray
Night and daye."

"Great joye in thee
Continually."

"My fond delight
By day and night."

"Pray to love;
Love to pray. 1647."

"In thee, my choice,
I doe rejoyce.
J. J. D. 1677."

"Body and minde
In thee I finde."

"Deare wife, thy rod
Doth leade to God."

"God alone made us two one."

"Eternally
My loue shal be."

"All I refuse,
And thee I chuse."

"Worship is due
To God and you."

"God aboue,
Continew our love."

"I wish to thee
All joie may bee."

"With my body
I worship thee."

"In thee, my loue,
All joye I proue."

"Beyond this life
Loue me, deare wife."

"Joye day and night
Bee our delight."

"Divinely knitt by Grace are wee;
Late two, now one; the pledg
here see.
B. & A. 1657."

"Endles my loue,
As this shall proue."

"Loue and liue happy. 1689."

"Avoid all strife
Twixt man and wife."

"Joyfull loue
This ring do proue."

"In thee, deare wife,
I finde new life."

"Of rapturous joye
I am the toye."

"In thee I prove
The joy of love."

"In loving wife
Spend all thy life. 1697."

"Endles my love as this."

"In love abide
Till death divide."

"True love will ne'er remove."

"In unitie
Let's live and dy."

"Happy in thee
Hath God made me."

"I loue myself in louing thee."

"Silence ends strife
With man and wife."

"None can preuent
The Lord's intent."

"More weare—more were. 1652."

"God did decree
Our unitie."

"I kiss the rod
From thee and God."

"In loue and joy
Be our employ."

"Live and loue;
Loue and live."

"This ring doth binde
Body and minde."

"Endles as this
Shall be our bliss.
Thos. Bliss. 1719."

"Loue and joye
Can neuer cloye."

"The pledge I prove
Of mutuall love."

"I love the rod
And thee and God. 1646."

"I doe rejoice
In thee, my choice."

"All I refuse,
But thee I chuse."

"I change the life
Of mayd to wife."

"Endles my love
For thee shall prove."

E. D.

SHAKSPERIANA.

Readings in "Cymbeline." — In Act IV., when Belisarius and Arviragus return, having left Guiderius with a person whom Belisarius recognises as Cloten, Arviragus says:

> ". . . In this place we left them.
> I wish my brother make good time with him,
> You say he is so fell."

Upon which Belisarius says:

> ". . . Being scarce made up,—
> I mean, to man,—he had not apprehension
> Of roaring terrors, for defect of judgment,
> As oft the cause of fear."

Mr. Knight, in the note on this passage in his national edition, after rejecting the readings of Theobald and Hanmer, follows the suggestion of an anonymous author in reading "as" instead of the original "is" in the last line, and in interpreting the passage thus:

> "Cloten, before he arrived to man's estate, had not apprehension of terrors, on account of defect of judgment, which defect is as often the cause of fear."

Agreeing with Mr. Knight in construing "for" as "on account of," and in substituting "as" for "is," I think him wrong in making Shakspeare say that "defect of judgment" is "cause of fear." Observe how irrelevant the last six words are made by that construction: "Cloten," he says, "when young, had too little judgment to be fearful; though too little judgment is often a cause of fear." The latter part of the sentence, read thus disjunctively, weakens the former, and almost reduces the whole remark to a nullity; for what useful inference can be drawn, if want of judgment is as often a cause of fear as of courage?

It appears to me that "judgment" (not the want of it) is represented as "oft the cause of fear," and that the sentence ought to be read as meaning that "Cloten had not apprehension of terror, on account of his want of a quality, judgment; which, however good in other respects, is often a cause of fear." In this view, "as" signifies "as being," and is the adverb which puts "judgment" and "cause" in apposition.

The same remark, as to "judgment" being a "cause of fear," may be found in *Hamlet*, Act IV. Sc. 4.; where Hamlet says, "thinking too precisely on the event" of what you purpose undertaking, is —

> "A thought which, quarter'd, hath but one part wisdom,
> And ever three parts coward."

Allow me to append a note on another passage. In the quarrel between Cloten and Guiderius, Cloten says: "Know'st me not by my clothes?" And the other answers:

> "No, nor thy tailor, rascal!
> Who is thy grandfather; he made those clothes,
> Which, as it seems, make thee."

Does not this strongly support A. E. B.'s reading (Vol. v., p. 484.) of the passage: "Some jay of Italy, whose mother was her painting?"

STYLITES.

Shakspeare's Bones. — In describing her visit to Shakspeare's grave at Stratford-upon-Avon, Mrs. Beecher Stowe retails a statement, "that some years ago, in digging a neighbouring grave, a careless sexton broke into the side of Shakspeare's tomb, and looking in *saw his bones*, and could *easily have carried away the skull*." Guizot, in *Shakspeare and his Times*, 1852, alludes to the same circumstance, but says the sexton "having attempted to look inside the tomb, saw neither bones nor coffin, *but only dust*." He adds a remark by "the traveller who relates the circumstance," and who, if I remember rightly, is Washington Irving. Now, these statements are clearly irreconcileable. Can any of your readers tell me what are the real facts of the case? 1. Has the tomb of the poet been disturbed in the manner described? 2. If so, when, by whom, and was anything really discovered as to the condition of his remains? The subject is one in which every Shaksperian must be interested, especially as it gives rise to the point whether, without "standing within the danger" of the emphatic "cursed be he that moves my bones," an opportunity might not be taken of verifying, phrenologically at least, existing busts and portraits.

W. SAWYER.

Oxford.

Shakspeare's Description of Apoplexy. — The following extract may be of use to Shakspearian annotators. It is a foot-note to Bell's *Principles of Surgery*, vol. ii. part iv. p. 557. (edit. 1815). His apology for quoting Shakspeare reads drolly enough:

> "My readers will smile, perhaps, to see me quoting Shakspeare among physicians and theologists; but not one of all their tribe, populous though it be, could describe so exquisitely the marks of apoplexy, conspiring with the struggles for life and the agonies of suffocation to deform the countenance of the dead:
>
> 'See how the blood is settled in his face!'
>
> down to —
>
> 'The least of all these signs were probable.'
>
> So curiously does our poet present to our conceptions all the signs from which it might be inferred that the good Duke Humphrey had died a violent death."

CUTHBERT BEDE, B.A.

"Uplifted." — In *Troilus and Cressida*, Act III. Sc. 2., Troilus says to Cressida:

> "Or, that persuasion could but thus convince me,—
> That my integrity and truth to you
> Might be affronted with the match and weight
> Of such a winnow'd purity in love;
> How were I then uplifted!"

The last word of the quotation evidently means

cheered, rejoiced, or, to use an analogous modern term, *elevated*. Until lately I had supposed *uplifted* in that sense to be a Shaksperian word only; but I have more than once heard peasants in Northamptonshire use it in common conversation, with precisely the same meaning. Is it so used in other counties? and especially near Stratford-on-Avon? STYLITES.

EXPENSES OF A YOUNG LADY'S SCHOOL IN THE SEVENTEENTH CENTURY.

Some of the following items appeared to me so curious, and so unlike those which I presume to issue half-yearly from the fashionable young ladies' schools of the present day in the neighbourhood of London, that I thought the whole account might be acceptable to some of the readers of "N. & Q." From the consumption of soap and starch, one might suppose it was the bill of a washerwoman, rather than the school account of a young lady of condition. It was found among a very large number of miscellaneous papers in Warwickshire:

"The Account for Peggy's Disbursements since her going to Schoole at Richmond, being in Sept. 1646.

	s.	d.
"Payd for a louehood - - - -	2	6
For carriing the truncke to Queenhive -	0	8
For carriing it to Hammersmith - -	1	0
Payd for two pair of shoes - - -	4	0
Payd for a singing booke - - -	1	0
Given to Mris Jervoises mayd - -	1	0
Payd for a hairlace and a pair of showstrings -	1	0
For an inckhorne - - - -	0	4
For faggotts, 2s. 8d.; and cleaving of wood, 12d.	3	8
For 9li of soape, 2s. 4d.; and starch, 4d. -	2	8
For hookes and a bolt for the doore - -	0	9
For sugar and licorich - - -	1	4
For silke and thread - - - -	0	6
For 3li of soape, 11d.; and starch, 4d; and carrying letters, 6d. - - - -	1	9
For 3li of soape, 12d.; and starch, 4d. -	1	4
For sugar, licorich, and coultsfoot - -	1	6
For a necklace, 12d.; for a m. of pins, 12d. -	2	0
For a pair of cands (candles?), 6d.; for muckadine, 4d.; for wormsend (worsted), 2d. -	1	0
For showstrings, 6d.; for going on errands, 6d.	1	0
For 3li of soape, 12d.; for starch, 4d.; for thread and silk, 4d. - - - - -	1	8
For a bason, 4d.; for carrying letters, 6d.; for tape, 4d. - - - - - -	1	2
For soap, 12d.; for starch, 4d.; for going on errands, 6d. - - - - -	1	10
For a pair of pattins, 16d.; for three pair of shoes, 6s. - - - - - -	7	4
For callico to line her stockins, 2d.; for showstrings, 4d. - - - - -	0	6
For 3li of soape, 12d.; for a pint of white wine, 4d. - - - - - -	1	4
For ale, 3d.; for ½li of sugar, 8d. - -	0	11
For a m. of pins, 12d.; for a corle and one pair of half-handed gloves, 8d. - - -	1	8
Given to the writing-mr - - -	2	6
For silver for the toothpick-case - -	1	6
For silke, 12d.; for a toothpick-case, 4d. -	1	4
For a sampler, 12d.; for thread, needles, paper, pins, and parchment, 30d. - - -	3	6
For a pair of shoes, 2s. 2d.; for ribbon, 3d. -	2	5
For soape, 12d.; for starch, 4d.; for carriing a letter, 4d. - - - - - -	1	8
To the waterman bringing the [box?] to Richmond - - - - - -	1	0
For shoestrings, 6d.; for a purge, 18d. -	2	0
For bringing the box from Richmond -	1	0
For a coach from Fleetestreete - -	1	0
For wood to this time - - -	15	10
Totall of disbursements to this 15th day of Aprill, 1647, is - - - -	£3	18 5."

EV. PH. SHIRLEY.

Houndshill.

Minor Notes.

The Newspaper Stamp.—In the third volume of Almon's *Parliamentary Register* (8vo., 1776, p. 480.), I find a report of Lord North's speech on "opening the budget," April 24, 1776. One of his financial propositions was an additional halfpenny to the newspaper stamp; and I extract for "N. & Q." that part of the speech which relates to this topic, as I presume it will now be read with some interest:

"Newspapers in general, he thought a very fit object of taxation. He said, many persons thought they did more harm than good, while others looked upon them to be of great public benefit. He did not pretend to determine whether they were, or were not; but he could not help observing that they inculcated one thing which he believed was not to be credited, which was, that the liberties of this country were in danger from cruel, ambitious, and tyrannical ministers; when, under this tyrannic government, newspapers were daily permitted to abuse the persons and misrepresent the measures of those very men, whom they described as enemies of liberty, with impunity. He could farther inform them that those calumnies and falsehoods were propagated and repeated in the course of a year, in no less than 12,230,000 newspapers. It was difficult to determine whence this avidity for reading newspapers arose. He could not say it was from a thirst of knowledge or improvement. He presumed, therefore, it was from a general desire of knowing what was passing, of spending half an hour that lay heavy on their hands, or from an idle foolish curiosity; but, let the reason be what it might, it was a species of luxury that ought to be taxed; and, from the propensity just mentioned, would, he made no doubt, well bear it. He said, by the last returns in the stamp office, the amount of the tax was fifty thousand pounds on the penny stamp. He proposed now to lay on an additional halfpenny; which would, if the sale were to continue the same, produce twenty-five thousand pounds; but, as the sale might possibly decrease somewhat, and thereby affect the penny stamp, and that several papers which were charged were returned as unsold, and the stamp afterwards allowed for, he would compute the produce of this tax to be no more than eighteen thousand pounds per annum."

H. MARTIN.

Halifax.

St. John of Jerusalem, Ireland. — Enivri of Cushendal, in Ireland, has expressed his intention of making collections in relation to the Knights Templars, so far as they have been connected with Ireland. If records similar in character to the following will be of any use to him, it will give me pleasure to supply him with copies:

"Audita petitione fratris Henrici Danet magistri militie Templi in Hibernia et fratrum suorum ejusdem ordinis supplicantium quod possunt esse per manucaptionem sicut in prima captione sua esse consueverint, et si illam gratiam adipisci non possunt, tunc petunt quod dominus Justiciarius divine caritatis intuitu et pro anima bone memorie domini E. patris domini Regis nunc recipere velit et tenere maneria de Kilclogan Crok et Kilbarry cum ecclesiis et aliis rebus et possessionibus omnibus que Comes Cornubie nuper tenens locum domini Regis in hac terra ipsis Templariis concesserat pro sustentatione sua et quod ipse Justiciarius pro maneriis et possessionibus predictis invenire velit ipsis templariis suam sustentationem quia ipsi sic detenti sufficientem custodiam pro maneriis predictis custodiendis apponere non possunt; Inspectis brevibus domini Regis de ipsis Templariis detinendis in Castro Dublinensi patet quod Justiciarius hic, etc., non potest eos deliberare sine speciali mandato domini Regis set ad instantiam Cancellarii Hiberniæ et aliorum de consilio domini Regis tunc presentium prefatus Justiciarius concessit recipere predicta maneria, ecclesias, res et possessiones predictas sub eadem forma qua ipsi Templarii ea tenuerunt per concessionem predicti Comitis et consilii domini Regis in hac terra, et inveniet eis rationabilem sustentationem, etc., quamdiu ea sic tenuerit, etc. Et per ipsum Justiciarium et totum consilium ordinatum est et concordatum quod prefatus Justiciarius habeat inde literas domini Regis patentes sub sigillo hujus Scaccarii, etc., sub forma commissionis prius inde facto, etc. Cujus tenor patet in sequenti."—*Memoranda Roll of the Irish Exchequer*, 5 Edward II., mem. 12. dorso.

J. F. F.

Dublin.

"*Piers Plowman's Visions.*" — At line 2979 we read:

"I have lent to lordes,
Loved me nevere after,
And have y-maad many a knyght
Bothe mercer and draper,
That payed nevere for his prentishode
Noght a peire gloves."

Are there earlier or other cotemporary allusions to the lesser nobility seeking the privileges of citizenship by becoming apprentices?

In this and a preceding note I have made use of Mr. Wright's edition of *Piers Plowman*. At p. xlix. of the preface, the editor acknowledges his obligations to "Sir Henry Ellis, who kindly lent him his own manuscript notes," whilst "he regrets that at the time he received them the notes were already so far printed as to hinder him from making so much use of them as he could have wished." From Sir Henry Ellis's liberality in communicating his MS. notes to Mr. Wright, I presume they are not intended for any separate publication, but he would surely confer an obligation upon many of your readers and all lovers of old English literature and history, if the notes of so competent an annotator could be given to us in your pages. We have had notes on Pope, on Shakspeare, on Pepys, and occasionally on Chaucer; it would surely be no slight addition to the value of "N. & Q." if it should be the means of enlarging our knowledge of this old English worthy.

W. Denton.

Nelson. — The great admiral's watchword before the battle of the Nile was "A peerage or Westminster Abbey." Wise men now commonly quote this: "Victory or Westminster Abbey;" *as if* Nelson ever doubted of victory; or *as if*, supposing he had not got the victory, he would have been likely to have been buried in Westminster Abbey. H. G.

The Chinese Revolution and Masonry. — The M. W. G. M. of the Grand Lodge of Masons in Ohio states in his annual communication that the original cause of the present insurrection in China was the cruel order of the emperor for the suppression of the "Triads," a masonic fraternity in the celestial empire. Several distinguished members of that order are known to have been massacred in the most cruel manner before the revolution commenced. W. W.

Malta.

A Blue Rose. —

"The horticulturists of Paris have succeeded by artificial crossings in obtaining a natural rose of blue colour, which is the fourth colour obtained by artificial means; that, and the yellow or tea rose, the black or purple rose, and the striped rose, being all inventions, and the result of skilful and scientific gardening."

Mr. Page, a well-known horticulturist in the United States, under the above heading thus continues:

"Some years ago nearly the identical paragraph now copied throughout the country about this blue rose was circulated in all the papers of the day, and has reappeared nearly every year since. It must be that some editor occasionally inserts the pile of marvels, and others copy, oblivious of a thing so unimportant as a blue rose. In a pecuniary point of view, however, a blue rose is not a trifle. Independent of a handsome standing premium offered by the Horticultural Society of Paris, a blue rose would make its possessor a princely fortune. I have been told by an old rose-grower that the recent speculation in the Augusta rose yielded its perpetrators 20,000 dollars profit (4000*l.*). Surely the commercial value of the rose has not depreciated since the days of Cleopatra and Nero. On the fourth day of her festival Cleopatra treated Marc Antony to a carpet of 600 dollars' worth of rose leaves, and Nero at a single festival expended 20,000*l.* for roses alone. Such sums must in those days have stripped the empire of every rose in existence; but now, when there are over 12,000 varieties of roses, and the culture so wide spread that in our city alone (Washington) the nurserymen have altogether this winter about 50,000 cuttings in process of rearing, 20,000 dollars for one rose forces us to exclaim 'O tempora, O roses!' But so it is. The rose is immortalised, and that blue rose man, if he manage well,

can be as wealthy as some well-known bankers in London, but as yet he has not *made his appearance.*"

W. W.

Malta.

Chatterton — General Fairfax. — The following cuttings, from the book-catalogues of Mr. Kerslake of Bristol, are interesting:

"Mr. Colston's *Settlements*, 4to.:

"This copy appears to have belonged to the Nominator of Colston's School who nominated *Chatterton*. At the beginning is a MS. list of Nominators in 1748, and cancelled and continued to 1770, at the head of which is a 'Memdum,' that they 'Chuse Boys by Rotation;' at the end is a list of 'Boys admitted into Mr. Colston's Hospital on J. G[ardiner]'s Account,' from 1746 to 1763, in which list is this entry:

'Tho. *Chadderton*, at the Request of
Mr. *Harris*.'

This entry supplies a fact unknown to all the Biographers of Chatterton, who say, 'We are not informed by what means or by what recommendation he gained admission into Colston's Charity School.'"

"Burrough's (Jere.) *Gospel Remission*, True Blessedness consists in Pardon of Sin, 1668, 4to., with Autograph of Thos. Lord *Fairfax*, 1668, and several MS.* notes by him."

A. Challsteth.

"*Sending coals to Newcastle.*" — This phrase is at least nearly two centuries old, as may be seen from the following extract from a letter, dated Amsterdam, June 29, 1682:

"To send you any news from hence were to little purpose, ours being little else but the translation of English or French; and to send you our news from England, were to carry coals to Newcastle." — *Correspondence of R. Thoresby*, 1832, vol. i. p. 16.

D.

Leamington.

Queries.

COACHING QUERIES.

1. Which of the following statements is the more correct; and whence the original information?

"In the 16th year of the reign of that monarch [King Charles II.] was established the first turnpike road where toll was taken. . . . . It long remained an isolated line of communication." — Lardner's *Museum of Science and Art*, "Locomotion and Transport," ch. ii. § 15.

"They [turnpikes] were erected as early as A.D. 1267.† . . . . A toll was also imposed in the reign of Edward III., for repairing the road between St. Giles and Temple Bar. The first act for the repair of the public roads was passed in 1698." — Pulleyn's *Etymological Compendium*, 3rd edit., 1853, p. 129.

2. Nimrod says:

"In 1662 there were but six [stage coaches]; and one of the wise men of those days, John *Crossell* of the Charter House, tried his best to write them down." — *The Chase, the Turf, and the Road*, 1837, p. 69.

Pulleyn says:

"In the year 1672, at which period throughout the kingdom there were only six stage coaches constantly running, a pamphlet was written and published by Mr. John *Cresset* of the Charter House, urging their suppression." — *Et. Comp.*, p. 259.

Which is correct, as to date and name; and where may this pamphlet be seen?*

3. "The omnibus . . . . originated in Paris in 1827. In the latter part of 1831 and the beginning of 1832, omnibuses began to ply in the streets of London." — Beckmann's *Hist. of Invent.*, 4th edit., 1846, p. 82.

Pulleyn says:

"They were first introduced into Paris in 1825, whence they were introduced into London, by Shillibeer, in 1829," *ubi sup.*†

4. D'Israeli says:

"The favourite Buckingham introduced sedan chairs." — *Cur. Lit.*, 1851, p. 184.

Pulleyn says:

"It was in 1634 that Sir Saunders Duncombe first introduced sedan chairs." He adds that Sir Saunders "had seen these chairs at Sedan [where is that?]‡, where they were first invented." — P. 260.

Surely from *sedere?*

5. At p. 259. of Pulleyn is repeated the hacknied error of deriving hackney coaches from "the village of Hackney."

6. "Mail coaches were first established to Bristol in 1784; to other parts of England in 1785." — *Ib.* p. 117.

"The first mail coach travelled from London to Edinburgh about 1785." — Knight's *Nat. Cyclop.*, 1848, vol. iv. p. 676.

7. In "N. & Q.," Vol. i., p. 34., is given a coach advertisement, dated 1678, and headed, "York four days stage coach." In the coffee-

"* One note may be thought to be characteristic. In the table occurs 'Many think their sins are pardoned, becausc it is but little they are guilty of.' The General has interlined, 'A pistol kills as wel as a cannon.'"

[† The authority for this date is given in Pulleyn, viz. *The Index or Catalogue of the Patent Rolls*, Hen. III. 51. m. 21.]

[* According to *Chronicles of Charter House*, p. 112., Edward Cressett, Esq., was master between 1650—1660. We cannot discover that he wrote any pamphlet on stage coaches.]

[† Mr. Shillibeer, in his evidence before the Board of Health, states that on July 4, 1829, he started the first pair of omnibuses in the metropolis, from the Bank to the Yorkshire Stingo, New Road; copied from Paris, where M. Lafitte the banker had previously established omnibuses in 1819." — Timbs's *Curiosities of London*, p. 559.]

[‡ Sedan is on the Meuse, in France. See Haydn's *Dict. of Dates*, which agrees with Pulleyn's account. In the *Strafford Letters*, vol. i. p. 336., date 1634, we read, "Here is also another project for carrying people up and down in close chairs, for the sole doing whereof Sir Sander Duncombe, a traveller, now a pensioner, hath obtained a patent from the king, and hath forty or fifty making ready for use."]

room of the Black Swan Inn, Coney Street, York, hangs another, dated "Friday, April 12, 1706," exactly corresponding with the former, except that the coach "sets forth at *five* in the morning," instead of six (as in 1678). It thus appears that on this road there was no improvement during twenty-eight years. H. T. G.

Hull.

THE LAKE FAMILY.

Information is solicited respecting the ancestors, relations, and localities of the three undermentioned persons, but more particularly as to the following points.

James Lake, where born and when? He was a Canon of Exeter, died Sept. 30, 1678; buried in the cross aisle behind the communion table in the cathedral.

Mary Gibbyns, widow. What was her maiden name? She was married to the above-named James Lake, Jan. 27, 1641, in Exeter Cathedral, and had issue Edward Lake, born at Exeter, Nov. 1642, D. D., Archdeacon and Canon of Exeter, Chaplain and Tutor to the Princesses Mary and Anne, daughters of the Duke of York, afterwards James II., and whose *Diary* was published by the Camden Society in 1846; two other sons and a daughter.

Margaret. What was her maiden name, where born, when and where married? She was wife of Archdeacon Lake just mentioned, was born in 1638, and died April 4, 1712, her husband Feb. 1, 1704, both buried in St. Katharine's Church, now pulled down; leaving, among others, a daughter Frances, married to the Rev. William Taswell, D.D., Rector of Newington Butts, &c.

And also, what relation, if any, was Archdeacon Lake to Sir Edward Lake, created baronet by Charles I. "for his loyalty and valour signalised at Edge Hill fight," as appears by the tomb of his nephew, Thomas Lake, Esq., Utter Barrister of the Middle Temple, in the Temple Church?

As the information may not be generally interesting to your readers, I should feel obliged by contributors addressing any communication to the undersigned. JOHN TANSWELL.

5. King's Bench Walk, Temple.

Minor Queries.

Call Duck. — I was recently examining the collection of wild fowl in a friend's preserve, and was shown a pair of birds which he denominated *call ducks*, asserting that they were used as such in the decoys on the Severn. They much resembled the *Anas boschas*, or common wild duck, but the mallard was *slightly*, the duck *very much*, lighter in colour than the more ordinary species. The mallard had a *yellow* beak. I do not find these birds mentioned as a distinct species by Yarrell, Mudie, or other writers on British birds; nor, in my very limited experience as an ornithologist, have I met with any similar birds in a wild state. Can any of your correspondents inform me whether they are hybrids, bred for the purpose, or give me any information respecting them? FRANCIS JOHN SCOTT, M.A.

Tewkesbury.

James Mendham. — Can you give me any account of James Mendham, Jun., author of *The Adventures of Ulysses*, a classical drama, 8vo., 1811? R. J.

Glasgow.

Visit of Charles I. to Glasgow. — In an account of the life of the Rev. Zachary Boyd, of Glasgow, published at Glasgow in 1831, it is stated that King Charles I. visited Glasgow when in Scotland in 1633. Can you inform me where I can find any account of this royal visit? R. J.

Glasgow.

Hoggerty Maw. — I once knew a woman who resided in a small village in Warwickshire, who commonly went by the name of Hoggerty Maw; for many years I never knew her by any other; her right name was Cox. The story went that, when a girl at service, her master's house was attacked by thieves; that she stood at the stair-foot door, and prevented their farther progress, and finally beat them out of the house with a *hoggerty maw;* hence the reason for her bearing so strange a name. What could this formidable weapon have been? And is it the correct name, or only a Warwickshire provincialism? H. J.

Handsworth.

Cheshire Tokens. — I am collecting materials for a *Descriptive List of Cheshire Tradesmen's Tokens of the 17th and 18th Centuries*, and shall feel much obliged to any readers of "N. & Q." who can render me the slightest assistance in my task. In most numismatic cabinets specimens exist of more or less rarity; the contribution, therefore, of even a single specimen will be gratefully appreciated, and at the same time serve to complete the object I have in view. Where it may be inconvenient to transmit the token itself, special sketches, or rubbings, with short descriptions of the legends, devices, &c., on each, will answer every purpose. With the double object of saving the space of "N. & Q.," and of hastening the completion of my plan, communications would be all the more acceptable, if forwarded direct to my private address. "Bis dat, qui cito dat." T. HUGHES.

4. Paradise Row, Chester.

Burial Custom at Maple Durham. —

"There is by the way the very unusual custom allowed of performing the Roman Catholic burial service in the church over the corpses of persons who have died in that communion. The custom has arisen from the family of the Blounts, who are the owners of the manor, having always remained in the Romish faith, to which the greater part of the parishioners also adhere." — *Rambles by Rivers*, "The Thames," i. 134.

This statement seems hardly credible; has not the writer been misinformed? E. H. A.

General Braddock. — In a late history of this officer's American campaign, a few facts and conjectures relative to his history have been brought together. It would be a matter of some interest to a portion of the readers of "N. & Q.," if any farther information could be afforded. Is there any reason to believe a portrait of Braddock ever existed? SERVIENS.

The Black Sea (Vol. xi., p. 102.). — As this modern name has nothing whatever to do with either "Axenus," or "Euxinum," whence comes it, and by whom bestowed? Some of the readers of "N. & Q." can probably tell us when and where this name first occurs.

The reason for calling the sea "black" may have been the frequent recurrence of storms and fogs; but it also might have been the abounding black rocks in the extensive coal-fields between the Bosphorus and Heraclea? A. C. M.

Exeter.

French Poet quoted. — Can any of your correspondents inform me in what French poet are to be found the lines (copied below) which are quoted by Moore as a note to his Irish melody: "And doth not a meeting like this," &c.?

"Jours charmants, quand je songe à vos heureux instans,
Je pense remonter le fleuve de mes ans;
Et mon cœur, enchanté sur la rive fleurie,
Respire encor l'air pur du matin de la vie."

W.

Dublin.

Nottingham Date-book. — Was there not published, a few years ago, under some such title as the above, a collection of scraps from the Nottingham newspapers? Where, and at what price, can a copy be obtained? E. H. A.

St. Simon the Apostle. — In a beautiful small edition of the Book of Common Prayer, printed at London by Barker, in 1675, and illustrated with a portrait of the pious monarch Charles II., and numerous engravings of the saints and incidents in Holy Writ, there is a singular one of St. Simon the Apostle. He is represented holding a saw (as in some other engravings, although it is believed that the instrument of his martyrdom was the same as that of his Divine Master, the cross), and reading, holding a pair of spectacles to his eyes. Does this allude to anything, or is it a mere whim of the painter? M. L.

Lincoln's Inn.

Godschall. — Godschall, of East Shene, merchant (A. D. 1680). What relationship to Sir Robert Godschall, Lord Mayor of London? T. F.

Guy of Warwick's Cow's Rib. — Is it known to what animal the huge rib belongs, which is shown to the visitor at Warwick Castle as that of the apocryphal dun cow, the slaughter of which forms one of the feats recorded of the renowned Guy? F. L. S.

Oxford.

Jupiter and Diogenes. — What was the name of that person who, in the early ages of Christianity, on seeing a statue of Jupiter lying on the ground, took off his hat, saying he did so to propitiate his favour, in case he should ever be placed on his pedestal again?

What was the name of that philosopher who said, he saw the vanity of Diogenes through the holes in his coat? M. R. J.

Dublin.

T. D. Rees. — Can any of your readers give me any account of T. D. Rees, author of *Iver and Hengo, or the Rival Brothers*, a dramatic romance, 4to., 1795. This drama is said, in the *Biographia Dramatica*, to have been never acted. R. J.

Glasgow.

Petrified Wheat. — Mr. Park, of *The Luminary*, having found some curious specimens of petrified wheat on the banks of the Blue River, in Kansas territory, thus remarks:

"The resemblance is distinct, perfect. An inquiry comes up who raised that wheat? Who cultivated the teeming earth in that region in ages long gone by? Can geologists tell us? Perhaps this was the region of the globe referred to by Calanius, who once in conversation with Onesectius, remarked that anciently the earth was covered with barley and wheat, as it then was with dust."

Can these several questions be answered in the pages of "N. & Q.?" W. W.

Malta.

Harrow School. —

1. Was Sir Samuel Garth, the celebrated physician, educated at Harrow? If so, what is the authority?

2. Are there any traditions of men of note, other than those mentioned in Carlisle's *Grammar Schools*, who received their education there anterior to 1770, the earliest date of Dr. Butler's printed lists? E. L.

Bloomfields of Norfolk. — I should be much obliged to any of your correspondents if they could furnish me with particulars of any kind relative to the Bloomfields of Norfolk and Suffolk, and more especially that branch which includes Robert Bloomfield the poet. As sources of information I of course exclude the public records, and the MSS. of the British Museum, from both of which I have already a vast collection of documents; but what I am now in search of is that species of information which, not finding its way to any public department, exists only in the hands of private individuals, and the communication of which would confer a favour on

WILLIAM HENRY HART.

1. Albert Terrace, New Cross.

Origin of the Term "Brown Bess" as applied to a Musket. — Will any one more versed in the technicalities of military life, or of military tradition, give me the benefit of his knowledge of the origin of the above trite term, now happily almost wholly belonging to "things that were?" QUIERO.

Minor Queries with Answers.

Traditions of the Deluge. — I have read somewhere that it was ascribed to the opening of a bottle of water by the son of a chief of one of the tribes. A reference to an account of this would greatly oblige. A similar tradition is given by Washington Irving in his *Life of Columbus*, when treating of the religion of the inhabitants of Hayti. On referring to the indices of "N. & Q.," I find that the Deluge is a subject not once mentioned in its pages, which, considering the infinite variety of topics discussed in your valuable publication, appears remarkable. Any similar traditions would be acceptable to your correspondent, and no doubt interesting to many of your readers. W. M. N.

[This subject has been ably treated by Jacob Bryant, in his *New System of Ancient Mythology*, whose researches have been copied into the article DELUGE in the *Encyclopædia Britannica*, seventh edition. The Indian versions of the universal tradition of the Deluge will be found in the *Quarterly Review*, vol. xlv. pp. 26—29. Mr. Prescott, in his *Conquest of Mexico*, vol. iii. p. 378., remarks that "No tradition has been more widely spread among nations than that of a deluge. It was the received notion, under some form or other, of the most civilised people in the Old World, and of the barbarians of the New. The Aztecs combined with this some particular circumstances of a more arbitrary character, resembling the accounts of the East. They believed that two persons survived the Deluge, a man named Coxcox and his wife. Their heads are represented in ancient paintings, together with a boat floating on the waters, at the foot of a mountain. A dove is also depicted, with the hieroglyphical emblem of languages in his mouth, which he is distributing to the children of Coxcox, who were born dumb. The neighbouring people of Michuacan, inhabiting the same high plains of the Andes, had a still farther tradition, that the boat in which Tezpi, their Noah, escaped, was filled with various kinds of animals and birds. After some time a vulture was sent out from it, but remained feeding on the dead bodies of the giants, which had been left on the earth as the waters subsided. The little humming-bird, *huitzitzilin*, was then sent forth, and returned with a twig in its mouth. The coincidence of both these accounts with the Hebrew and Chaldean narratives is obvious."]

The first Book printed by Subscription. — Minsheu's *Guide to the Tongues* is said to be the work which the author, by such assistance, was enabled to bring forth to the world. Is this statement correct? Perhaps a corroboration of its truth may be elicited from some of your able contributors. J. R. J.

[Walton's *Polyglott* was published by subscription, and was probably the first book ever printed in that manner in England. Minsheu's *Dictionary*, 1617, in eleven languages, may perhaps more properly be called the earliest, though not strictly within the modern idea of a subscription, but yet in effect the same thing: he printed the names of all the persons who took a copy of his work, and continually added to it, as purchasers came in. (See *Gent. Mag.*, vol. lvii. p. 17.) Mr. Nichols thinks that Dryden's *Virgil* was the next to Walton's; and the *Paradise Lost*, by Tonson, in folio, the next. Blome, a notorious plagiary, afterwards carried the practice of publishing books by subscription to a greater height than any of his cotemporaries. Nichols's *Lit. Anecdotes*, vol. iv. p. 8.]

Wife of Joseph Richardson. — Can you inform me what was the maiden name of Mrs. Richardson, the wife of Joseph Richardson, M.P., well known as the friend of Sheridan, and who was author of a comedy, called *The Fugitive?* Mrs. Richardson, who was herself an authoress, died, I think, in 1824. R. J.

Glasgow.

[In the Life of Joseph Richardson, Esq., prefixed to his *Literary Relics*, 4to., 1807, it is stated that "Mr. Richardson married a lady of the family of the learned Dr. Isaac Watts; by her he had five daughters, four of whom, with their mother, survive him." Mrs. Richardson is the authoress of *Ethelred*, a legendary tragic drama in five acts.]

"*No rig-marie was in my purse.*" — This line, apparently applied to a coin, may be found in Watson's *Scots Poems*, date 1713. Does it apply to any piece coined during the reign of the unfortunate Mary? If so, what was its value, and why called *rig-marie?* J. R. J.

[Rig-Marie is a name given to a base coin, supposed to have originated from one of the billon coins struck during the reign of Queen Mary, which had the words *Reg. Maria* as part of the legend. — Jamieson's *Dictionary*.]

Mothering Sunday.—Why is the fourth Sunday in Lent called "Mothering Sunday?" — an oft-repeated question, which it is hoped may be satisfactorily answered through the medium of "N. & Q." ANON.

[Some interesting notices of the origin of "Mothering Sunday" will be found in Brand's *Popular Antiquities*,

vol. i. p. 110., edit. 1848; and in Brady's *Clavis Calendaria*, vol. i. p. 255.]

Replies.

NEWSPAPER NOTES.

(Vol. x., p. 473.; Vol. xi., pp. 25. 34. 144.)

Among my notes, collected with the view of forming a History of British Journalism, a design which I was induced to abandon on the appearance of Mr. Hunt's *Fourth Estate*, I find the following relating to the Irish press:

"The Irish press about this time (1760–70) began to flourish; the *Dublin Gazette* had been in existence from the year 1711, and was now published 'by authority;' but the oldest *surviving* Dublin papers date no farther back than 1763, with the exception of the *Dublin Evening Post*, which, first founded in 1725, underwent several changes, and only appeared in its present form as a new series in 1779. In 1763 the *Freeman's Journal* was founded by Dr. Lucas, and in 1764 *Saunders's News Letter* appeared. None of these could have been among the *earliest* Dublin newspapers, although the information we possess of various previously defunct ones is not very explicit; for we find that the press had very soon afterwards extended widely into the provinces, and there are, even among those still in existence, papers established about the same time, or only a few years later, such as the *Belfast News Letter*, founded September 1st, 1737; the *Limerick Chronicle*, May, 1766; the *Waterford Chronicle*, 1766; the *Clare Journal* (Ennis), March, 1778; the *Kerry Evening Post* (Tralee), 1774; the *Londonderry Journal*, 1772, &c."

My authorities for most of the foregoing facts were some papers read before the Statistical Society of London in (I think) 1842 by Mr. P. L. Simmonds, and some manuscript notes obligingly communicated to me by that gentleman. Your correspondents would also find information as to the dates of the foundation of the several papers now existing in Mitchell's *Newspaper Directory*.

In 1766 the price of the Dublin *Freeman's Journal* (then issued twice a week) was three halfpence. I have a copy of the *Freeman*, dated "March 14th, for March 16th, 1776," then called *The Public Register, or Freeman's Journal*, vol. xiii., No. 88.; "total number 1639," with a coarsely-executed wood-cut surrounded by the motto "The Wreath, or the Rod, or," so as to read either way.

Mr. F. Knight Hunt makes but little allusion to the Irish press in his *Fourth Estate*.

In *Chambers' Edinburgh Journal*, No. 145., Nov. 8th, 1834, the dates of the early Irish papers are thus arranged in an article headed "Popular Information on Literature, seventh article:"

"*Warranted Tidings from Ireland* - -	1641.
(A similar production it would seem to the news sheets of the Civil Wars.)	
Pue's Occurrences - - - -	1700.
(George) *Falkener's Journal* - - -	1728.
Waterford Flying Post - - - -	1729."

There is in the same article a mass of information on the subject of the Irish press.

The statement made by Mr. Kemplay before the Leeds Philosophical Society, to the effect that the copies of the *English Mercurie* preserved in the British Museum are forgeries, seems to have taken your correspondent Mr. Bowlby by surprise. He may therefore be interested in knowing that he can find full particulars of the fraud in a letter to Antonio Panizzi, Esq., by Mr. Thomas Watts, whose suspicions seem to have been first aroused, and in the preface to the twelfth edition of D'Israeli's *Curiosities of Literature*. Mr. Bowlby surely is in error in mentioning that the same party stated "that the oldest regular newspaper published in England was established by Nathaniel Butter in 1662;" or is the date a mistake of the press? I have a note of Nathaniel Butter having brought out *The Courant, or Weekly News from Foreign Parts*, in 1621; and, at all events, Mr. Hunt gives a list of Butter's publications commencing with the year following, the first of which is *Newes from most parts of Christendome*, &c., September 9th, 1622. Alexander Andrews.

"PAPÆ" OF ICELAND AND ORKNEY.

(Vol. xi., p. 181.)

W. H. F. of Kirkwall has collected together nearly all that is known relative to this people. It is probable that they were of Irish descent, or, on the other hand, that the followers of the Irish missionaries were called Papæ as a bye-name at first in allusion to the Latinised appellation of their instructors, while the Pagans retained the name of Pechts, or Picts.

The names of Papal or Popil occur in the north-east corner of Yell, in Shetland, where are also the ruins of some old chapels and Pictish "Broughs." The sculptured stone referred to by W. H. F. as having been found in Shetland, was originally discovered in the ruined church of Cullensbro, in the island of Bressay. In 1852 my attention was called to it by Mr. W. H. Fotheringham of Kirkwall, in a letter I received from that gentleman, in which he mentioned that he had heard of a stone bearing a *Runic* inscription existing in the minister's garden at Bressay Manse. On arriving in Shetland that summer, I called on the Rev. Mr. Hamilton, the minister of the parish, and on being shown the stone immediately recognised the inscription as being, not Runic, but Ogham writing. Mr. Hamilton kindly allowed me to remove the stone to Newcastle-on-Tyne, where it was exhibited at the meeting of the Archæological Institute, in September, 1852. Careful casts of the inscription and of the stone were taken, and were

forwarded to the Rev. Ch. Graves, in Dublin; and it is presumed that notice will be taken of this remarkable monument in the forthcoming work on Ogham writing by that gentleman, about to be published by the Irish Archæological Society. I heard in Shetland of a remarkable stone (whether inscribed or not I cannot say), which existed in the island of Yell, near to Papal, but could get no farther tidings of it.

No Runic inscription is known to exist at the present day in Shetland. In 1852 I carefully examined the burying-ground of the Cross-kirk in Northmavine, but could find no trace of the Runic gravestone said to have been found there by Mr. Low, and figured from that gentleman's sketch by Dr. Hibbert. The graveyard of the Cross-kirk was, in July, 1852, so deeply covered with long grass that the stone in question may have escaped my search; but Dr. Hibbert likewise sought for it in vain.

The Ogham inscription on the stone at Golspie in Sutherland is very perfect, and will no doubt be figured in the forthcoming publication of the Spalding Club. The other two or three Ogham inscriptions in Scotland I have not seen, but from sketches that I possess, I consider them all to have a certain resemblance to the Irish stones bearing Ogham writing. The Bressay stone bears the Cross and other Christian emblems, and as the Scoto-Irish were established in Scotland for three centuries before the arrival of the Northmen, we can well believe that these few monuments are remnants of their rule. On the other hand, it is perfectly possible that these stones may be of a later date than anterior to the ninth century, especially if we concede that Ogham writing is in reality derived from the Runic alphabet; and such we believe is the opinion of the Rev. Ch. Graves. We can hardly believe that the inhabitants of the Northern Isles would be utterly exterminated by the Norse invaders; and this cryptic style of writing may have been adopted by some of those who still adhered to the Christian faith in Shetland, or may have perhaps only come into use after the Northmen themselves were converted to Christianity. It would be a curious confirmation of this last opinion if the Bressay or the Golspie stone exhibited, when read, an Ogham inscription in the old Norse tongue. Oghams were employed in Ireland for expressing Latin as well as Irish words.

It is difficult in these remote countries to decide on the age of a monument from the character of its carving or ornamentation. To the present day the Icelander carves in the style that prevailed there 600 years ago, and the Irish character of ornamentation may have continued in Shetland for as long a period.

The Bressay stone has been returned to the Rev. Mr. Hamilton, but it is to be hoped that ere long it will be deposited in the Museum of Scottish Antiquaries in Edinburgh.

EDWARD CHARLTON, M. D.

Newcastle-on-Tyne.

ST. PAUL'S QUOTATION OF HEATHEN WRITERS.

(Vol. v., pp. 175. 278. 352.; Vol. vi., pp. 243. 411.)

MR. THOMAS H. GILL has aptly compared a sentence in Aristotle's *Politics* (lib. iii. c. viii.) with Galatians v. 23.: "Against such there is no law:" and adds,

"I am not aware that this quotation or identity of expression has been pointed out before . . . It is surely worth the noting; and should anything occur to any of your correspondents, either to confirm or demolish the idea of quotation, I would gladly be delivered out of my doubt. I should not think less reverently of St. Paul in believing him indebted to Aristotle," &c.

The description given by Strabo (as quoted by H. Stephens in Schediasma II.:

"De quodam Platonis loco ubi mentio fit interioris sive interni hominis, sicut a Paulo Apostolo,") —

furnishes a remarkable instance of the use of the Greek and Latin classics in confirming the truth of Sacred History, whilst it is calculated in some degree to deliver your correspondent out of his doubt:

"It is not incredible that aforetime St. Paul had met with this passage, because it is evident that he had turned over the writings both of the Greek philosophers and poets, which we need not be surprised at, especially since Strabo testifies (lib. xiv.) of the natives of Tarsus, that they excelled the schools of Athens and Alexandria in the pursuit of philosophy, and of what are called the encyclical studies; and that writing this Epistle long after he transferred the obscure expressions of Pagan metaphysics to the spiritual truths of revelation, and irradiated them with the sublime doctrine of illuminating grace." — Henr. Stephani *Schediasmata*, p. 7. Reprinted in Gruteri Lampas, sive *Fax Artium Liberalium*, tom. v.

This subject has been illustrated by the Rev. Charles Forster, in the *Apostolical Authority of the Epistle to the Hebrews*. After having shown the identity of manner in the use of peculiar words, which obtains between the Epistle to the Hebrews and St. Paul's undisputed Epistles, he concludes:

"Nor do St. Paul's undisputed Epistles and Hebrews correspond only in the use of terms of philosophy; they correspond also, in numerous examples, in the use of the same philosophic terms. Several of the most remarkable of these common verbal peculiarities, I have myself verified in a similar sense and connexion in Aristotle, Plato, and especially in Epictetus.".

BIBLIOTHECAR. CHETHAM.

PROGRESSIVE GEOGRAPHY.

(Vol. xi., p. 146.)

The Student of History will find the information he desires in a little work published by Chamerot, Libraire Editeur, Paris, 1842, entitled:

"Atlas Géographique Historique Universelle, par Victor Durny. Troisième Section de la troisième partie, *Atlas Historique de la France* (cours de Rhétorique)."

It contains the following maps:

1. Carte Physique de la France, avec sa division en six bassins principaux.
2. La Gaule indépendante, la Province Romaine, et les possessions des Massatiotes; 60 ans avant notre Ere.
3. La Gaule Romaine avec le Tracé des Voies Militaires, et l'indication des villes municipales.
4. La France Mirovingienne vers l'an 630, avec un carton pour le partage des états de Clovis en 511.
5. La France Carlovingienne, vers 814, avec ses divisions en royaumes, comtés, et districts (*pagi*). Plus un carton pour la France après la déposition de Charles le Gros, 888.
6. La France Féodale avant les Croisades, vers 1095, avec l'indication des fiefs laïcs et ecclésiastiques, et un carton pour la bataille de Fontanet.
7. La France après les Croisades, et avant la guerre contre l'Angleterre, vers 1328, avec l'indication des villes, des communes, et des cités municipales. Plus un carton pour l'état de la France à l'époque du siége d'Orléans (1427).
8. La France après les guerres contre l'Angleterre, et avant les expéditions d'Italie (à la mort de Louis XI.), avec un carton pour les états de Charles le Téméraire.
9. La France et les Etats voisins durant les guerres de Réligion, avec l'état des Partis, ligueur, royaliste, et calviniste, au moment de la réconciliation de Henri III. et du Roi de Navarre (1589).
10. La France en 1789, avec l'indication des grands gouvernements militaires, et celle de tous les points historiques, en France et dans les pays voisins, de 1610 à 1789.

This little work forms part of the excellent series of elementary works published for the instruction of the pupils of the French University.

J. A. H.

FRENCH PROTESTANT REFUGEES.

(Vol. xi., p. 206.)

Your correspondent Mr. Mark Antony Lower will find much information of the kind he seeks concerning foreign settlers in the Rev. Joseph Hunter's *History of the Deanery of Doncaster*, and Dr. Stonehouse's *History of the Isle of Axholme*.

In the year 1626, Cornelius Vermuiden, a Zealander, undertook to drain and bring under cultivation the extensive swamp known as Hatfield Chase. To assist in this work he invited over many Flemings, Dutch, and French, who received grants of land in the district. During the Great Rebellion the poor settlers had many difficulties to contend with, and after that time suffered so severely from their riotous neighbours the old inhabitants, that many of them returned to their own country.

The following list of names I copy from a modern transcript of *A brief Account of the Drainage of the Level of Hatfield Chase, and Parts adjacent, in the Counties of York, Lincoln, and Nottingham*, said to be by Abraham de la Pryme; but why so said I know not. It has evidently been compiled by some one well acquainted with the history and topography of the district, and is, judging by the style, at least a century and a half old:

Sir Philip Vernatte.	Leliew, or Lew.
Abram Vernatte.	Delonay. (Leney.)
Dubling.	Cufair.
Furqnoir.	Pinffoy.
Blancart.	Abram Dolens.
Benevele.	Abram Skys.
Scanfair.	Dionysius Vandael.
Lonque.	Jacob Skys.
Delahay.	Charles Deborel.
Eghardor. (Egar.)	Reyneir Cornelion.
Cayday.	Wauter Degalden.
Lehang.	Caguelarr. (Catclar.)
Prinsay.	Bansudett.
Horegrave.	Vanplue.
Bearnarm.	Tusson.
Deregue.	Bechazel.
Roubult.	Lenoir.
Renard.	Chavat. (Savat.)
Franche.	Dacoup.
Smague. (Smack.)	Lettalle. (Tale.)
Cough Hay.	Leonard. (Leward.)
Herneue. (Harnue.)	The Professor Goel.
Hanker. (Anker.)	John Vandinere.
Blancarr.	Jacob Draogbract.
Lespiary.	Sir James Cath.

These were the first participants.

French.	*Dutch.*
Laflour.	Beharrell Sterpin.
Lebrand.	Vandebero.
Dubertlat.	Porce.
Lera.	Taffin. (Taffinder.)
Legrain.	Brounyee. (Brounyou.)
Damulir.	Massingall.
Marrillion.	Baw. (Bay.)
Rebon.	Grebolt.
Davertion.	Marquecheir.
	Clate.
	Kierby.

Most of these families are now extinct, and those which remain have in many instances altered their names, so that they are scarcely to be identified. Legat, Egar, Brunyee, and Vanplue yet remain in their original integrity. Blancard and Horegrave have become Blanchard and Hargrave.

The original manuscript of De la Pryme's *History of Hatfield* is among the Harleian MSS.* in the British Museum, where Mr. Lower will probably find much to his purpose.

Edward Peacock.

Bottesford Moors, Kirton-in-Lindsey.

[* Query the number? We cannot discover it from the Index. — Ed.]

NAPOLEON'S MARSHALS.

(Vol. xi., p. 186.)

The following list may in some measure supply the wants of Y. S. M. These heroes used to be to us familiar names; but it costs some labour to recall them now, after the long lapse of years which has in great measure effaced them from memory. I give alphabetically such as I can remember*, and have been able to collect from various sources:

Augereau, Marshal of France, Duke of Castiglione; born at Paris, Nov. 11, 1757; died at La Houssaye, June 11, 1816, of dropsy.

Bernadotte, Marshal of France, Prince of Ponte Corvo, afterwards King of Sweden; born at Pau, Jan. 26, 1764; ascended throne of Sweden, Feb. 5, 1818; died at Stockholm, March 8, 1844.

Berthier, Marshal of France, Prince of Neufchatel, and Duke of Wagram; born at Paris, Dec. 30, 1753; died at Bamberg, Mar. 20, 1815, of apoplexy.

Bessieres, Marshal of France, Duke of Istria; born at Poitou, 1769; killed at the battle of Lutzen, May 2, 1813.

Brune, Marshal of France; born at Brive-la-Gaillarde, 1763; assassinated at Avignon, Aug. 2, 1815.

Caulaincourt, Marshal of France, Duke of Vicenza; born in Picardy, 1773; died at Paris, Feb. 13, 1827.

Davoust, Marshal of France, Duke of Auerstadt, Prince of Eckmuhl, "The Bloody;" born at Annoux, 1770; died at Paris, June 4, 1823.

Duroc, Grand Marshal of France, Duke of Frioul; born at Pont-a-Mousson, 1772; killed by a cannon-ball at Reitenbach, or Wartschen, May 22, 1813.

Jourdan, Marshal of France.

Junot, Marshal of France, Duke of Abrantes; born 1771; died 1813.

Kellermann, Marshal of France, Duke of Valmy; born at Strasbourg, 1735; died 1820.

Lannes, Marshal of France, Duke of Montebello; born at Lectoure, April 11, 1769; killed at the battle of Essling, May 22, 1809.

Lauriston, General, Count; drowned in the Elster, Oct. 19, 1813.

Lefebvre, Marshal of France, Duke of Dantzic; born at Rufack, Dec. 25, 1755; died at Paris, Sept. 14, 1820.

Macdonald, Marshal of France, Duke of Tarentum; born at Sancerre, Nov. 17, 1765.

Marmont, Marshal of France, Duke of Ragusa; born 1775; died at Venice, March 2, 1852, being the last survivor of the old marshals.

Massena, Marshal of France, Duke of Rivoli, Prince of Essling, "Cherished Child of Victory;" born at Nice, 1758; died at Ruel, April 4, 1817.

Moncey, Marshal of France.

Moreau, General; born at Morlaix, 1761, *al.* 1763; died at Laun, on the frontiers of Bohemia, Sept. 2, 1813, from having had both legs amputated after the battle of Dresden.

Mortier, Marshal of France, Duke of Treviso; born, 1766; killed at Paris by Fieschi's infernal machine, July 28, 1835.

Murat, Marshal of France, Grand Duke of Berg, King of Naples; born at La Bastide, near Cahors, March 25, 1771; executed at Naples, Oct. 13, 1815.

Ney, Marshal of France, Duke of Elchingen, Prince of Moskwa, "Bravest of the Brave;" born at Sarre Louis, Jan. 10, 1769; executed at Paris, Dec. 7, 1815.

Oudinot, Marshal of France, Duke of Reggio; born, 1766; died at Paris, Sept. 13, 1847.

Perignon, Marshal of France.

Poniatowski, Marshal of France, Prince; drowned in the Elster, Oct. 19, 1813.

Rapp, General.

Reynier, General.

Savary, Marshal of France, Duke of Rovigo; born in Champagne, April 26, 1774.

Serrurier, Marshal of France.

Soult, Marshal of France, Duke of Dalmatia; born 1769; died near St. Amand, Nov. 26, 1851.

Suchet, Marshal of France; died at Marseilles, Jan. 3, 1826.

Victor, Marshal of France, Duke of Belluno.

F. C. H.

[* We have another list containing some additional names, which additions shall appear in our next Number.]

BOOKS BURNT.

(Vol. xi., p. 161.)

I have been waiting for the conclusion of Mr. Cowper's list of this class of books, before sending the following one, obtained principally from the Acts and Orders of the Commonwealth, a large collection of which I have been cataloguing. May I premise that some of the correspondents of "N. & Q." do not seem to be aware of a work on this subject by G. Peignot, published in Paris, 1806, in two vols. 8vo. It is entitled *Dictionnaire Critique, littéraire et bibliographique des principaux livres condamnés au feu, supprimés, ou censurés.* Several of the books mentioned in the lists already published in "N. & Q." are noticed in this work.

1. De Politia Ecclesiæ Anglicanæ, per R. Mocket, Lond. 1617.

Vide Fuller's *Church History*, ed. Brewer, vol. v. p. 446., and Heylin's *Life of Laud*, p. 70. (ed. 1671.)

2. Lex, Rex; the Law and the Prince; a Dispute for the just Prerogative of King and People. By Samuel Rutherford, Lond. 1644.

"Ordered to be burnt by the hands of the common hangman." — *Watt.*

3. The King's Majestie's [Charles I.'s] Declaration to his Subjects concerning lawful Sports to be used.

By "an Ordinance of the Lords and Commons assembled in Parliament," ordered "to be publiquely burnt," Apr. 6, 1644.

4. "A Fiery Flying Roll," by A. Coppe.

"Resolved by the Parliament, that the booke and all the printed copies thereof, be burned by the hand of the common hangman," Feb. 1, $16\frac{48}{50}$. A. Coppe published his *Fiery Flying Roll* in 1646; and *A Second Fiery Flying Roll* in 1649. It does not appear from the ordinance itself which of the two is meant.

5. "The Doctrine of the Fourth Commandment, deformed by Popery, reformed and restored to its primitive Purity." Printed by Gartrude Dawson for James Oakeford.

"Resolved by the Parliament that all the printed copies of the said booke be burnt," March 18, $16\frac{49}{50}$.

6. "The Single Eye," by Laurence Clarkson.

"Resolved by the Parliament that this booke be burnt by the hand of the common hangman," Sept. 27, 1650.

7. "The Accuser Sham'd; or a Pair of Bellows to blow off that Dust cast upon John Fry, a Member of Parliament, by Col. John Downs, likewise a Member of Parliament."

8. "The Clergy in their Colours, or a brief Character of them."

"Resolved by the Parliament that both these bookes be burnt," Feb. 22, $16\frac{50}{51}$.

9. "To the Supreme Authority of the Nation, the Parliament of the Commonwealth of England, the humble Petition and Appeal of Josiah Primat, of London, Leatherseller."

"Resolved by the Parliament that all the printed copies be burnt by the hand of the common hangman," Jan. 15, $16\frac{51}{52}$.

10. "A just Reproof to Haberdashers' Hall, or an Epistle written by Lieut.-Col. John Lilborn, July 30, 1651, to four of the Commissioners at Haberdashers' Hall."

"Resolved by the Parliament that all printed copies be burnt by the hand of the common hangman," Jan. 16, $16\frac{51}{52}$.

H. H. WOOD.

Qu. Coll. Oxon.

JOHN BUNCLE.

(Vol. xi., p. 58.)

I find in my collection of scraps a paper of which the following is a copy, and probably you will not think it unworthy of a place with the "Song in praise of Miss Rowe" in "N. & Q.":

"A party at Lord Macclesfield's agreed one evening to amuse themselves by drawing tickets, on which various devices were written, and they were thus turned into compliments by Cowper:

Vanity. — Drawn by Lord Macclesfield.

"Be vain, my lord, you have a right;
For who, like you, can boast this night,
A group assembled in one place,
Fraught with such beauty, wit, and grace.

Insensibility. — Honorable Mr. Marsham.

"Insensible — can Marsham be?
Yes! and no fault, you must agree;
His heart his virtue only warms,
Insensible to vice's charms.

Inconstancy. — Mr. Adams.

"Inconstancy there is no harm in,
In Adams, where it looks so charming:
Who wavers, as he well may boast,
Which virtue he shall follow most.

Impudence. — Honorable Mr. St. John.

"St. John, your vice you can't disown:
For in this age 'tis too well known,
That impudent that man must be
Who dares from folly to be free.

Intemperance. — Mr. Gerard.

"Intemperance implies excess:
Chang'd tho' the name, the fault's not less;
Yet, blush not, Gerard, there's no need, —
In all that's worthy you exceed.

Dissimulation. — Mr. Conyers, who first drew one he did not like, and afterwards drew another.

"Conyers dissemble! Let me see!
Would I could say it cannot be!
But he's a mere dissembler grown,
By taking vices not his own.

A 'Blank' was put in, which was drawn by the Honorable Mr. Legge.

"If she a blank for Legge design'd,
Sure Fortune is no longer blind;
For we shall fill the paper given
With ev'ry virtue under heav'n.

Cowardice. — Gen. Caillard.

"Most soldiers cowardice disclaim,
But Caillard owns it without shame:
Bold in whate'er to arms belong,
He wants the courage to do wrong.

Celibacy. — Mr. Fuller.

"A married man can't single be:
This vice, cries Fuller, suits not me.
Guilty! say all; for, 'tis well known,
He and his wife are truly one."

P. H. F.

PHOTOGRAPHIC CORRESPONDENCE.

Céroléine on Glass and on Paper. — M. Stéphane Geoffray has addressed to *La Lumière* the following communication, extracted from a pamphlet which he is about to bring out immediately.

Céroléine on Glass. — Take 8 grammes of gun cotton, 500 grammes of rectified ether of 65°, 70 grammes of solution of céroléine; sensitise according to the purpose you intend it for. In this collodion the alcohol is replaced by the solution of céroléine; it has more body than the ordinary collodion, resists the baths and washings much better, is more easily transferred to paper, &c. It is, above all, valuable for views; the image which it gives has much more depth.

Céroléine on Paper. — 1. If the paper is thin, take 250 grammes of solution of céroléine, 6 grammes of pulverised iodide of potassium, 1 grain of bromide of potassium, 1 drop of tincture of iodine. 2. If the paper is thick, take 250 grains of solution of céroléine, 4 grains of pulverised iodide of potassiuu, 50 centigrammes of bromide of potassium; mix them together and assist their complete solution, then filter them with care. Iodide of zinc may be, perhaps, advantageously substituted for iodide of potassium, when the high temperature obliges us to augment the quantity of the sensitising agents. The addition of 1 gramme of cyanide of iodine and silver increases the action of the light very much, but the sensitised paper keeps a shorter time when dry. Passed through a bath and dried, the paper may be preserved indefinitely, and becomes better for keeping. When it is employed it should be placed in a silver bath, formed of distilled water 100 grammes, fused nitrate of silver 5 grammes, crystallisable acetic acid 12 grammes. In the bath the paper becomes of a very uniform yellowish white tint; when it is taken out and held up to the light it no longer shows any mark. If it is wished to work by the wet process, the paper taken out of the bath should be simply stretched (carefully avoiding any bubbles of air) on a glass already covered with unsized paper, well wetted, and it should be placed on the glass so covered in the frame for placing in the camera.

If it is wished to work by the dry process, we proceed as follows: after taking the paper out of the silver bath, wash it rapidly (at least if it is not very thin) in distilled water, acidulated with acetic acid, and suspend it (without attempting to remove the water) by a corner to dry. When you have prepared and dried the number of papers you want, put them between the leaves of a portfolio of blotting-paper, separated from one another. We can thus, before the paper is completely dry, lay it upon a glass, or waxed or varnished pasteboard, or in fact on a small varnished board, pasting it with strong paste at the edges. In drying the paper contracts, becomes stretched, and has a very smooth surface, which can easily be placed in the focus, and will receive an image with great clearness. The time of exposure varies from one minute to three quarters of an hour, and must be determined by experiment. Before placing the proof in gallic acid, in order that it may imbibe it, wash it, and let it be thoroughly saturated in a bath of distilled water; let it imbibe slowly, without adding nitrate of silver too soon. The time necessary to the perfect development varies, according to the time of exposure, from two minutes to three quarters of an hour. After taking the proof out of the gallic acid, wash it well and fix it in the following bath; hyposulphate of soda 100 grammes, filtered water 1000 grammes. Let the proof become perfectly white in the light parts; wash it again during seven or eight hours, changing the water frequently; dry it completely, and, if it is necessary, wax the proof to render it transparent.

STÉPHANE GEOFFRAY.

Roanne.

Camera for Preserved Sensitized Plates, &c. — I am sorry to find that I should have plagiarised MR. MERRITT'S camera in the one I have described in "N. & Q.," Vol. xi., p. 191.; and at the same time I must ask MR. MERRITT to forgive the mistake I have thus made, as it has only arisen from my absence from England having prevented me from becoming acquainted with anything but the name of MR. MERRITT'S invention, and I am quite willing to cede to him all claim to priority. I have lately made a slight alteration for convenience sake in my camera, which is as follows: instead of the arrangement I mentioned, I have again substituted the use of the dark slider in which to keep the plate, and I have a box for the prepared plates, which has grooves carrying small planks of wood, on each of which is fixed the prepared plate, and each of which fits into and forms the back of the dark slide. Then I have a sack of yellow calico which goes over the head and fits round the waist as recommended by DR. DIAMOND, and in this I perform all the operations of changing the plates. This arrangement I find much more convenient, as being less liable to derangement on account of its simplicity, — a grand desideratum in photographic instruments. The little planks of wood are made with two little crotchets of silver at one end, under which to pass one end of the plate, and two little buttons of silver at the opposite end which hold the other end of the plate, and four little pegs of ivory, two on each side, to prevent the plate moving sideways, and a spring in the centre of the plank to press the plate outwards against the crotchets, which ensures the face of the plate being always in the same place whether the glass be thick or thin. I have also to communicate to you a method by which I can preserve the collodion plate quite dry, viz. by making a syrup of white dextrine, and adding to it just enough grape sugar or honey to prevent it from cracking, which will be found upon drying some of it on a bit of glass; replacing the ordinary syrup, which I have before indicated, with this; and letting the plate drain dry, and for the after treatment soaking the plate as usual to get rid of the substance from its surface before development. Attention must be given to wash the plate long and well in this way, as on this depends much of the success of the operation. I doubt not that the steaming of DR. MANSELL will prove most excellent, and much wish he would tell us what is his manner of applying it, as I have tried it, but have not been so successful as in ordinary and very prolonged washing. I have tried gum arabic for preserving the plates dry in the above manner, but find dextrine on the whole more successful. The syrup need not be very thick for the above purpose, and may be thinned at almost the will of the operator, until it flows evenly and easily. I hope in the course of next week to follow this up with a perfectly explicit detail of the best way of making the dextrine for this purpose; but with the details I have now given, I feel no doubt any operator will easily succeed, as dextrine of first-rate quality is to be found at most good chemists in London.

F. MAXWELL LYTE.

Pau, April 3, 1855.

Replies to Minor Queries.

Cothon (Vol. xi., p. 207.). — It appears to me probable that this word, as signifying an artificial harbour, may be derived from the Greek *κώθων*, a Lacedæmonian cup, made of iron, and much used on shipboard. In the *Equites*, Aristophanes introduces the chorus of knights praising their horses (symbolising themselves), and declaring that

> "... · Ἐς τὰς ἱππαγωγοὺς εἰσεπήδων ἀνδρικῶς,
> Πριάμενοι κώθωνας," κ. τ. λ.
> ΙΙΙΙΠΕΙΣ, lines 581, 582., Mitchell's edit.

Perhaps the use of such an article at sea may have suggested the application of its name to an artificial port or harbour, such as we should now, I believe, call a "basin."

FRANCIS JOHN SCOTT, M.A.

Tewkesbury.

Passage in Euripides (Vol. xi., p. 226.). — Possibly

"Χωρὶς τὸ, τ' εἶναι, καὶ τὸ μὴ νομίζεται."
Alcestes, l. 527.

H. B. C.

U. U. Club.

Kirkstall Abbey (Vol. xi., p. 186.). — The surrender of Kirkstall Abbey to the king bears date Nov. 20, 1540. The site and demesnes were granted by Edward VI. to Thomas Cranmer, Archbishop of Canterbury, and by him settled upon his younger son. Whitaker (*Loidis and Elmete*, p. 120.) has not learnt at what precise period this estate was purchased by the Saviles of Howley. From this family it passed in marriage on the death of James Savile, second Earl of Sussex, who died without issue in 1671, having devised his estates to his only sister Frances, the wife of Francis Lord Brudenel, eldest son of Robert, second Earl of Cardigan. In this Cardigan family the Kirkstall estate is at present vested. See also Saville of Howley, in Burke's *Extinct and Dormant Peerage*. John Booker.

Prestwich.

Early Disappearance of Publications (Vol. xi., p. 144.). — Your correspondent's note involves a question of great interest. Where, except in the omnivorous cabinet of some eccentric bibliopole, do we now see a copy of the — but a few years ago — far-famed Almanac of Murphy? Where a specimen of the Postage Envelope with an allegorical device, bearing the name of Mulready, but currently reported to be a design of no less a personage than Her Most Gracious Majesty?

I believe I may in a very short time add, a copy of the *Official Guide-book to the Grand Exhibition of* 1851. Every one *had* these things; I *had*, and would fain have again, such mementoes of the past; but, like Stylites, I find them (except perhaps the last) unattainable and almost forgotten, and I have no doubt that even others with greater facilities would find the difficulty of procuring them greater than they perhaps expect.

E. S. Taylor.

"*Le Platonisme Dévoilé*" (Vol. xi., p. 216.). — The author of *Le Platonisme Dévoilé* was M. Souverain, a native of Languedoc, minister of a Calvinistic church at Poitou, from which he was ejected in consequence of his heretical opinions. He retired to Holland, but refusing to sign the Confession of Dort, he found no resting-place there; and passing over to England, he joined the church of French Protestants of the Presbyterian denomination at Canterbury. Several of the members of that church having embraced Unitarian sentiments, and being threatened with excommunication by the synod, seceded, and made an outward profession of conformity with the Church of England. M. Souverain and another of these went so far as to sign the Thirty-nine Articles, considering them merely as articles of peace, and were beneficed by the Archbishop of Canterbury; but finding themselves in danger of censure from the Archbishop, they renounced Episcopacy, appeared before the magistrates on the 9th of September, 1697, declared themselves Dissenters, and took refuge under the Act of Toleration. It is not known when M. Souverain arrived in England, but without doubt he had sufficient time and opportunity to make himself familiar with the works of English divines to which H. B. C. alludes.

An English translation of *Le Platonisme Dévoilé*, under the title of *Platonism Unveiled*, and of the same date as the original, may be found in a fourth volume of *Unitarian Tracts*, of the existence of which H. B. C. seems not to be aware. That volume is indeed very scarce.

See *Nouveau Dictionnaire Historique*, art. "Souverain;" Wallace's *Antitrinitarian Biography*, vol. i. p. 375.; *Monthly Repository of Theology and General Literature*, vol. v. p. 241., vol. viii. p. 445.

S. D.

Intensify (Vol. xi., p. 187.). — I cannot find this word either in Johnson's or Richardson's Dictionaries; but Webster (ed. 1852) gives it thus:

"*Intensify.* To render more intense (*Bacon*)."

On his authority, therefore, it is used by Lord Bacon.

F.

Fishermen's Superstition (Vol. xi., pp. 142. 228.). — Is your valued correspondent H. T. Ellacombe right when he states that the custom of the fishermen of Clovelly "could not of course have ever had the sanction of authority?" If he is right, would it not follow as a direct inference that the clergyman who officiated at the service he describes would render himself liable to ecclesiastical censure? But is it quite impossible that, in years gone by, the ordinary for the time being may have sanctioned such a service by his authority?

I am aware that the fees that would be demanded by those about the bishop, render such authority unlikely, but I trust not absolutely impossible.

Perhaps some correspondent at Clovelly may kindly inform us whether this old custom, praiseworthy as it is, is still kept up. I ask not the minister "by what authority doest thou these things?"

Geo. E. Frere.

"*Children in the Wood*" (Vol. ix., p. 305.). — I always thought that this song referred to the two young princes murdered in the Tower. I feel quite certain that Miss Halstead says a great deal about it in her *Life and Times of Richard III.*

There is a story told by many in the neighbourhood of Welshpool, which I have not heard elsewhere, or seen mentioned in any book. It is that the Duke of Richmond, when he passed through Wales, stopped at Dolardyn. The house and room in which the king slept are still shown; and before retiring to bed, he said: "Lloyd! I am told you are an astrologer, and wise man. Tell me, shall I be successful?"

Now this reputation of being a wise man, in the sense that his neighbours meant, was more than Lloyd deserved or liked. He was consequently taken aback, and did not know what to do. The duke pressed him, and pooh-poohed his modesty, and would have none of his excuses. "Well, well, consult the stars to-night, and let me know in the morning."

When the duke had gone to bed, Lloyd went also. He knew it was no good to look at the stars; and, for all I know, the night was cloudy, or the metheglin had mystified his brains. That night his fair wife found him a most restless bedfellow, and not all her entreaties to make him quiet availed; at last, she found out what preyed on his mind, and "What a fool you are," said she; "of course you must tell the duke that he will win the day; for if he is beaten, he would come back to abuse you or cut your head off; and if he wins, of course you will be promoted to great honour."

The morning soon came, and the duke was delighted to hear that the host of heavenly bodies smiled on him: "And Lloyd, as I shall win, lend me your grey horse?" Lloyd would have said "No!" but he dare not, so it was at the duke's service; and he rode the same horse in the battle of Bosworth, and I never heard whether Lloyd got his horse again or was promoted to honour.

ANON.

Sea-sickness (Vol. xi., p. 221.). — For the sake of Mr. Neale and his friend, I beg permission to add to MR. BINGHAM's quotations on the subject of sea-sickness, the following lively one from Juvenal:

"Si jubeat conjux, durum est conscendere navim;
Tunc sentina gravis, tunc summus vertitur aër:
Qui sequitur mœchum, stomacho valet. Illa maritum
Convomit: hæc inter nautas et prandet, et errat
Per puppem, et duros gaudet tractare rudentes."

Juv. VI. 98.

ANON.

The Episcopal Wig (Vol. xi., p. 131.). — It is worthy of inquiry when the English bishops *first began* to wear wigs. It must have been at a time comparatively recent; because, if we refer to a book published after the accession of James I. to the English crown, which contains the ceremonial of his coronation, and the habits of all the persons assisting thereat, we find that the bishops are not represented in wigs. Although the younger sons of peers, boys of ten or twelve years of age apparently, are dressed in full-bottomed wigs; yet, if I recollect rightly, the only bishops are the persons assisting at the coronation, who are represented without wigs. It is strange that they should now be the only persons who continue to use them.

I cannot give you the title of the book to which I refer; I believe it is a scarce book. I never saw but one copy; it was a folio, and was in the library of the late Sir George Throckmorton at Weston, and was shown to me by Sir George as being a scarce book. Without doubt it will be found in the library of the British Museum. T. L.

Doddridge and Whitefield (Vol. xi., pp. 46. 114. 133.). — In *The Works of the Rev. George Whitefield, M.A.* (6 vols. 8vo., London, 1772), the sermon on Luke x. 42. is the thirty-first in the fifth volume (p. 456.), and at the end of the sixth volume is the following notice:

"N. B. Sermon xxxi. on Luke x. 42. in vol. v., having been printed in a former edition of Mr. Whitefield's Sermons as his, was sent to press with the others; but it now appears not to be Mr. Whitefield's."

It is strange that, after this announcement, the sermon should be retained in any edition of Whitefield's works.

The supposition of S. A., that a copy of this sermon might have been found after his death amongst Whitefield's MSS., and therefore presumed to be his, is natural; but the sermon was actually published as his during his lifetime. How this happened I cannot explain; but a gentleman well acquainted with nonconformist literature (the Rev. John Cockin, author of *Reflections after Reading*, and more than forty years Independent minister at Holmfirth, but now residing at Halifax), assures me that he has seen this sermon in a volume of Whitefield's *Sermons*, published before Whitefield's death. He cannot now remember the date of its publication, but having entertained the same opinion as that expressed by S. A., he was surprised to find that it had been published as one of Whitefield's sermons during his lifetime.

Instances of borrowed sermons being published as the borrower's have occurred as noticed by S. A., and the Rev. J. Cockin has mentioned one to me. The Rev. J. King, of Hull, an evangelical clergyman of the Church of England, was on friendly terms with the Rev. G. Lambert, an Independent minister of that town. The latter had published a volume of sermons. The former, being advanced in years, and not able to prepare fresh discourses for his hearers, asked Mr. Lambert to lend him a few. The request was complied with. After Mr. King's death, a volume of his sermons was published for the benefit of his family, and the editor included some of Mr. Lam-

bert's, under the impression that they were Mr. King's. It happened that some of them had been printed in Mr. Lambert's volume, and the discovery of this led to an explanation of the affair.

H. Martin.

Halifax.

Minute Engraving on Glass (Vol. xi., p. 242.). — Your correspondent B. will find a very interesting account of the manner in which this extraordinary fine writing is executed, in Dr. Lardner's *Museum of Science and Art*, part xvi. p. 73. Dr. Lardner there states, that as the method by which those marvellous effects are produced is not yet patented, he is not at liberty to explain its details; but he adds, —

"It may be stated generally to consist of a mechanism by which the point of the graver or style is guided by a system of levers, which are capable of imparting to it three motions in right lines, which are reciprocally perpendicular, two of them being parallel, and the third at right angles to the surface on which the characters or design are written or engraved. The combination of the motions in the direction of the axis, parallel to the surface on which the characters are engraved or written, determine the form of the characters, and the motion in the direction of the axis at right angles to that surface determines the depth of the incision, if it be engraving, or the thickness of the stroke, if it be writing."

F. J. Grubb.

B. will find some particulars of this process, which was shown in the Exhibition of 1851, in Lardner's *Museum of Science and Art*, part xvi., for April, 1855. A. O. H.

Blackheath.

Pulmo Marinus (Vol. xi., p. 224.). — In reply to Mr. Kitchin's inquiry, I send the following extract from the *Diccionario de la Lengua Castellana por la Academia Española*, Paris, 1824:

"Pulmon Marino. — Especie contada por algunos entre la de mariscos ó testaceos, aunque su cobertura ó valva no es sino un callo duro y grueso. Otros autores le tienen por especie de esponja, que cuando anda nadando sobre las aguas del mar es señal de tempestad. Su figura es muy semejante á la del pulmon de los animales. *Pulmo* marinus."

'Αλιεύς.

Dublin.

Lansallos Bell (Vol. xi., p. 100.). — By the courtesy of Mr. Couch, I was favoured with a rubbing of the devices to which he has called attention. I at once recognised them as old acquaintances, having met with the very same on other mediæval black-letter bells: viz. on one at Newcastle-on-Tyne; at Compton Bassett, Wilts; on the seventh at Magdalen College; and on two of the bonny Christ Church bells, Oxford. As for the crosslet, that is a mere variety of the Christian emblem. The octagonal form alluded to is merely the shape of the mould, block, or matrix, which the workman pressed a little too deep into the mould. The pots as represented, with covers, handles, and spouts, are not I believe known in heraldry; but being blazoned with a chevron, and occurring through such a breadth of country, from Northumberland to Cornwall, they are probably the assumed arms of a fraternity or the craft of bell-founders. And the other shield, charged with a chevron between three *trefoils* (not fleurs-de-lys), occurring as it does with the other, cannot be the arms of any local family, but either some emblematical assumption of the bell-founder, or the arms of his own family. The date I should set in the fifteenth century. I hope Mr. Willis will favour the public with a cut of these devices in his current notes.

H. T. Ellacombe.

Rectory, Clyst St. George.

Nightingale and Thorn (Vol. iv., pp. 175. 242.; Vol. v., pp. 39. 305. 380. 475.; Vol. viii., p. 527.; Vol. ix., p. 162.). — The following are additional quotations from the English poets illustrative of this fable:

"Not from nobility doth virtue spring,
But virtue makes fit nobles for a king;
From highest nests are croaking ravens borne,
While sweetest nightingales sit on a thorn."

William Browne, *Pastorals.*

"The nightingale, as soon as April bringeth
Unto her rest a sense, a perfect waking,
When late bare earth, proud of new clothing, springeth,
Sings out her woes, a thorn her song-book making."*

Sir Philip Sidney, *Sonnets.*

". . . . Leaning on a thorn her dainty chest,
For fear soft sleep should steal into her breast,
Expresses in her song grief *not to be exprest.*" (!!!)

Giles Fletcher.

"And whiles against a thorn thou bear'st thy part,
To keep thy sharp woes waking, wretched I,
To imitate thee well, against my heart
Will fix a sharp knife to affright my eye."

Shakspeare, *Rape of Lucrece.*

"The lowly nightingale,
A thorn her pillow, trills her doleful tale."

William Thompson, *Hymn to May.*

"There, as sad Philomel, alike forlorn,
Sings to the night from her accustom'd thorn;
While, at sweet intervals, each falling note
Sighs in the gale, and whispers round the grot,
The sister wo shall calm her aching breast,
And softer slumber steal her cares to rest."

Darwin, *Botanic Garden.*

"The bird forlorn
That singeth with her breast against a thorn."

Hood, *Plea of the Midsummer Fairies.*

* These lines were quoted at Vol. viii., p. 652., in a note on the "Character of the Song of the Nightingale." I again quote them, in order to place them under their proper heading, and also for the purpose of giving their author's name, your previous correspondent having introduced the lines with these words: "This exquisite little song, written by I know not whom, but set to music by Thomas Bateson in 1604."

"So the bird leans her bosom on the thorn,
And warbles sweetliest then when most her breast is torn."—Henry Neale, *Address to the Wild Harp.*

CUTHBERT BEDE, B.A.

Nuns acting as Priests in the Mass (Vol. xi., p. 47.).—J. H. T. must be under some misapprehension as to the correct meaning of the French quotation which he has given from the *Manuel du Voyageur en Suisse et en Tyrol.* He seems to think that the anecdote relates to the *present* time; and that the nuns continue to this day to perform the part of a priest in the mass. So, at least, I infer from his Query: "Does it mean that one of the nuns *actually performs?*" &c. Whereas the sense is, that the nuns *did* so at the *time* of the Reformation; but there is nothing in the passage to show how long that practice was continued by them. Your correspondent's error arises probably from his having mistaken "dirent" and "choisirent" for the present tense.

With reference to "the truth of the story," it is difficult to offer anything but conjecture. It is well known that, in revolutionary times, religious houses, deprived of their clergymen, have had recourse to all sorts of expedients in order to supply the deficiency; and there would be nothing surprising in the fact of the nuns of St. Catherine, in the circumstances stated, having assembled in their chapel, and gone through the prayers for the mass; one of them officiating as reader, and another as preacher. But that any body of nuns ever seriously contemplated the celebration of the mass, including the consecration of the Host, is what is not easy to believe. Such a solemn mockery would have been no better than the representation of one of the old mysteries or miracle plays; and, in point of fact, perhaps the nuns of St. Catherine intended nothing more.

HENRY H. BREEN.

St. Lucia.

Pamphlet by Rev. Dr. Davy (Vol. viii., p. 652.).—This pamphlet (*Observations on Mr. Fox's Letter to Mr. Grey*, by the Rev. Dr. Davy, late Master of Caius College, Cambridge) is referred to by MR. NORRIS DECK as having been printed for private circulation only, and consequently now rarely met with. The pamphlet is embodied in the *Illustrations of the Lives and Writings of Gower and Chaucer*, by the Rev. H. J. Todd, 1810.

CUTHBERT BEDE, B.A.

Corpse passing makes a Right of Way (Vol. xi., pp. 194. 254.).—Walter Bronescomb, Bishop of Exeter, wished to bury his chaplain, but

"Because the ways were foul, the parish church somewhat far off, and weather rainy, he commanded the corpse to be carried to the parish church of Sowton, then called Clist Fomeson, which is very near and bordereth upon the bishop's lordship. At this time one Fomeson, a gentleman, was lord and patron of Clist Fomeson, and he being advertised of such a burial towards in his parish, and a *leech-way to be made over his land*, without his leave or consent required thereto, calleth his tenants together, goeth to the bridge over the lake, between the bishop's land and his, there meeteth the bishop's men bringing the said corpse, and forbiddeth them to come over the water."

The leech-way is evidently the lych-way, as Lych-field and Lych-gate are the field and gate of the dead. My extract is from Godwin's *Catalogue of Bishops*, and the date about 1257.

MACKENZIE WALCOTT, M. A.

Nostoc (Vol. xi., p. 219.).—Your correspondent MR. MACMILLAN, in his interesting communication on the *Nostoc*, does not mention, though probably he may be aware of, the English superstition connected with that plant.

Amongst not only the people of the commoner sort, but even amongst those who ought to know better, it is firmly believed to be the remains of a "falling star." I have, as a boy, frequently had it pointed out to me by gardeners and others, after a wet stormy night, as such, and any expressed doubt of mine silenced at once by the argument, "It warn't there last evening; we *saw* the stars falling in the night, and in the morning we found this here where they fell." I have no doubt but that MR. MACMILLAN will soon receive plenty of information on this subject from various parts of England, possibly to his no small astonishment, for I never heard this most absurd theory broached in cannie Scotland.

G. H. K.

Arundel.

The Stuart Papers (Vol. xi., p. 253.).—I am as well acquainted as K. N. with Lord Mahon's *History*, and much better, I expect, with the Stuart papers, and will therefore "inform him that all the really interesting and important letters and papers have [*not*] been published by Lord Mahon;" no, not a tythe, nor a twentieth, nor a hundredth part of what are of historical importance; and that such publication would require more volumes than Lord Mahon has given of pages. K. N.'s opinion circulated through "N. & Q." would tend to mislead the public, and to stop that expression of feeling which has lately been heard rumbling in the distance, at the astounding fact that many years have passed since the publication of the first volume of the *Atterbury Letters*, and yet the second has not appeared, nor is it announced.

C. Y.

Good Wine (Vol. ix., p. 113.).—The custom of hanging out a bush on fair days is very common in Herefordshire; either under the impression that upon those particular days anybody may sell beer or cyder without, or a licence is granted for those days only. Brompton Brian is the place which I have in view.

ANON.

Temptation and Selfishness (Vol. x., p. 385.).—F. S. R. inquires who is the author, and what the meaning of the saying:

"Never comes temptation in so plausible a form as when the resistance to it may be attributed to selfishness."

The author I am unable to name. It will probably be found among the maxims of La Rochefoucauld, or Pascal. The meaning may be explained thus:

"Selfishness is so odious a thing, that a man will sooner yield to temptation, than have it said that he resists from selfish motives."

Henry H. Breen.

St. Lucia.

Epitaph on an Infant (Vol. xi., p. 190.).—The following version of this very beautiful epitaph is inscribed on a stone, by the south porch, in Brasted churchyard, Kent:

"Bold Infidelity, turn pale and die,
Beneath this stone five infants' ashes lie;
Say, are they lost or saved?
If death's by sin, they've sinn'd because they are not here,
If heaven's by works, in heaven they can't appear.
Reason! oh, how depraved!
Revere the sacred page, the knot's untied;
They died, for Adam sinn'd; they live, for Jesus died."

Brasted Church has other inscriptions, all interesting, some old, and one remarkable, viz. to Margaret, daughter of Sir John Mennes, whose second husband was the well-known judge, Sir John Heath, which informs the reader she was *sold by her guardians* to her husband on that occasion!

All the churches in this part of the valley of Holmsdale are particularly interesting: Westerham for brasses, Sundridge for relics, &c.; Chevening too is near; and Brasted, a church of great antiquity, has a remarkable feature in its architecture by its western entrance through a massive stone buttress. Saltmarsh and Franklin in former times were its rectors; and in our own, the late Professor Jones was once curate, and Dr. Mill, till lately, rector. H. G. D.

In the *Monthly Mag.*, Sept. 1804, p. 131., this epitaph is said to be in a churchyard in Norfolk. The first line should read: "Ere *sin* could blight, or sorrow fade." J. Y.

Blind Mackerel (Vol. ix., p. 245.).—I cannot answer the particular case above; but I know if you put trout into a pool, fed with water strongly impregnated with lime, and having no bushes on its banks, or broad-leaved lilies or plants of any kind to give shade, that they go blind. Might not the mackerel go blind, because of coming from the cold and sunless north to the warmer and brighter waters of the south? Anon.

Arthur Moore (Vol. xi., p. 195.).—In confirmation of the opinion of your correspondent, that Moore did not accompany Prior to France, I forward an extract from a cotemporary pamphlet, generally believed to have been written by Swift, entitled *A New Journey to Paris*, which professes to be a translation of a letter written by one Du Baudrier, who had been engaged by Prior as secretary or servant, in which he gives minute particulars of all Prior's proceedings. Whether authentic or not is of little consequence; in indifferent matters the writer probably told the truth, or what was popularly believed to be true.

"Monsieur P—— having received his instructions from the E——h Court, under pretence of taking a short journey of pleasure, and visiting the Chevalier de H—— in the province of Suffolk, left his house on Sunday night, the 11th of July, N. S., taking none of his servants with him. Monsieur M——e [Moore], who had already prepared a bark, with all necessaries, on the coast of Dover, took Monsieur P—— disguised in his chariot. *They* lay on Monday night, the 12th July, at the Count de J——y's house in Kent, arrived in good time the next day at Dover, drove directly to the shoar, made the sign by waving *their* hats, which was answered by the vessel; and the boat was immediately sent to take *him* in, which *he* entered, wrapt in *his* cloak, and soon got aboard."

A. R. M.

Quotation from St. Augustine (Vol. xi., pp. 125. 251.).—If Mr. Williams considers the remark to have originated with Quesnel, he is in error. Quesnel was born in 1634, died in 1719. Henry Delaune published in 1651 Πατρικον Δωρον, wherein will be found these lines:

"Cheat not yourselves, as most; who then prepare
For death, when life is almost turn'd to fume:
One thief was sav'd that no man might despair;
And *but one* thief, that no man might presume."

Ellis, *Spec. of early Eng. Poets*, 1803, vol. iii. p. 271.

By the way, is a copy of this work of Delaune's ever to be met with now? Or has it ever been reprinted since 1657? Geo. E. Frere.

Yarmouth.

Thames Water (Vol. x., p. 402.).—That Thames water was once esteemed preferable to any other for a voyage, I believe is true. It usually underwent several changes or fermentations, after which it became perfectly limpid. I have drunk it in the southern hemisphere after being six months certainly—more perhaps—on board, clear and delicious, as if fresh from the "Seven Springs."

Whether it still maintains its character among the skippers, I know not; but this much I can say, viz., in 1827 I made a voyage of about nine weeks in a vessel that had taken in her water from the Thames, and such poisonous stuff I never before tasted, nor did it ever improve. This was said to arise from the numerous gas and other works, &c., discharging their abominations into the river. It might, however, have arisen from some carelessness of the mate's in putting it into foul casks. Be

that as it may, the water was certainly detestable during the whole voyage. A. C. M.

Exeter.

Henry Peacham (Vol. xi., p. 217.). — The father of Henry Peacham, author of *The Compleat Gentleman*, was the Rev. Henry Peacham, who was rector of the north mediety of the parish of Leverton, near Boston in Lincolnshire, in 1597, and from thence to 1605; and was probably so considerably after the latter date, but the registers of the parish are imperfect. The next entry of the name of a rector is in 1637, when Francis Bowman occupied that position.

Besides the publications of Henry Peacham mentioned in your 282nd Number, I find the following:

"Henry Peacham's Square Caps turned into Round Heads, or the Bishops' Vindication and the Brownists' Conviction; a Dialogue showing the folly of the one and the worthiness of the other: 4to., with a curious woodcut, published in 1642."

PISHEY THOMPSON.

Stoke Newington.

Weldons of Cornwall (Vol. x., p. 404.). — In answer to your Sydney correspondent, I beg to state that in 1838 there was a family of the name residing at Dorchester, New Brunswick, near the head of the Bay of Fundy. Andrew Weldon kept the little tavern there; a respectable, gentlemanly person, who had been well educated, and appeared to have once moved in a higher sphere. A. C. M.

Exeter.

Franklin's Parable (Vol. x., pp. 82. 169. 252.). — Although there can be no doubt that Franklin borrowed the parable in question from Jeremy Taylor, it is not yet, I think, clear in what edition of *The Liberty of Prophesying* the parable first appeared. Bishop Heber says ("N. & Q.," p. 169.) that it was "introduced in the *second*, not the *first* edition," but my copy of the "second edition corrected, octavo, printed for the assigns of Luke Meredith, 1702," has it not. Will any of your readers tell me the date of the earliest edition in which the parable is to be found? G.

Titles of Wellington and Marlborough (Vol. vi., p. 516.). — Sir Arthur Wellesley is there stated to have selected Wellington as adjacent to the village of Wensley, *quasi* Wesley, the genuine family name; certainly a strange reason. Can any reason, strange or otherwise, be assigned for Churchill's selection of Marlborough? J. W.

Miscellaneous.

NOTES ON BOOKS, ETC.

At a time like the present, when Art forms so important an element in all our educational systems, it is not to be wondered at that a work like the *Handbook of Painting. The Italian Schools, translated from the German of Kugler, by a Lady. Edited with Notes by Sir Charles L. Eastlake, F.R.S., President of the Royal Academy. With more than One Hundred Illustrations from the Works of the Old Masters, drawn on Wood by George Scharf, Jun.*, should so speedily have reached a third edition. Such, however, is the fact; and whether we regard the merits of Kugler as an art-critic, and the vast amount of historical and biographical materials with which his critical descriptions of the various Italian schools are enriched — or the manner in which Sir Charles Eastlake has adapted the work to the English public, supplying, where occasion requires, the notes necessary to a more perfect following up of Kugler's views — or whether we look to the delicate handling and artistic spirit with which Mr. Scharf has drawn upon the wood the innumerable outlines of the masterpieces of Italian art by which the book is illustrated, — while we do not wonder at its having reached this third edition, we still feel that its doing so is a sure sign of a healthy taste among us. Kugler's *Handbook* is, indeed, a very complete epitome of all that has been written upon the subject: while those who would study that subject yet more deeply, will find in the first volume a well-executed catalogue of the "literary materials for the study of Italian painting."

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Poetical Works of James Thomson, edited by Robert Bell, Vol. II., completes the Thomson for the *Annotated Edition of the English Poets*. To show how industriously Mr. Bell collects his materials, we may state that in the supplemental notes he has quoted Mr. Carruthers' interesting communication on *Thomson's Effects at Kew Foot Lane*, from "N. & Q." of the 17th ult.

A Plea for Painted Glass, being an Inquiry into its Nature, Character, and Objects, and its Claims as an Art, by F. W. Oliphant. A brief but earnest endeavour to give such a view of this beautiful art as may lead to a fuller development of its capabilities.

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CONTENTS.

NOTES: — Page

Ariosto's "Brutto Mostro" - - 297
Errors and Absurdities in recent Works on Switzerland - - - - 297
The Birthplace of William Cobbett, by J. Virtue Wynne - - - 298

MINOR NOTES: — "Strain *at* a gnat" — Watch Motto — Making a Devil — Window Inscription — Hair-dressing a pitiful and unmanly Employment — Proverbs — Death of a Descendant of Meg Merrilees — The Management and Disposal of our Criminal Population — Epigram on Sir John Leech — The new Museum at Oxford - - 298

QUERIES: —

Who seized Bellingham, — Hume or Jerdan? by W. Pollard - - 300

MINOR QUERIES: — Lady Deloraine — Times prohibiting Marriage — Cowgill Family — The first Book published in England having an Appendix — "The School of Politicks" — Kidney Club — Susannah Courtois — Campbell's Heroine — Commemoration of Saints — "Wapping Old Stairs" — Queen Zuleima — Oysters, with an *r* in the Month — Quotations wanted — Locality of high and equable Temperature — The Butterfly — Junius's Letters, supposed Writers of — Gage Family — Ministerial "Jobs" — Beehives — Play Ticket by Hogarth - 301

MINOR QUERIES WITH ANSWERS: — Train Bands — Benjamin of Tudela — The City of Noviomagus — Pindar — "I'd be a butterfly" — Pope Joan — Barratry - - - - - 303

REPLIES: —

St. Cuthbert's Remains - - - 304
Bull's Blood as Poison, by William Bates, &c. - - - - - 305
Heraldry; the Line Dancettée - - 308
The Grand Master of the Order of Malta 309
Latin Vocabulary - - - - 310

PHOTOGRAPHIC CORRESPONDENCE: — Photography in India: Capt. Barr's dark Slide for Paper - - - 311

REPLIES TO MINOR QUERIES: — Mairdil — Cabbages — Walter Wilson's MSS. — Haberdashers — Lord Kaimes — Wheelbarrow — Names of Illegitimate Children — Descent of Family Likeness — Nursery Hymn — "White bird, featherless" — Impressions of Wax Seals — "What shadows we are," &c. — Latimer or Latymer — Joseph Grazebrook — Author of "Palmyra," &c. — Oxford Jeux d'Esprit — Napoleon's Marshals — The Fashion of Brittany — Earthenware Vessels found at Fountains Abbey — Ancient Beers — Episcopal Wigs, &c. - - - 312

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CONTENTS:

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Notes.

ARIOSTO'S "BRUTTO MOSTRO."

The readers of *L'Orlando Furioso* will readily bring to mind the description contained in the thirtieth and six following stanzas of the twenty-sixth canto, of the allegorical figures sculptured on a marble fountain by

"Merlino, il savio incantator britanno,"

and the general description of which is that of a number of armed warriors slaying a

"Mostro,
Il maggior che mai fosse e lo più orrendo;"

in comparison with which the Delphic Python was not half so —

". . . abbominevol nè si brutto."

In the succeeding stanzas Malagigi declares the sculptured scene to contain a yet unfulfilled prophecy; and then describes the rise and progress of the monster through the world, until its course should be arrested in the sixteenth century, by the united prowess of the sovereigns of France, Germany, Spain, England, and Rome.

Hoole, a translator into English of the *Orlando Furioso*, says (vol. iii. p. 262., Lond. edit. 1799) that he thinks by this monster "Ariosto meant to represent *Avarice*;" and that "most of the commentators have explained this monster to mean *Avarice*, which had overrun all the Christian world, and brought scandal on the professors of the faith." In support of this the notes to Sir John Harrington's translation of the canto in question, and Lavezuola, an Italian commentator, are quoted; but there is added, "Mr. Upton thinks, that by the monster is characterised *Superstition*." I had never been satisfied with either of these guesses (for they are nothing more), when, in 1849, I met with Baudry's Paris edition, published in 1836, of *L'Orlando Furioso*, with the annotations of Antonio Buttura, in which I found (vol. iii. *et seq.*) that he also baptized the monster *Avarice*, having previously been inclined to call it "*la moltiforme Impostura*." The coincidence of the conclusion arrived at by so learned an Italian annotator as Buttura, with that of the commentators mentioned in Hoole's note, at so long an interval of time between them, and the almost certainty that Hoole's note was unknown to Buttura, seemed to strengthen the claim made for *Avarice*, but yet only served to increase my doubt of its correctness. I therefore endeavoured to probe the mystery, and the result, "when found, I made a note of." Of that note a copy is herewith sent, in the hope that it may not be deemed unworthy of a place in "N. & Q.;" and that if mine be not the *true* monster, some artist well versed in the language and literature of Ariosto's country and day, may be induced to communicate a *better likeness*.

Note to stanzas xxxi. to xxxvi. of canto xxvi. pages 11—13., and to Buttura's annotation thereon, pp. 457. *et seq.*: —

"An unlearned one" ventures to suggest another elucidation of Ariosto's allegory, than that given in the annotation above referred to.

It will be recollected that the *time* of the *Orlando Furioso* is laid in the reign of Charlemagne, that is, in the end of the eighth and beginning of the ninth centuries; and that the figures sculptured on the marble fountain by Merlin (who flourished towards the close of the fifth century) are represented as being prefigurative of events to happen in the first half of the sixteenth century. The description of the five assailants of the *brutto mostro* renders this clear. They were cotemporaries, viz. Francis I., King of France; Maximilian I., Emperor of Germany; Charles V., King of Spain, and successor of Maximilian as Emperor of Germany; Henry VIII., King of England (*fidei defensor*); and Pope Leo X.

When Ariosto was writing his poem, the first four of these monarchs were the chief of the *earthly* powers of Europe, and they all acknowledged the supremacy of the fifth in *spiritual* matters; and these earthly and *earthly-spiritual* powers were, combinedly, straining their energies to crush that which an over-ruling Providence, by the humble medium of the monk Luther, had called into existence as the scourge of a corrupt church, and which they, doubtless, viewed as a *brutto mostro*, namely Protestantism.

The poet, measuring the strength of the combatants "according to the measure of a man," was unable to perceive in the monk's weakness the expansive power of omnipotence. He therefore boldly *predicted* the annihilation of the *brutto mostro*, Protestantism, by the five united powers, as the result of the combat. But Luther survived the poetic pseudo-prophet thirteen years; and although three centuries have since passed into eternity, Protestantism not only still exists, but shows evidence of an increasing strength that can only be given to it "from above." ERIC.

Ville-Marie, Canada.

ERRORS AND ABSURDITIES IN RECENT WORKS ON SWITZERLAND.

In *The Alps, Switzerland, &c.*, by the Rev. Charles Williams: London, 1854, are the following statements.

The compiler gives a lady's account of the Simplon, in the autumn of 1845. After describing her own difficulties in a storm, she mentions, for

the purpose of magnifying her own danger, that on the same day "the Clavaudier and three servants" of the Great St. Bernard's perished in the snow. No such accident has occurred for many years on the Great St. Bernard's. Alluding to the good fare of the Simplon monks, the same lady observes, "The abstemious rules seem to be suppressed." Had this lady reached the Hospice on a Friday or a Saturday, she would not have found any animal food at the table. It is the custom to observe both days as fast-days, and animal food is not allowed even to the guests. This lady had ascended from Breig, and she speaks of watching the diligence from the windows of the Hospice "winding slowly down the road along which we had come." Every one who has visited the Simplon knows, that the road towards Breig, as far as it can be seen from the Hospice, is an ascent. The compiler of the book also states, after mentioning the burning of the Grimsel Hospice in 1852, that the innkeeper had murdered several persons, and that he had fired his house to prevent discovery. The truth is, that the man had fired the house to cheat an insurance company. The charge of murder was a fabrication. The compiler of this book should have ascertained the truth before he ventured to put forth such a statement.

I now turn to Mrs. Bray's *Mountains and Lakes of Switzerland.* The tendency of this book is to create difficulties. Alluding to a lady's account of the Mer de Glace, she says, "When I heard of the difficulties to be encountered, I was almost afraid I should never be equal to an undertaking of so laborious a nature." Yet the ascent is accomplished on a mule. When she actually comes to the ascent, she says, she can assure Mr. Murray that there was both danger and difficulty, and that the path was "perilous in its appearance." Then the descent to the Glacier from the Montauvert, she says, was one "of very great difficulty and labour." She innocently tells us that the guide said "very few ladies got on as I did." There is much more to the same effect; yet this lady confined herself to the parts which are visited by everybody.

Now all this is simply ridiculous. It is absurd to publish such statements. Hundreds of women of all ages ascend the Montauvert every year; and not a few accomplish the task on foot without any difficulty. T. L.

THE BIRTHPLACE OF WILLIAM COBBETT.

Those of your correspondents who admire "pure Saxon and short sentences," will forgive me for saying a few words respecting the humble birthplace of William Cobbett, than whom no one drew more largely from the "well of English undefiled."

In the little town of Farnham, in Surrey, stands a roadside inn, with the sign of the "Jolly Farmer." It is without beauty, it is hardly countrified; nevertheless it possesses great interest for the tourist; for here it was that Cobbett was born in 1762. On the sign-post appear his name, and the dates of his birth and death. Doubtless the landlord finds this notice far more attractive than the ordinary "neat wines, good entertainment for man and beast." In the parlour is a cupboard, with this inscription:

"This cupboard was the property of the late William Cobbett, Esq., M.P. for Oldham. He was born 1762. His great light was extinguished 1835."

The good people of Farnham are justly proud of their late fellow-townsman. They are delighted to show his birthplace, and to descant on the great powers of mind which distinguished him.

Cobbett lies buried in the churchyard of his native town. Close by the church door a plain stone sets forth, that William Cobbett, one time a sergeant-major in the king's army, who subsequently obtained great fame as a political writer, and who sat for Oldham in the first reformed parliament, died at his farm called Nutwood, in the adjoining parish of Ash, in 1835. Assuredly that modest grave has closed over a thorough Englishman, be his faults what they may. J. Virtue Wynne.

1. Portland Terrace, Dalston.

Minor Notes.

"*Strain* at *a gnat*" (Matt. xxiii. 24.).—Can any of the learned readers of "N. & Q." tell when *at* was substituted for *out?* Wicliff's version is "Clensenge a gnat," from the Lat. *excolanter.* Tyndale, 1534, "Strayne *out:*" so Cranmer, 1539 (Geneva, 1557). The Rheims, 1582, has "straine *a* gnat;" and our authorised, 1611 (see Bagster's *Hexapla*), "straine *at*," from the Gr. Οἱ διϋλίζοντες. But there were intermediate translations to which reference should be made to settle the point.

In Eccles. xvii., the sixth verse appears to be an interpolated verse. It is neither in the Septuagint nor in the Vulgate. Whence came it, and when introduced into our version? The verse runs thus:

"They received the use of the *five operations* of the Lord, and in the sixth place he imparted them understanding; and in the seventh speech, an interpreter of the cogitations thereof."

The verse seems to be supplemental, or a scholium on the other verses. Are the five operations of the Lord the five senses of man? If so, the enumeration of the natural endowments of man is pretty complete. Will any of your Biblical scholars afford their assistance to clear up these difficulties? Q.

Bloomsbury.

Watch Motto. — Among your sun-dial mottoes I observed one, of which there exists an Italian synonyme on a watch; and in case you should think it worthy of insertion in your paper, I send it you. An Italian friend of mine told me of it, but where it exists I do not at this moment recollect. The watch is a very old one, the outer case being of gold of the finest workmanship, encrusted with precious stones; and on the face of it is represented, in enamel, a landscape with a single figure, apparently that of a traveller. The sun is disappearing behind a range of mountains, and the legend round it in raised golden letters is:

"Vado e vengo ogni giorno, ma tu andrai senza ritorno."

Supposed to be addressed by the sun to the traveller. As I have before stated, I have never seen this *objet de virtu;* but such was the description of it given me by my friend, which, from the beauty and originality of the idea, made such an impression on my memory that I have never forgotten it. H. DE CONEJA.

Making a Devil. —

"The late Rev. Mr. F——, of Massachusetts, was a factious man, and usually ready at joke and repartee. He had a parishioner, a carpenter by trade, pretty well stocked with ready wit, and withal somewhat given to boasting. One day, while at work for his minister, hewing a stick of timber, the carpenter was boasting in his usual style of the marvels that he could perform. The pastor, to put an extinguisher upon him, said: 'Do you think you could make a devil?' 'Make a devil,' responded the man; 'why yes — O yes! here, put up your foot — you want the least alteration of any man I ever saw!' It was rare that the minister came off second best, but he did this time." — *Boston Post.*

W. W.

Malta.

Window Inscription. — On a pane of glass in one of the windows of the Beaufort Arms at Raglan, Monmouthshire, are the following lines:

"As travellers oft look back at eve,
When onward darkly going,
To gaze upon that light they leave
Still faint behind them glowing;
We think, how great had been our bliss,
If Heaven had but assign'd us
To live and die in scenes like this,
With some we 've left behind us."

H. J.

Handsworth.

Hair-dressing a pitiful and unmanly Employment. — Does not the following extract from the *Annual Register* of 1773 show a curious contrast to the state of feeling of the present day?

"At a meeting held by the Lord Mayor of London and the other trustees, under the will of the late S. Wilson of Hatton Garden, for lending out the sum of 20,000*l.* to young men who had been set up not more than two years in some trade or manufacture, application was made by two young men, hair-dressers, to be partakers of the said loan, whose petitions were rejected; his lordship and the other trustees being of opinion that the said occupation was not fit for young men to follow, and were persuaded the testator never designed his money should be lent to promote so pitiful and unmanly an employment, which did not seem to require a capital of above 5*l.*"

LEYTON.

Proverbs. — In *The Passions of the Minde in General*, by Thos. Wr[ight], 4to., 1604, occurs the following passage, p. 42.:

"*According to our English Proverbe.*

Faire and foolish, little and lowde,
Long and lazie, blacke and prowde;
Fatte and merrie, leane and sadde,
Pale and pettish, redde and badde.

By which saying wee may gather, that howbeit women commonly be subject to the aforesayde passions, yet because diverse women have sundry complexions, so they bee subject to sundry passions. Even as in like sorte I could say of men; for some are more proane to one passion than another, according to the Italian Proverbe:

Se l' huomini piccoli fussero patienti,
Et l' huomini grandi fussero valenti,
Et li rossi leali,
Tutto il mondo sarebbe uquale.

That is, —

If little men were patient,
And great men were valiant,
And red men were loyall,
All the world would be equall.

Is this sonnet not unlike another old saying of theirs? —

From a white Spaniard,
A blacke Germaine,
And a red Italian,
Libera nos, Domine.

And we in English, —

To a red man reade thy reed,
With a browne man breake thy bread,
At a pale man draw thy knife,
From a blacke man keepe thy wife.

The which we explicate after this sort:

The redde is wise,
The browne trustie,
The pale peevish,
The blacke lustie."

μ.

Death of a Descendant of Meg Merrilees. — Meg Gordon, relict of William Young, died at Greenlaw on the 21st of February, aged eighty. William Young and his gipsy progenitors have been known for generations all along the borders of Scotland and England either as horners, muggers, or besom and basket makers. His relict, Meg Gordon, belongs to the same race, and is a lineal descendant of the Meg Merrilees, or Jean Gordon, one of the principal characters in Sir Walter Scott's novel of *Guy Mannering*. She, like many of her tribe, either had, or pretended to have, a knowledge of palmistry.

The relict of Dandie Dinmont died at Snawdon, East Lothian, on the 30th of January; Mrs. Janet Wilson, aged seventy-two, relict of Mr.

James Davidson, farmer, Hindlee, Roxburghshire. It was at the hospitable farmhouse of Hindlee that Sir Walter Scott was wont to spend the night in his incursions into Liddesdale in quest of border ballads; and it has long been accepted that the husband of the deceased sat for a well-known portrait in the pages of *Guy Mannering*. All connected with the life of the Last Minstrel are fast disappearing from the earthly scene. O.

The Management and Disposal of our Criminal Population. — In the October number of the *Edinburgh Review*, there is a long and ably-written article under the above heading, which requires a word of remark. The writer would appear seriously to recommend that as there are no English penal colonies for reformed convicts, they should hereafter either be sent to New York or to Canada, by the way of Halifax.

How far such a proposition might be acceptable to the Canadians, should the experiment be tried, would doubtless soon be made known by the Colonial Assembly, consisting at present of one hundred and thirty members, forty being men of the legal profession; but that the *liberal offer* of increasing the population of the United States with shipments from time to time of European convicts is certain to be rejected, will be seen by the following extract from a recent American journal:

"On Wednesday, December 20th, 1854, the New York police arrested twelve convicts on board the ship 'Rochambeau,' as she was coming up the bay from Antwerp, where they had been shipped by the Belgian government. Judge Beebe ordered them to be locked up in the tombs until provision could be made for their conveyance back to Belgium."

W. W.

Malta.

Epigram on Sir John Leech. — The following epigram is of perhaps a nearly similar date with that quoted by Lord Derby, and which has been discussed in "N. & Q.:"

"*On Mr. Leech (afterwards Sir John) going over from the Opposition to the Tories.*

"The *Leech* you've just bought should first have been tried,
To examine its nature and powers,
You can hardly expect it will stick to *your* side,
Having fall'n off so lately from ours."

A Pointer.

The new Museum at Oxford. — Two cities, Cologne and Oxford, whose chief structures are some of the finest existing monuments of Gothic architecture, are about to erect museums for scientific purposes. Oxford has selected a design borrowed from the Rheno-Gothic style, and Cologne has departed from her own rich soil and chosen an English style, the later English, or Tudor Gothic. At Cologne, as at Oxford, the successful design has not given entire satisfaction, and disputes and heart-burnings have arisen among contending architects. It is an interesting sign of the times to see in two cities, so long the seats of a devoted adherence to antiquity, both in its form and substance, the enthronement of modern science in structures that still harmonise with the general aspect of these cities, proving that the love of Gothic architecture is still triumphant in them. The name of the Rev. R. Greswell should be mentioned as an ardent supporter of the new museum, and an advocate for it in spite of many discouragements; and it may also be stated that twenty additional acres, and not ten, as some papers have represented, have been purchased by the university to open up walks in the neighbourhood, and for constructing a bridge across the Cherwell. J. M.

Queries.

WHO SEIZED BELLINGHAM, — HUME OR JERDAN?

The *Daily News* of March 16th contained a letter signed "W. A. W. Bird, Star of Gwent Office, Cardiff," stating that —

"On the occasion of Lieut. Bellingham firing at Mr. Spencer Perceval in the House of Commons' lobby in 1812, Mr. Hume, who happened to be near, was the first to collar the delinquent, and, I believe, held him tightly until the arrival of a magistrate."

I have always understood that Mr. Jerdan seized the assassin, and on the following authority: 1. In Dr. Maginn's notice of Mr. Jerdan in *Fraser's Magazine* for June 1830, the Doctor states, "He (Jerdan) seized in the House of Commons Bellingham, the assassin of Perceval." 2. In Lord Byron's *Works* (1-vol. ed.), p. 879., the editor (Moore) speaks of —

"Wm. Jerdan, Esq., of Grove House, Brompton, who is sure of being remembered hereafter for his gallant seizure of Bellingham, the assassin of Perceval, in the lobby of the House of Commons on the 11th May, 1812."

3. In Mr. Jerdan's *Autobiography* (vol. i. p. 135.), after describing the murder of Mr. Perceval, he states:

"Mr. Eastaff pointed him out and called, 'That is the murderer.' Bellingham moved slowly to a bench and sat down. I followed the direction of Mr. Eastaff's hand and seized the assassin by the collar, but without violence on the one side or resistance on the other. A crowd now came up, and in a minute or two General Gascoigne, Mr. Hume, Mr. Whitbread, Mr. Pole, and twelve or fifteen members from the House."

4. At p. 138. Mr. Jerdan says:

"I consider it due to myself to state that no hand was laid on the assassin in the lobby except my own, and Mr. Dowling's for a few moments, till he relinquished it to go in front and empty the pockets of the criminal, handing the papers to Mr. Hume, who identified them by his initials."

No wonder, as Mr. Bird states, that the fact (?) seems entirely to have escaped the notice of all the biographers of Mr. Hume; that which a man never knew he easily forgets. Mr. Bird farther states: "At that time Mr. Hume must have been a strong powerful man, so that there is every probability of the circumstance being true." Rather consequential logic this. He ends by stating that, —

"I have the authority of Mr. Stockdale, Superintendent of Police at Cardiff, to state that his father, then a publisher in Pall Mall, was present and saw the circumstance alluded to."

Leaving Mr. Stockdale's authority and Mr. Bird's probability and facts to themselves, I would merely remark, in conclusion, that I should have thought the fact that it was Mr. Jerdan who seized Bellingham to have been as well known as that Wellington was at Waterloo. W. Pollard.

Guardian Office, Hertford.

Minor Queries.

Lady Deloraine (Vol. ii., p. 479.). — Which Lady Deloraine is it that Pope and Lady Suffolk have accused of poisoning? Was it the widow of Henry, who first bore the title, and died Decem. 1730; of Francis the son; or of Henry the grandson, who married Elizabeth Fenwick, and died 1739–40; and for what was she "too celebrated?" J. K.

Times prohibiting Marriage. — Recently having met with the following in an old sheet almanac, perhaps some reader of "N. & Q." may be able to afford some explanation of it. I am aware of marriage being forbidden in Lent. The almanac in question is one for the year 1674, by M. F. Philomath, and was printed at Cambridge by John Hayes:

"*Times prohibiting Marriage this Year.* — Marriage comes in on the 13th of January, and at Septuagesima Sunday it is out again until Low Sunday, at which time it comes in again, and goes not out till Rogation Sunday. Then it is forbidden until Trinity Sunday, from whence it is unforbidden till Advent Sunday, but then it goes out, and comes not in again till the 13th of January next following."

Cl. Hopper.

Cowgill Family. — I would ask of your correspondent Cowgill (Vol. vi. *passim*) if he has any information relative to a family of that name in Yorkshire? Ellen Cowgill, widow, of Settle in that county, with her family, consisting of four sons and a daughter, arrived in this country in the ship "Welcome," in the fall of the year 1682. Their descendants are quite numerous in this vicinity at this time. Hiboux.

Philadelphia.

The first Book published in England having an Appendix, is related to have been Somner's *Antiquities of Canterbury*, which appeared in quarto, 1640. Can this be verified? J. R. J.

"*The School of Politicks.*" — I have a curious and very interesting poem, the author of which I should be glad to identify. It is in small quarto, thirty-two pages, and the title runs thus:

"The School of Politicks; or, The Humours of a Coffee-house. A Poem.

'Tantumne ab re tua otii est, aliena ut cures?' — *Terent.*

The Second Edition, corrected and much enlarged by the Author. London: printed, and are to be sold by, R. Baldwin, at the 'Oxford Arms,' in Warwick Lane, 1691."

Can you, or any of your correspondents, oblige me by naming the author of *The School of Politicks*; and should he be an "illustrious obscure," by stating any other works attributed to him?

Robert S. Salmon.

Newcastle-on-Tyne.

Kidney Club. — About forty years ago there was a society called the Kidney Club, composed of members of Lloyd's Coffee-house. Its first meetings were held at the Blue Posts in Leadenhall Market. What is the precise date of its formation, and does it still survive? J. Y.

Susannah Courtois. — In the Bernal Collection, Lot 1478, a plate, with sheepshearing, illustrating the month of July, is "believed to be the work of Susannah Courtois." At what period did this artist flourish, and where is any account of her or of her works to be found? L. L. D.

Campbell's Heroine. — The venerable Dr. Beattie, of London, writes to the *Home Journal*, that the original "Gertrude" of Campbell's *Gertrude of Wyoming* is a patient of his, and beautiful even now. This statement appears in the *Washington Union* of January 2, 1855. Can it be correct? Wyoming was destroyed in 1778. "In an evil hour (as stated in the advertisement of Campbell's poem, London, Edward Moxon, 1843) the junction of European with Indian arms converted this terrestrial paradise into a frightful waste."

If permitted to ask the question, who may Gertrude be, and what may be her age? W. W.

Malta.

Commemoration of Saints. — Will the Rev. F. C. Husenbeth, or some of your ecclesiastical correspondents, give me the following information, viz.: In the Roman Breviary and Missal it frequently occurs in the office of a modern saint, that a commemoration is made of some other and more ancient one: thus, on the 4th Dec., in the office of St. Peter Chrysologus, there is a commemoration made of St. Barbara. What I wish

to learn is, whether the office of the latter saint has in these cases (of which there are many) been displaced in order to insert that of the former, or if it has always been a simple commemoration.

A. O. H.

Blackheath.

"*Wapping Old Stairs.*"—In the *Curiosities of London*, recently published by John Timbs—where, at p. 750., the site of Wapping Old Stairs is pointed out—a quotation is given from the well-known ballad bearing the same name, stating it to be C. Dibdin's, and belonging to *The Waterman*. How the author, who has really been extremely careful throughout his curious work, which is a mass of information well digested, should have fallen into the error, is unaccountable. The authorship of the ballad has been considered doubtful. The words, entitled "A Characteristic Song," are stated to have first appeared in *The British Album*, the contributor's signature being "Arley." * And it appears to have been thought by some persons to have been Richard Brinsley Sheridan's, who was a contributor to the above work. The music is said to be the composition of John Percy, and the name of Manning has appeared in prints as the writer. Perhaps some of your contributors can throw a light on the subject. J. R. J.

Queen Zuleima.—In *Household Words* of November 1, 1851, there is a little poem entitled "Queen Zuleima." Who was Queen Zuleima? What is her history, or where may it be found? Pray enlighten the ignorance of CATO.

Oysters, with an r *in the Month.*—A letter from G. Hartlib to Robert Boyle, August 4, 1657, mentions "Roman wormwood, which agrees with all the months that have *r*, *as for oysters*" (Boyle's *Works*, vol. v. p. 267.). How far back has this notion been traced? It is very generally received in the New England states. VERTAUR.

[* Most of the poems in *The British Album* were originally published in a daily paper called *The World*, and were afterwards collected into two volumes under the title of the *Poetry of the World*, and then the *Poetry of Della Crusca, Anna Matilda*, &c. (See Lowndes's *Manual*, vol. i. p. 259.) Some of the writers of the Della Cruscan school are known, such as Della Crusca (R. Merry), Anna Matilda (Mrs. H. Cowley), The Bard (E. Jerningham); but we cannot identify Arley. Mr. Gifford, in his introduction to *The Mæviad*, gives the names of some of the contributors. He says, "I remember that Mr. Bell (the publisher of the *British Album*), in his excellent remarks on *The Bavaid*, had charged the author with 'bespattering nearly all the poetical eminence of the day.' Anxious, therefore, to do impartial justice, I ran for the *Album*, to discover whom I had spared. Here I read, 'In this collection are names whom genius will ever look upon as its best supporters! Sheridan, [what, is Saul also among the prophets!] Merry, Parsons, Cowley, Andrews, Jerningham, Colman, Topham, Robinson,' &c."]

Quotations wanted.—

"The law which form'd a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And keeps it in its course."

SEMPER EADEM.

"Triumphant leaders at an army's head,
Hemm'd round with glories, pilfer cloth and bread;
As meanly plunder as they bravely fought,
Now save a people, and now save a groat." V. T.

"By education we are much misled,
We so believe because we so were bred;
The priest doth finish what the nurse began,
And so the child imposeth on the man." W. R. M.

Locality of high and equable Temperature.—What situation in the United Kingdom possesses the most equable temperature, and where does the thermometer maintain the highest range towards 60°? T. W. Y.

The Butterfly.—Although *Schmetterling* is the German word, yet the animal has another designation, viz. *Molkendieb*, literally *whey-thief*. Is there anything in the habits of the butterfly to account for these names? Is it indeed lactivorous? or have they been bestowed, like *goat-sucker*, without sufficient grounds? Perhaps some of your entomological contributors will kindly enlighten us on this subject. A. C. M.

Exeter.

Junius's Letters, supposed Writers of.—I have a copy of Woodfall's *Junius*. On the fly-leaf is "W. Lamb, e Coll. Exon.;" and the book is sprinkled with MS. notes in the same handwriting. They are written with care, but are now of little value. One is:

"Absurdity and any improbability short of physical impossibility seem to be recommendations to the Junius-hunters. So far from being surprised that George III., Captain Allen, Dr. Wilmott, and Mr. Suett, having each had *some* supporters, I wonder they had so few, and that the superior claims of Mr. Bickerton have found no advocate. Perhaps his own modesty keeps him from setting up against Sir Philip Francis."

I shall be obliged by reference to any works in which the above claims are stated. That they are earlier than 1820, I infer from "our fat Regent" being mentioned in a note. Who were Captain Allen, Mr. Suett, and Mr. Bickerton? L. (2)

Gage Family.—Lipscombe's *Bucks*, vol. ii. p. 345., states that Richard Hampden married Joan, daughter of Sir John Gage, and that she was buried at Hagbourne, co. Berks, Feb. 1572. The arms over the monument are, Azure, a saltire gules. Can any of your readers oblige me as to who this Sir John Gage was? and was he of the family of Gage of Firle, co. Sussex? and where may his pedigree be found? N. K. C.

Ministerial "Jobs." — The origin of political "rats" has been discussed in "N. & Q." At present politicians talk less of "rats" than of "jobs;" a definition of the latter phrase seems therefore desirable. R. B. Sheridan has thus explained its meaning:

"Yesterday he (Mr. Sheridan) made use of the word 'job,' as applicable to some part of the minister's conduct with respect to appointments to certain offices under government since the commencement of the war. The minister, in his simplicity and innocence, seemed not to comprehend what a job was. It was certainly not a very elegant, but it was a very intelligible term; but if the right hon. gentleman wanted an explanation of it, he should give one. Whenever any emolument, profit, salary, honour, or favour of any kind whatever was conferred on any person, be he who he may, or his character what it may, unless he has gone through a public service or necessary public duty, adequate to what he receives, that is a job; if from any private friendship, personal attachment, or any other view than the interest of the public, any person is appointed to any office in the public service, when any other person is known to be fitter for the employment, that is a job." — *Sheridan's Speeches* (Bohn, 1842), ii. 278.

Perhaps some reader of "N. & Q." may be able to say when this phrase first came into use. The abuse which it expresses has doubtless existed in every age and country. F.

Bee-hives. — What bee-hives do the French and Germans prefer? G. R. L.

Play Ticket by Hogarth. — I picked up a short time since a theatre ticket by Hogarth for "The Old Batchelor. Theatre Royal Drury Lane. For the benefit of Joe Miller." Will you or any of your correspondents inform me of the date of this benefit? Pelicanus Americanus.

Minor Queries with Answers.

Train Bands. — Are there any, and what, records of the train bands? When were they first embodied? for what purpose? and when disbanded? Were they confined to any particular localities? Did the officers in them hold their commission from the sovereign? or, if not, from whom? N. K. C.

[In the year 1585, the trained bands are first noticed by Stowe, in connexion with the London Artillery Company, when the Spanish Armada was hanging like a vast cloud over the political horizon. Stowe says: "Certain gallant, active, and forward citizens, having had experience both abroad and at home, voluntarily exercised themselves and trained others, for the ready use of war; so that in two years there were almost three hundred merchants, very sufficient and skilful to train common soldiers. These merchants met every Tuesday to practise all points of war. Some of them in 1588 had charge of men in the great camp, and were generally called captains of the Artillery Garden." Their first place of meeting was in Tasel Close, now Artillery Lane, Bishopsgate. On the breaking out of the Great Rebellion, the trained bands of London were placed under the command of Serjeant-Major Skippon; and in May, 1642, a general muster took place in Finsbury Fields, where six regiments appeared under arms, comprising eight thousand men. At the Restoration the trained bands joined the Artillery Company, as stated by Highmore in his *History of the Artillery Company*, p. 94., who tells us, that "the lieutenancy recommended that the serjeants of the twelve regiments of trained bands and auxiliaries of the city not already entered into the company, should, with the consent of the Court of Assistants, have their admittance without paying any fine, but were to pay quarterage with the rest of the members." The records relating to the trained bands are most probably in the custody of the Artillery Company, whose "Court Books" are frequently quoted by Highmore.]

Benjamin of Tudela. — Who are we to believe, D'Israeli, or Dr. Robinson? The first tells us that the Travels of Benjamin are supposed to be fictitious. He describes places which he has evidently never seen, and people that have no existence. (*Curiosities of Literature*, i. 223.) The other says, the inaccuracies and fables of which he is accused were faults common to all writers of that age (1160–73), and that he has found his account of Palestine, so far as it goes, "to be that of an eye-witness, and quite as accurate and trustworthy as any of the narratives of those days," &c. (*Biblical Researches*, iii., 1st Appendix, 7.) A. C. M.

Exeter.

[Considerable diversity of opinion has existed respecting the value and authenticity of this *Itinerary*, which perhaps arises from the author not at all times sufficiently distinguishing those regions which he personally visited, from those which he notices apparently from hearsay. The last English translation, with notes, by the Rev. B. Gerrans, Lond., 1783, seems to have been undertaken principally with the view of confuting and weakening the authenticity of the author. Consult Wolfius's *Biblioth. Hebraica*, tom. i. p. 247.; *Monthly Review*, vol. lxx. p. 347.; Chalmers's *Biog. Dict.*, vol. iv. p. 449.]

The City of Noviomagus. — Camden states that this city was at Woodcote:

"Nor need I insist," he says, "upon any other argument for it besides that of distance, for 'tis ten miles from London, and eighteen (?) from Vagniacæ, or Maidstone."

Woodcote is twenty-eight miles from Maidstone; thus Camden's argument as to distance will not hold good.

Query, Is it probable that the city was situated at that place? and might not the mistake as to distance in Camden have originated in the printing or in the manuscript? S.

Croydon.

[This discrepancy is noticed by Dr. Gale, in his Commentary on Antoninus. The Doctor does not agree with Camden, that the distance of Noviomagus from Vagniacæ, which in the *Itinerary* is eighteen miles, does at all correspond with that of Woodcote from Maidstone; but this, he thinks, is easily reconciled by supposing that, as the MSS. evidently differ from one another in this

article, the numerals have been corrupted in all; and that what we read vi in one, and xviii in another, should in reality be xxx. See Manning and Bray's *Surrey*, vol. i. p. 267.]

Pindar. — Many years since a friend of mine met, as he says, in casual reading, with the following line:

"Ὁ δὲ καιρὸς παντὸς ἔχει κορυφάν,"

with a reference to Pindar. Subsequent search in that author's works failed to discover the passage. Is it in Pindar? or where is the quotation, genuine or not, to be found? An elucidation of this doubt will greatly oblige CLASSICUS.

[The following is the reference and correct reading:

". . . . Ὁ δὲ καιρὸς ὁμόως
Παντὸς ἔχει κορυφάν."
Pindar, *Pythia*, Μελος θ, στρ. δ.]

"*I'd be a butterfly.*" — Who was the author of the beautiful Latin version of "I'd be a butterfly," commencing "Ah sim papilio, natus in flosculo," &c.? It appeared in *The Athenæum*, and bore the signature of "F. W.," and date of Jan. 1828 (?). I have the copy lying before me, cut out of a newspaper shortly after. The author is called "a highly distinguished scholar, a dignitary of the Church of England." Y. S. M.

[There can be little doubt that the initials F. W. are those of that well-known scholar, the late Rev. Francis Wrangham, Archdeacon of Cleveland; and the translation will no doubt be found in his *Psychæ, or Songs of Butterflies*, by T. H. Bayly, Esq., attempted in Latin rhymes to the same airs. Privately printed.]

Pope Joan. — I am anxious to ascertain who was the author of the following work:

"Jesuitas Singulares S. S. Pontificiæ Majestatis hoc tempore vindices, falso et frustra negare, Papam Joannem VIII. fuisse mulierem. Editio altera non sine auctario, 1598."

CLERICUS (D.)

[In *Catalogus Bibliothecæ Bodleianæ*, vol. ii. p. 416., occurs the following notice respecting the authorship of this work: "De auctore hujus libri non satis inter omnes constat: confer tamen Gerdes Flor., p. 369. H. Wittekindus auctor esse dicitur."]

Barratry. — Whence is this term derived? What is its etymology? W. M.

Temple.

[See Dr. Richardson's *Dictionary* for the following derivations: "BARRATOR, BARRATRY; Fr. *Barat, Barater*; It. *Barrare*; Sp. *Baratar*; to cheat. A Cimbrico *Barattan*, battle, fight, strife, contention, which word is even now in use *apud Gotho-Italos*. But from the Dano-Norman *Baret*, our lawyers have *baretter, barettry* (Hickes). Skinner thinks that a *barrator* is one who harasses the *bar* or court with importunate litigations." Jamieson says, BARRATRIE, the crime of clergymen, who went abroad to purchase benefices from the See of Rome for money (Acts Ja. 1.). L. B. *baratria*, from old French, *barat*, deceit. See also Rees's *Cyclopædia*, s. v. BARATRY, and Tomlins's *Law Dict.*, art BARRATOR.]

Replies.

ST. CUTHBERT'S REMAINS.

(Vol. xi., p. 255.)

Dr. Lingard's small treatise, *Remarks, &c.*, is not so extremely scarce as F. C. H. would suppose. The publisher, Heaton of Newcastle, who died lately, had copies on hand always; and I purchased one for one shilling about half-a-dozen years ago. With regard to Dr. Lingard's opinion concerning the tradition of the monks regarding St. Cuthbert's body, I know nothing about "his friend suppressing a page or two, which sufficiently disclosed his opinion;" nor do I see how that statement can be reconciled with Dr. Lingard's words in his treatise:

"I am strongly inclined to give credit to that part of the tradition of the monks, which states that the body was taken out of the grave during the reign of Queen Mary. This will account for the opening in the masonry at the end of the vault, which opening was filled up with loose stones: a fact which proves that the grave had been opened previously to the investigation in 1827." — Note to p. 43.

The *Remarks, &c.* of Dr. Lingard are directed solely to exonerate the monks of Durham from the charges of fraud and imposture made against them by Mr. Raine. He did not enter into the merits of the tradition, because he could not, as he was not acquainted with it. He says that if the body, found in the vault in 1827, was some other body buried there to deceive persons who might search for St. Cuthbert's remains, difficulties would arise "which those only who were in the secret could be expected to solve" (p. 59.). Then he gives what information he could gather about the tradition. When F. C. H. represents Dr. Lingard as writing to him, "that he did not attach any credit to the asserted tradition of the Benedictines," he makes the Doctor contradict his published statement:

"I am strongly inclined to give credit to that part of the tradition of the monks, which states that the body was taken out of the grave during the reign of Queen Mary."

The "remarkable corroboration" that F. C. H. finds in Dr. Lingard's *Anglo-Saxon Church*, vol. ii. p. 80., is indeed remarkable, because it corroborates either view. If it corroborates F. C. H.'s view, it also corroborates me in my firm belief in the tradition, inasmuch as the Doctor says: "The reader will recollect that *the vault had already been entered, at least once*, before it was opened in 1827." Dr. Lingard nowhere positively rejects the tradition: nor does he give the opinion that F. C. H. seems to find in the note in his *Anglo-Saxon Church*, i. e. "That the tradition of the monks could not be correct, for reasons which he

there adduces." The passage hangs upon the word *monks*. Dr. Lingard says:

"There is a tradition . . . that the monks, before their ejection, had substituted by way of precaution the body of some other person for that of St. Cuthbert," &c.—*Ibid.*

Then he argues:

"This tradition cannot be correct, as far as it concerns the monks; for they were ejected in 1540, and the vault was not built before 1542. If then any removal took place, it must have been while the Catholic secular canons were in possession from that time till the reign of Elizabeth."—*Ibid.*

Now this is merely a dispute of words: for these Catholic secular canons were, many of them, the same men who had been monks up to 1540; and among them was the keeper of St. Cuthbert's shrine, and the prior as dean. However, Dr. Lingard does incline to the belief that the remains found in 1827 were those of St. Cuthbert; and that the suspicious opening of the vault before 1827 was the work of "the Catholic prebendaries, who, *aware of their approaching ejection* in the reign of Queen Elizabeth, *introduced into* the tomb, as a place of security, the other relics of the church and the most valuable articles belonging to the feretory."—*Ibid.* My conviction is, that, "aware of their approaching ejection," they opened the vault, not to introduce anything, but to extract from the tomb that upon which they set the utmost value. When we remember that these very men had but in 1537 seen this very shrine despoiled and destroyed, and the coffin with the saint's remains removed from the feretory into the vestry, we cannot suppose them to have removed into the new vault, built in 1542, "as a place of security," the relics and valuables of the church.

Dr. Lingard told a friend of mine, from whom I have it, that if he had made slight of the tradition in his *Remarks*, it was mainly with the view of drawing out the Benedictines, the inheritors of the secret, not to divulge but to vindicate their tradition. Yet the secret is not confined to the Benedictines. How many of that body know it, I cannot say; but I know six seculars to whom it has been confided. The late Bishop Baines, I am given to understand, offered to search the spot pointed out by the tradition, if he might have permission to remove the body if found. The cathedral authorities are all pledged to the belief in the bones found in 1827 being those of St. Cuthbert; but whenever they are prepared to stand to the terms of the above proposal, the search in the spot traditionally pointed out will be made.

The credibility of this tradition seems to me to be fully established, both by *à priori* and *à posteriori* arguments, in the *History of St. Cuthbert*. The arguments there brought forward are unanswered and unanswerable.

An argument may also be drawn in its favour from analogy. Other traditions have existed in reference to the hiding-places of saints' bodies, and have proved true. The body of St. Francis of Assisi was concealed in a secret vault in 1476, by order of Sixtus IV. The secret was known to only one or two friars, who at their death transmitted it to others. Many tried to find it, but were obliged to abandon the attempt. Pius V., wishing to see the body, had workmen employed day and night for some time, but in vain. Others called the tradition in question. But on making the search a few years ago in the spot traditionally indicated, the body was found. P. A. F.

BULL'S BLOOD AS POISON.

(Vol. xi., pp. 12. 67. 148.)

To the cases already cited may be added that of Tanyoxartes, the brother of Cambyses (Ktesias, *in Persic. apud Photium*).

The question, as to whether bull's blood possesses such qualities as, taken under certain conditions and in sufficient quantities, would produce death, arises from the assertion that certain individuals have died from its imbibition: if, therefore, it can be shown that the alleged cases rest upon very slender authority, while modern experience shows that such a draught is harmless, little will remain but to account in a plausible manner—as by the too literal interpretation of a figurative expression—for the existence of a popular belief.

If, on the other hand, it can be shown that deaths, penal or suicidal, ever have been so caused, there can be no doubt that the *modus operandi*, as explained by Mr. Leachman, is correct, and the supposition of Niebuhr at once extravagant and unnecessary.

In an inquiry as to the actuality of the alleged cases, it appears to me that we may safely dismiss those of Aison and Midas as belonging to a fabulous rather than an historical period, and allow the question to depend upon those of Themistocles and Hannibal.

With regard to the former, the testimony of Valerius Maximus is the most unqualified and circumstantial:

"Themistocles autem, quem virtus sua victorem, injuria patriæ imperatorem Persarum fecerat, ut se ab ea oppugnanda abstineret, instituto sacrificio, exceptum patera tauri sanguinem hausit, et ante ipsam aram, quasi quædam Pietatis clara victima concidit."—Lib. v. cap. vi. Ext. 3.

Thucydides (i. 138.) mentions the tradition, while asserting that he died from natural disease:

"Νοσήσας δὲ τελευτᾷ τὸν βιόν. λέγουσι δέ τινες καὶ ἑκούσιον φαρμάκῳ ἀποθανεῖν αὐτὸν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο."

Cornelius Nepos is aware of the diversity of opinion, but, following Thucydides, mentions the

town where his death from illness took place, and treats the story of his suicide as a mere report:

"De cujus morte multimodis apud plerosque scriptum est: sed nos eundem potissimum Thucydidem auctorem probamus: qui illum ait Magnesiæ morbo mortuum: neque negat, fuisse famam, venenum suâ sponte sumpsisse." —*Themistocles*, cap. x.

Lastly, Cicero accounts for the tradition on the ground of the opportunity which it afforded for rhetorical display, and the prosaic nature of the actual fact:

"Hunc isti aiunt, cum taurum immolavisset, excepisse sanguinem paterâ, et eo poto, mortuum concidisse. Hanc enim mortem rhetorice, et tragice ornare potuerunt: illa mors vulgaris nullum præbebat materiem ad ornatum." — *De Clar. Orat.*, cap. xii.

I think that a consideration of these authorities, without farther discussion of the corrupted passage from Sophocles, will lead to the case of Themistocles being given up. That of Hannibal appears still more improbable. The general belief is, that this warrior, upon learning that Prusias, king of Bithynia, had invested the house in which he had taken refuge, destroyed himself by means of poison which he carried about with him in his ring, so as to be prepared for such an emergency ("Venenum quod semper secum habere consueverat, sumsit." — *Cor. Nep.*). If this was not the case, it will require to be explained how, under the circumstances, he contrived to obtain the bull's blood for the purpose; unless, indeed, the poison in his ring were a concentrated preparation from that liquid, resembling in its effects the prussic acid of modern chemistry.

The evidence of Pliny is very unsatisfactory. It is true that he speaks of bull's blood as a poison, but asserts that it is innocuous at Ægira:

"Taurinus quidem recens inter venena est, excepta Ægira. Ibi enim sacerdos Terræ vaticinatura, tauri sanguinem bibit, priusquam in specum descendat." — *Nat. Hist.*, lib. xxviii. 41.

He places also the blood of the horse in the same category:

"Damnatur equinum, tantum inter venena: ideo flamini sacrorum equum tangere non licet, cum Romæ publicis sacris equus etiam immoletur." — *Ibid.* 40.

Pausanias, too, speaks (*Achaïca*, xxv.) of an ancient temple of deep-bosomed *Terra* at Gæus, in Achaia, of which a woman was perpetual priestess. She was required to remain chaste after her election, and trial was occasionally made of her continence by causing her to drink bull's blood; if it appeared from this test that she had lapsed, she immediately expiated the offence by death. We are not informed by what effects she was assumed to be guilty; but should suppose that the blood might or might not coagulate, according to circumstances, and so a test be obtained; like the ordeals of the Middle Ages, sufficiently invariable in its action to have led to its use as a judicial criterion.

Passing on to modern dissertations on the subject, the theory of M. Salverte is not unworthy of notice:

"Experience has proved that the blood of bulls does not contain any deleterious property. But in the East, and some of the Grecian temples, they possessed the secret of composing a beverage which could procure a speedy and an easy death; and which, from its dark red colour, had received the name of 'bull's blood,' a name unfortunately expressed in the literal sense by the Greek historians. Such is my conjecture, and I trust a plausible one. We shall also, by and by, see how the same blood of Nessus, which was given to a pretended love-philter, was taken in a literal sense by some mythologists who might have been set right by the very accounts of it which they copied. The blood of the Hydra of Lerna, in which Hercules's arrows being dipped, rendered the wounds they inflicted mortal, seems to me to signify nothing more than that it was one of those poisons which archers in every age have been accustomed to make use of in order to render the wounds of their arrows more deadly. And again, we have a modern instance of the same equivocation. Near Basle is cultivated a wine which has received the name of *Blood of the Swiss*; not only from its deep colour, but from the circumstance of its being grown on a field of battle, the scene of Helvetian valour. Who knows but, in a future day, some literal translator may convert those patriots, who every year indulge in ample libations of the 'Blood of the Swiss' at their civic feasts, into anthropophagi?"—*Philosophy of Magic*, vol. i. p. 41.

So have we the resin dragon's-blood, and the herbs adder's-tongue, colt's-foot, horsetail, &c.

Voltaire treats the whole matter as fictitious, and adduces his own experience as to the harmlessness of the sanguinary draught:

"Répétons souvent des vérités utiles. Il y a toujours eu moins d'empoisonnements qu'on ne l'a dit; il en est presque comme des parricides. Les accusations ont été communes, et ces crimes ont été très-rares. Une preuve, c'est qu'on a pris long-temps pour poison ce qui n'en est pas. Combien de princes se sont défaits de ceux qui leur étoient suspects en leur fesant boire du *sang du taureau!* Combien d'autres princes en ont avalé pour ne point tomber dans les mains de leurs ennemis! Tous les historiens anciens, et même Plutarche, l'attestent.

"J'ai été tant bercé de ces contes dans mon enfance, qu'à la fin j'ai fait saigner un de mes taureaux dans l'idée que son sang m'appartenoit, puis qu'il étoit né dans mon étable (ancienne prétention dont je ne discute pas ici la validité): je bus de ce sang comme Atrée, et Mdlle de Vergi. Il ne me fit pas plus de mal que le sang de cheval n'en fait aux Tartares, et que le boudin ne nous en fait tous les jours, surtout lors qu'il n'est pas trop gras.

"Pourquoi le sang de taureau serait-il un poison quand le sang de bouquetin passe pour un remède? Les paysans de mon canton avalent tous les jours du sang de bœuf qu'ils appellent de la *fricassée;* celui de taureau n'est pas plus dangereux. Soyez sûr, cher lecteur, que Thémistocle n'en mourut pas." — *Dict. Philosophique* (Empoisonnements).

Similar opinions were expressed by Sir Henry Halford in an erudite paper on the poisons of the ancients, read in 1832 at the annual *Conversazione* of the College of Physicians. In this interesting dissertation — not included, it is to be regretted,

among the collected *Essays and Orations* of the accomplished President—the idea that the blood of bullocks or oxen is poisonous, and that the death of Themistocles or Hannibal was occasioned by its agency, is treated as a fable. Sir Henry farther states, that he had been informed by a nobleman that, at a bull-fight in Spain at which he had been a spectator, a man rushed forth, caught the blood of the dying animal in a goblet, and drank it off in the belief of its efficacy as a cure for consumption. A writer in the *Gentleman's Magazine* (vol. xxviii. p. 312.) asserts, that he has heard it said of the *Rapparees* in Ireland, that it was customary with them to bleed the black cattle in the night-time, and to carry off the blood for their nourishment; and that though it is taken from bulls, cows, and oxen indiscriminately, no inconvenience was experienced from its use. I myself am informed by a friend who has resided for some years in the south of Africa, that an exhausted Kaffir will plunge his *attaghai* between the ribs of a bull or cow, plunge his hand into the gory orifice, tear forth the heart, and gulp down its contents with avidity, without the slightest fear of gastric inconvenience. Pliny, after denouncing horse-blood as poison, tells us of delicate cakes made by the Sarmatians by mixing it with meal: and visitors to the Great Exhibition may remember the scheme of M. Brocchièri for utilising the blood of the animals killed in the *abattoirs* of Paris: by separating the *serum* from the *crassamentum*, a hard dry substance was formed, available for food in various forms, as biscuit, *bonbons*, &c.

On the other hand, it was believed by Carcellæus and others, that one reason of the injunction given by Moses to the Israelites to abstain from blood was a consideration of its unwholesome nature; and that the prohibition is therefore binding upon Christians at the present time. Michaelis, in his *Comment. on the Laws of Moses*, expresses the same opinion as to the deleterious properties of blood as food; and ascribes its rejection partly to this, and partly to its former use in idolatrous sacrifices. He adds:

"It is actually dangerous to drink blood; for, if taken warm, and in large quantity, it may prove fatal; particularly *ox-blood*, which, by coagulating in the stomach, causes convulsions and sudden death; and was with this view given to criminals in Greece, as a poisoned draught. It is true the blood of other animals may not always produce the same effects; but still, if it is not in very small quantity, its effects will be hurtful. At any rate, the custom of drinking blood in sacrifice, and in taking oaths, may from imprudence sometimes have the same effects which Val. Max. ascribes to it in the case of Themistocles; only that he purposely drank as much during a sacrifice as was sufficient to kill him; which others might also do from inadvertence or superstitious zeal."—Vol. iii. p. 252.

There have been more modern instances of poisoning at the altar:

"Sacraments have been no sanctuarie
From death; nor altars, for kings offering-up:
Th' hell-hallowed host poysons imperial Harrie,
Pope Victor dies drinking th'immortall cup."
Memorials of Mortalitie, &c., by Piere Mathiev; translated by Josuah Sylvester.

(See Browne's *Vulgar Errors*, book vii. c. xix.) It has also been asserted, that the death of Ganganelli was caused by poison administered in the eucharist; so also in 1153, William Cumyn, Archbishop of York, who, as we are told by Fordun—

"Was poisoned at mass, in St. Peter's Church, by the ministers of the altar. He perceived the poison in the eucharist; yet, full of faith, he hesitated not to drink it, and speedily died."—Forduni, *Scotichronicon*, Lib. v. c. xliv.

In the Middle Ages, the blood of bullocks was in high repute as a styptic. The blood-baths, once held so efficacious in cases of *elephantiasis*, or white leprosy, were supplied by human victims (Plin., *Nat. Hist.*, lib. xxviii. c. 5.). Louis XI. of France in vain endeavoured to prolong his days—if we may receive the testimony of the credulous Gaguin—by drinking the blood of children (*Croniques de Frances*, feuillet. ccij., folio, 1516): a liquid more likely to cause than to prevent death, according to Bacon, who attributes the "disease of Naples" to cannibalism, and "the venomous nature of man's flesh; and affirms that—

"At this day the mortallest poisons practised by the West Indians, haue some mixture of the bloud, or fatt, or flesh of man," &c.—*Nat. Hist.*, Cent. i. 26.

If the tendency of blood to rapid coagulation may become the cause of illness or death when taken in too great quantities into the stomach, it is more certainly productive of these effects when received into the system by way of transfusion. Magendie informs us that he has seen this process produce death, because the blood had to traverse a small tube two inches in length, where it partly coagulated before passing into the circulation of the patient. Besides this, the corpuscules, of which the blood of animals is composed, being of a different size to those of human blood, injection of the former into the veins of man may be held to be deleterious; and the experiments of Dieffenbach have conclusively shown that a few drops of the blood of mammalia is fatal to birds, and that of fishes to both.

Dr. Mead, in his *Mechanical Account of Poisons*, makes no allusion to the effects ascribed to *bull's blood* by the ancients; and the more recent and elaborate works of Orfila, Christison, Taylor, &c. are equally devoid of information on the subject. A chapter, however, is devoted to it in the curious *Treatise of Poysons*, &c., by William Ramesey, *Ἰατρος*, 12mo., London, 1664, in which the *rationale* of its action is thus quaintly described:

"It having no venomous property in it, but being drank coagulateth in the stomach, and so is only hurtfull, and no otherwise, which *Grevinus* approves; adding that after the *blood* is concreated in the stomach, and converted

into lumps, it putrefies, and so sends malignant vapours to the brain, whence men oftentimes lose their senses; swoundings and suffocations likewise follow, in regard those lumps and clotts of blood growing great, can be neither upward nor downward expelled; whence the passages of the stomach and lungs are choaked up. But *Sennerlus* rather conceives it to arise from a consent of the stomach, which, whilst it is repleat of this concreated blood, presseth down the diaphragma and lungs, hurting also the orifice of the stomach, which, being nervous, may likewise by consent affect the neighbouring parts that have nerves. However, this is most certain, that it being drank and concreted in the stomach, it must needs affect in a direful manner, the stomach being altogether unable to digest it, as is clear from common experience; for we see the *blood* of this creature doth glaze, and as it were petrefie the very earth and pavement on which it is spilt; and it causeth a difficulty in breathing and swallowing, sending forth much spittle by the mouth, and froathy substance, pains, and nauseousness in the stomach, swoundings, faintings, and senselessenesse, and almost such invasions as are incident to epilepticks, and at length death itself, if not timely prevented."—P. 153.

Next come the remedies, chiefly identical with those proposed by Dioscorides and Pliny; and then the author proceeds to treat "Of cows' milk *by some among* poysons," not—

"That it hath any poysonous quality more than other milk, which none of the judicious affirm, only that it being coagulated in the stomach, thereby, for want of concoction, obstructing the lower orifice, mesentery veines, &c., causeth many horrible symptomes," &c.

I shall quote one more passage from this little volume, rather from its curiosity than the probability that any of the fair readers of "N. & Q." may stand in need of the caution which it implies:

"The *blood of cats* is likewise extreamly pernitious . . . a maid that, by seeing a thief executed publickly, by severing his head from his body, fell into the epilepsie, being extreamly terrifyed by this object, and for her recovery having frustrately used divers medicaments and præscripts, was at length perswaded by some of the twatling gossips about her to drink some *cat's blood*, assuring her it was a present remedy; but not long after she had followed this mad direction, she degenerated into the nature of this creature, and by fits would mew, leap, scratch, and play as cats use to do, as also, in private, catch mice, and contract herself so as to pass through holes, that nobody else could of her bignesse."—P. 143.

I must now conclude, having far exceeded the limits I had at first assigned to this question, and perhaps laid myself open to the charge of having indulged in unnecessary and irrelevant digression. My object, however, has not been so much to throw light upon the Ταύρου αἷμα of the ancients, as to illustrate, in any way that occurred to me, an obscure and not uninteresting subject.

WILLIAM BATES.

Birmingham.

I beg, deferentially, to refer your correspondent L. to Mitchell's note on Ar. *Eq.* 81, 82.—

"Βέλτιστον ἡμῖν αἷμα ταυρεῖον πιεῖν,
Ὁ Θεμιστοκλέους γὰρ θάνατος αἱρετώτερος."—

where he quotes a passage from Sir H. Halford's *Essays*, p. 157., stating that the blood of the bull is not poisonous. The Scholiast on the passage only says:

"Δηλητήριον λέγεται τὸ αἷμα τοῦ ταύρου πινόμενον."

P. J. F. GANTILLON.

HERALDRY — THE LINE DANCETTÉE.

(Vol. xi., p. 242.)

I, like your correspondent Y. S. M., have searched Edmondson without being able to meet with the statement made, on his authority, by the author of the *Glossary*, who does not himself appear to credit it entirely, as he says, "the old heralds *often* confound it with 'indented.'" I have looked through several of my books, and certainly the older writers contradict the statement made by Edmondson and the *Glossary*: *e.g.*,

1. John Bossewell, *Works of Armorie*, 1572, gives an example, "'Sable, two bars *daunsettye* d'argent," which agrees with modern blazon; and what we should now read "a bend indented" is called *vivrie*.

2. Gerard Leigh, *Accedens of Armorie*, 1576, gives an example of "double daunce," and what we should now blazon "party per fess dancettée," he calls *dented*, also *lentally*.

3. Sir John Fern, *Blazon of Gentrie*, 1586, gives a coat which I should blazon "Per fess *dancettée* or and gules," as "Emaunch of or and gules;" and a small French work thus describes "Emanche:"

"Les termes Emanche and Emanché ont pris leurs noms des manches des anciens qui étoient fort larges en haut, se rétrécissoient et terminoient en pointes."

And *indented* is distinguished from this as "little pointed teeth, the intervals being dug obliquely, as in a saw."

4. Guillim, 1632, gives both, *dancettée* having larger indents than *indented*.

5. J. Seller, *Heraldry Epitomised*, 1682, gives both *dancettée* and *indented*.

6. *Synopsis of Heraldry* (supposed by Payne Fisher), 1682. Both are given, but the indents are the same size.

7. Sessoin, *Trésor Héraldique*, 1657, makes a distinction, calling the larger indents *émanché*, and the smaller *endenté*, "Ses pointes sont plus courtes et en plus grand nombre," &c.

8. Playne, *L'Art Héraldique*, 1717, calls indented *danché*, *dantelé*, and *endenté*, and says it differs from *vivré*, in that the teeth are finer and smaller. *Vivré* is likened to steps or stairs.

I think these examples from writers previously to 1720 will dispose of the statement.

It will scarcely be worth while quoting from the later writers, who seem to agree very nearly

on the subject; Nisbett (1722) being the first I notice, who says that *dancetté* should never consist of fewer than *three* teeth, giving Holmes as his authority. He states that the French say for indented, *danché* or *dentillé*, and for daunzette *vivré*, which Menestrier takes for the letter M, when the legs of it are extended from side to side of the shield, because many who carried a partition or fess after that fashion, their names begin with the letter M!

In addition to the families mentioned by Y. S. M., there occur to me the following; Parkins (granted in the reign of Elizabeth), Thompson, Lord Haversham, and one of the quarterings of Cavendish (Keighley). Many others could be found by a little search.

It seems, therefore, that both these partition lines have been known and used for a very long period, and it would not be difficult to form a conjecture as to the occasion on which each may have been granted. BROCTUNA.

Bury, Lancashire.

There are several instances of the *daunse* (*i. e.* the *fesse dancettée*) in the *Rolls of Arms* published by Sir N. H. Nicolas; and Guillim, in his *Display of Heraldry*, edit. 1638, p. 77., blazons the arms of Sir Thomas Vavasour as — Or, a fesse *dauncette* sable. The indentures in the engraving are precisely the same as a modern herald would depict them.

Gerard Leigh, at fo. 136. of his book, gives a coat which he blazons — Ermine, and ermines parted per fesse indented, but the cut represents it as per fesse *dancettée*. Upton says, —

"Sunt insuper alii qui habent Arma barrata tortuosa acuta. Et Gallice sic describuntur: *Il port d'argent et sabill daunsete.*"

De Bara gives a drawing of a coat in which a fesse indented occurs, but he calls it a fesse "danchée ou engrelée" (*Blason des Armoiries*, p. 31.). THOMPSON COOPER.

Cambridge.

The statement of Edmondson, cited in the *Glossary of Heraldry*, refers not to the *dancettée* line, but to that called *dovetail*. Y. S. M. is therefore mistaken in the assertion which is the basis of his Query. The *Glossary* was, in the main, but not exclusively, the production of the individual mentioned by the editor. H. G.

THE GRAND MASTER OF THE ORDER OF MALTA.

(Vol. xi., p. 178.)

The present is a fitting opportunity, by a farther ventilation of the subject so ably handled by W. W., of removing much uncertainty that prevails with respect to the head-quarters and head officers of this illustrious order. The *Glossary of Heraldry*, edit. 1847, states, that after the capture of the island by Buonaparte in 1798, "on the 24th November, 1798, Paul, Emperor of Russia, *was elected* Grand Master. Since his death, in 1801, the office has not been filled, an officer denominated 'Lieutenant of the Grand Master' having been substituted" (p. 188.). The Rev. S. Fox, in his *Monks and Monasteries*, edit. 1848, states that the chief or grand commander of the Order still resides at Malta (p. 323.). W. W. informs us ("N. & Q.," Vol. xi., p. 235.) that the late Emperor of Russia, Nicholas, when four years old, was named a Grand Prior of Russia, and permitted to wear the Grand Cross of the Order; and that the imperial almanac of 1800 published the names of those holding rank in the Order, and amongst others of two English ladies who were "Dames de la petite Croix." Haydn says that "the Emperor Paul of Russia *declared himself* Grand Master of the Order in June, 1799." (*Dict. of Dates*, p. 387.) I am not acquainted with the particulars of this *election* of Paul in 1798; but believe the Emperor of Russia to be as much the head of the Order as he is master of Constantinople. The rule of the Order was in the first instance submitted to the Sovereign Pontiff, and the Order itself was by a bull of Paschall II., A. D. 1113, put under the protection of the Roman See. So jealous were the knights of their attachment to the holy see, that when those of the English "language" were called upon to take the oath of supremacy to Queen Elizabeth in 1559, they chose rather to surrender all their possessions. Hence there can be no doubt that the election of the Russian emperor was not according to the forms of, or acknowledged by, the Order.

Where, then, are we to look for the Grand Master? On the loss of Malta, a majority of the Knights retired to Trieste, and subsequently to Messina and Catania. *Their chief settlement is now at Ferrara, in the Papal States.* The history of the Order ends its military phase with the surrender of Malta in 1798. Its wealth and power then passed away; but it has been elastic enough to survive the rude shock, and in its religious character it still exists. At Ferrara, in comparative poverty and obscurity, the Grand Master and a few knights keep alive its name and character.

Shorn of its colossal dimensions and political importance, we meet with the Order in the Eternal City. There, if in name only Knights of Rhodes and Knights of Malta, they are in reality "Hospitallers." Originally, when a member was admitted into the Order, the brother admitting him used the words — "We recognise thee as a servant of our masters the infirm poor, and as dedicated

to the defence of the Catholic faith;" and the candidate answered, "So I acknowledge myself." We find them in Rome acting in their original capacity of servants of the poor, or hospitallers. By a peculiarly happy and suitable arrangement, they superintend a military hospital; and whilst they are real hospitallers, though not military themselves now, they serve the military.

Near the Ponte Sisto is the hospital called "De cento preti." The building was originally erected as a poor-house by Sixtus V.; later it was converted into a college, afterwards into a hospital for poor ecclesiastics; and being then put under the care of a congregation of a hundred priests, established in 1631 for purely spiritual purposes, it took the name of the congregation, which it still retains. This establishment is now attached to the church of SS. Michele e Magno in Borgo. The building near the Ponte Sisto was opened in 1841 as a military hospital under the Knights of Malta. It contains 500 beds, and the government contributes to the support of the sick soldiers two pauls, or tenpence, per head daily. The spiritual and temporal wants of the soldiers are wonderfully attended to. The average number of sick in the hospital varies from 184 to 325; but on one occasion it gave admission in four months to 1595 soldiers, of whom only forty-one died. Any one who wishes to interest himself farther in the history of the active life of the Knights of Malta in the Eternal City, may consult Morichini's *Istituti di Carità in Roma*, vol. i. p. 126., edit. 1842; or *Regolamenti per lo spedale del S. M. ordine Gerosolimitano sotto la suprema direzione di S. E. il Signor Luogotenente-generale Balio Candida.* Rome, 1841.

In addition to this hospital, the Knights have another establishment in Rome, consisting of a church and preceptory. It stands on the south-west extremity of the Aventine hill, and is called S. Maria del Priorato, or S. Maria Aventina. When Cardinal Rezzonico was Grand Prior of the Order, Clement XIII. made over this church to the Knights, and the cardinal at his private expense put it into its present condition, employing the architect Piranesi. Upon the frieze is the inscription bearing reference to the restoration:

"Jo. Battista Rezzonico, Magnus Prior, restauravit, A. D. 1765."

Gregory XVI. gave extended privileges to the Order here established, and the church and convent still remain in charge of the Grand Prior, who is usually a cardinal.

Externally, the Priorato has more the appearance of a fortification than a church. In front of the principal entrance on the south side is a small quadrangle, upon the verge of a precipice, fenced on three sides by a low wall like a bastion, and the south gable bears ornaments rather warlike than devotional. Internally, the church consists of nave, transepts, and apsidal sanctuary. The vaulted roof of the nave has in the centre an heraldic group of the armorial bearings and insignia of the Order of Malta. There are no side chapels, but within arched recesses, four on each side, are monuments chiefly relating to the Order. The third monument on the ritual south side is a large cross in mosaic, on a slab of white marble, surrounded by small crosses and fleurs-de-lys. The fourth bears the figure of a knight in full armour, with a sword at his side. The first on the north side is a knight in armour, hands crossed on the breast, and an inscription of date 1465. The fourth has also the effigy of a knight with his arms crossed on the breast, and an inscription in old characters. CEYREP.

LATIN VOCABULARY.

(Vol. xi., p. 242.)

Amongst the many good qualities of "N. & Q." may be ranked that of enabling its correspondents to give an answer, however imperfect, to such Queries as that of M. I possess a mutilated copy of the work referred to by him, and I have long been anxious to obtain a history of the book in question.* It has been in my family for, perhaps, a hundred years; but, as it wants the title-page, I was at a loss to frame a Query respecting the work. It was published in demy octavo, and each compartment of the work was headed by a woodcut illustrative of the subject treated of in the letter-press, which was in double columns, of which that on the left hand of each page was in English, while that on the right-hand column was in Latin. In illustration, I have selected a short example, at p. 142., of—

"PATIENCE. CXIV.	PATIENTIA.
Patience, 1.,	Patientia, 1.
Endureth calamities, 2., *and* wrongs, 3., meekly *like a* lamb, 4.,	Tolerat *calamitates*, 2., et *injurias*, 3., humiliter ut *agnus*, 4.,
As God's *fatherly* chastisement, 5.	Tanquam paternam *Dei ferulam*, 5.
In the meanwhile she leaneth upon the Anchor of Hope, 6. (*as a* ship, 7.,	Interim innititur *Spei Anchoræ*, 6. (ut *navis*, 7.,
Tossed by waves in the sea).	Mari fluctuans).
She prayeth to God, 8., &c.	*Deo supplicat*, 8.," &c.

The woodcut represents a female figure kneeling on an anchor, with a ship in the background, and the figures 1, 2, 3, 4, 5, 6, &c. refer to various points illustrated in the woodcut, and referring to the various figures introduced in the letter-press. I have been long anxious to ascertain the title of the book, and the name of its author. I have been

[* By Comenius: noticed in the article which follows.]

unable to find a copy of the work in any of the many public libraries in which I have sought to establish its identification. The costumes appear to be those of the year 1700. G. L. S.

The book M. inquires for is probably —

"Joh. Amos Commenii Orbis Sensualim Pictus: hoc est, omnium principalium in Mundo Rerum, et in Vita Actionum Pictura et Nomenclatura. The Visible World: or a Nomenclature and Pictures of all the chief Things that are in the World, and of Men's Employment therein; in above 150 Copper Cuts. Written by the Author in Latin and High Dutch, and translated into English by Charles Hoole, M.A. London, 1705."

This seems to have been a very popular elementary book during the latter half of the seventeenth century; and as the translator's address is dated "From my School in Lothbury, Jan. 25, 1658,"* my old edition is not one of the earliest impressions, although it has had the rare good luck to run the gauntlet of not a few generations of the juvenile destructives for whom its pictorial pages were intended, with less than the ordinary wear and tear. The cuts belong eminently to the class-book school of illustration, and the artist has left nothing undone in depicting the *Visible World*, with its created and artificial contents, from the smallest of the insect tribe to the genus *Homo* in the first, and from the hewing down of the tree to the full-built city in the last. Hoole's version seems to have undergone revision in 1727, the eleventh edition being then published, with a critical advertisement upon its merits and defects, with some of the latter amended, by J. H.

About this time, however, the *Orbis Pictura* met with a competitor in the *London Vocabulary* of James Greenwood, who styles himself "Surmaster of St Paul's School," the sixth edition of which bears date 1728, and is nothing more than Comenius' book melted down into a thin 12mo. of 127 pages, with twenty-six cuts of a similar character. This rival pedagogue has a long preface touching the merits of pictorial teaching; and although he does not name his great precursor, he indulges in some depreciatory remarks upon existing books of the class. We do not meet with the *Orbis Pictura* again until 1777, when one Wm. Jones, of Pluckley, having heard it lamented that the book had fallen into disuse, had it revised and published in the above year as the twelfth edition, which is that now usually met with. J. O.

* First edition: printed for J. Kirton, small 8vo., 1659, with portrait of Comenius by Cross. In *Chambers' Journal*, April 21, 1849, there is an interesting account of the educational schemes of our author.

PHOTOGRAPHIC CORRESPONDENCE.

Photography in India: Capt. Barr's Dark Slide for Paper. — We have received with much pleasure, and read with much interest, the 1st and 2nd Numbers of *The Journal of the Photographic Society of Bombay*. They contain papers of considerable practical value; and there can be no doubt that the Society will be the means of preserving most truthful records of the antiquities and curiosities of our Eastern Empire; and of making our "home-keeping" people thoroughly familiar with the varied and majestic scenery of India, and the characteristics of the varied races who inhabit it. The following paper strikes us as one exhibiting great ingenuity, and deserving the attention of photographers in England.

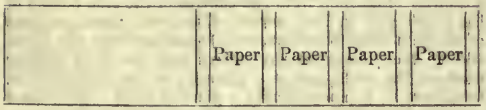
"*Description of Captain Barr's Dark Slide for the Paper Process in the Camera.*

"The slide consists of a box of the required size in length and breadth to fit the camera, and in depth about two inches; inside this slide, at top and bottom, is a roller of wood of an inch in diameter. These rollers are placed at a distance in the direction of the back of the slide, of a quarter of an inch from the centres of the side boards of the slide; that is, they are at a distance of three quarters of an inch from the back, and 1¼ inches from the front sliding door; between the rollers and the front sliding door of the slide, and at a distance of one-eighth of an inch from it, is placed firmly a plate of glass. This glass extends upwards to within half an inch of the upper roller, and inwards to within half an inch of the lower roller; and is placed with reference to the lens in exactly the same position that the focussing-glass of the camera occupies; through the side of the dark slide is a hole corresponding to one in the axis of the upper roller, the hole in the axis is made square to receive a key for revolving the roller; through the side of the camera, is also a hole through which the key enters. A similar square hole is made in the axis of the lower roller, and corresponding holes in the side of the slide and of the camera; into this hole is fitted the square axis of a short roller of about an inch in length, and corresponding exactly in diameter with the inner rollers.

"After the slide has been put into its place in the camera, the key for revolving the upper roller and the short roller just described are introduced in their places. The rollers are both fitted into the dark slide so as to be removable at pleasure. To use this dark slide prepare your sensitive paper, say ten or twelve sheets; have a piece of thin black calico a little longer, say twelve inches longer than your twelve sheets of paper; and upon this band of black calico place your sheets of prepared paper, leaving intervals of about two inches between each two papers, and attach the papers in any convenient manner by their upper and lower edges to the calico. Now attach the one end of the calico to the lower roller of the slide, and roll it up, leaving just sufficient of it unrolled to reach the upper roller; pass this unrolled end over the glass plate I have referred to, and then attach it to the upper roller. Shut down the sliding door, and place the slide in the camera; fit the key to the upper roller as directed, and the short outer roller to the lower one; over this short roller wind a piece of tape the same number of times as the calico inside is wound, and you are then ready to proceed to work; having arrived opposite the view you wish to take, remove the key and the roller with the tape upon it, which I call the index. Withdraw the dark slide, and replace it by the focussing-glass; having focussed exactly, remove the glass, and replace the dark slide, adjusting the key and index. Now turn the key till the tape on this index shows you have one of your

prepared papers exposed; fix the lower roller by a binding screw which is attached to it, but which is so obvious a matter that I have not explained it; then turn the key gently till you feel that the calico is properly stretched, and fix it in position also by its binding screw. Now you have the first sheet of your paper evenly extended over the glass plate, and ready to be impressioned, take off the cap of the lens and expose the necessary time, cover the lens again; if a second copy of the same view be required, unscrew the binding screws, and move round the key till the index tape shows you that the second sheet of paper has come into position, and then proceed as already directed. If some other view is required, withdraw your index, and apply the key to the lower roller; and turning it the reverse way, you thus roll up upon it the impressioned papers, and they are then free from all chance of being injured by light. The index tape is of exactly the same length as the calico band carrying the paper; and being placed along side the band in the dark room after the papers have been attached, it is marked off to correspond with the papers; and the position of each paper may be conveniently noted on it as 1st, 2nd, 3rd, &c., thus:

"*Black Calico carrying the prepared Paper.*



"*Index Tape.*

"As a farther precaution against light, and to guard against the evil effects of air upon the prepared paper, I leave the black calico band a foot larger than is necessary to carry all the papers. So that when all are wound round the roller, the last five or six plies are plain calico, thus excluding light. I take the roller thus prepared out of the dark slide, and place it in a round metal case, which has a top which screws on air-tight; in the centre of this top is a short tube, opened and shut air-tight at pleasure by a small stop-cock; to this tube I attach a small suction pump, and, after all is thus prepared, I introduce the roller with the prepared paper into the metal tube; screw on the top, and exhaust the air. Shut the cock, and remove the exhaust pump. As a precaution against heat, I carry the metal tube in a case of damp cotton cloth, covered over with a dry piece of woollen cloth or flannel.

"It will be evident that, if wished, the separate focussing-glass may be dispensed with; and the glass plate of the dark slide, being ground, will perfectly answer the purpose by simply removing the end of the calico band from the upper roller, and allowing it to fall to the bottom of the camera while focussing, and then attaching it again when prepared to take the picture. H. J. B.

"Bombay, January, 1855."

Replies to Minor Queries.

Mairdil (Vol. ix., p. 233.).—There is a street in Shrewsbury called *Mardol*. Would it be so called from the above word? As it is just over the Welsh bridge, it strikes me as probable, from the gossiping confabulations that the Welsh and English in time of peace must have indulged in, especially when you know how the Welsh will haggle, *i.e.* bargain, about a sixpence. In another place I see it is given as meaning *puddle*. The Severn continually overflows the lower part of Mardol. ANON.

Cabbages (Vol. ix., p. 424.).—I have seen many cabbages growing wild in most inaccessible parts of the Great Orme's Head, Llandudno: no doubt a natural plant. ANON.

Walter Wilson's MSS. (Vol. xi., p. 146.).—B. H. C. is informed, that the MSS. of the late Walter Wilson are deposited in the Dissenters' Library, under the care of Dr. Williams's trustees, Red Cross Street, London. A list of the MSS. contributed by Mr. Richard Cogan, the courteous librarian, will be found in the *Christian Reformer* for 1847 (vol. iii., N. S., pp. 758, 759.). These papers and collections appear to relate almost exclusively to the history of English Dissenting churches. R. B. A.

Haberdashers (Vol. x., pp. 304. 415. 475.).—A note to *The Guardian* (Chalmers' edit. of *Brit. Essayists*, p. 61., No. 10.) says, *berdash* was a kind of neckcloth so called, whence such as sold them were styled *haberdashers*. C. (1)

Lord Kaimes (Vol. xi., p. 125.).—There is an evident mistake here. Lord Kaimes was not the man to edit MS. letters of James VI. I suspect the work alluded to must be the private correspondence of James with Sir Robert Cecil, which was printed from MSS. in the library of the Faculty of Advocates by Lord Hailes. This work, which is very curious and historically valuable, was, however, published.

Pray what work is the one alluded to? We have no copy of Francis' *Historical Questions* in the Faculty library, the great repository of all sorts of books on this side the Tweed. Where can it be procured? J. M.

Wheelbarrow (Vol. ix., p. 77.).—Is it worth a Note, that Mr. Upton of Mackenzie Farm, Crimea, and who is now I believe a prisoner, having surrendered to Lord Raglan himself (if I remember the account as told in *The Times*) was the person who introduced wheelbarrows in the place of sacks into Russia? He was the son of a tenant farmer in Warwickshire, and was employed by Mr. Telford in some subordinate situation while making the Holyhead road: on the completion of it, he went to London, and got introduced to the Russian Embassy; and so his appointment. He accompanied the Emperor on his visit here a few years ago, and lionised him through the Birmingham district; or, at any rate, gave a great many orders to the ironfounders for bridges, &c., for

Russia, which, as Paddy would say, was the same thing. Anon.

Names of illegitimate Children (Vol. xi., p. 242.). — An illegitimate child is held, in law, to be *nullius filius*; and as he has no father, so he can inherit no property, having no rights (in respect of property) but such as he may acquire. Still he may gain a surname by reputation, though he has none by inheritance. (Conf. *Blackstone, s. v.* "Bastard.") The surname usually taken is that of the mother, but I imagine there can be nothing to prevent the child's assuming the name of the putative father. One instance, at least, has fallen under my own knowledge, of a father having desired that his illegitimate daughter should bear his own surname in the registry of her baptism. Should your correspondent wish it, I could refer him to a parish in the West of England, where he (no doubt) would find the entry, which I myself have seen. J. Sansom.

Descent of Family Likeness (Vol. vi., p. 473.). — Dr. Gregory used to relate to his pupils that having once been called to a distant part of Scotland to visit a rich nobleman, he discovered in the configuration of his nose an exact resemblance to that of the Grand Chancellor of Scotland in the reign of Charles I., recognisable in his portraits. On taking a walk through the village after dinner, the doctor recognised the same nose in several individuals among the common people, and the steward who accompanied him informed him that all the persons he had seen were descended from the natural children of the grand chancellor.

It was probably this feature more than any other which made the affiliation of the elder Pretender so unmistakable. See the engraved medallions in Lord Mahon's *History of England*. The following extract from a private letter, given in Hatcher's *History of Sarum*, is worth a place in more general histories. William Benson Earle, Esq., of that city, writing from Rome at the time of the Pretender's funeral in 1766, and describing the lying in state, says, "I must say he is so like the pictures of his father and the Stuart family, that I am now thoroughly convinced of the nonsense of the story of the warming-pan," related by Burnet. J. W.

Nursery Hymn (Vol. xi., p. 206.). — The nursery hymn concerning which J. F. F. inquires is probably in part derived from the "Patenôtre blanche, pour aller infailliblement en paradis" to be found in the *Enchiridion Leonis Papæ*, Romæ, MDCLX., which, absurd and almost profane as it is, I quote for his information, as the work which contains it is by no means common:

"Petite Patenôtre blanche que Dieu fit, que Dieu dit, que Dieu mit en Paradis. Au soir m'allant coucher, je trouvis trois Anges à mon lit couchés, un aux pieds, deux au chevet, la bonne Vierge Marie au milieu, qui me dit que je me coucbis, que rien ne doutis.

"Le bon Dieu est mon Pere, la bonne Vierge ma Mere, les trois apôtres sont mes Freres, les trois Vierges sont mes sœurs. La chemise où Dieu fut né, mon corps en est enveloppé; la croix Sainte Marguerite à ma poitrine est écrite; Madame s'en va sur les champs a Dieu pleurant, rencontrit Monsieur Saint Jean. Monsieur Saint Jean, d'où venez-vous? Je viens d'Ave Salus. Vous n'avez point vu le bon Dieu; si est, il est dans l'arbre de la croix, les pieds pendans, les mains clouans, un petit chapeau d'épine blanche sur la tête.

"Qui la dira trois fois au soir, trois fois au matin, gagnera le Paradis à la fin."

W. J. Bernhard Smith.

Temple.

"*White bird, featherless*" (Vol. xi., pp. 225. 274.). — This "delicate flower" was not "born to blush unseen, and waste its sweetness" in the "wilds of Kerry," "the hielands" of Scotland, or the "desert air" of Germany. Kircher, in the passage cited by N. B.," mentions it as one of "varia *antiquorum* de variis rebus et eventibus Ænigmata," ascribing it to Plato or to the Magi (it is not clear to which), and adduces it in Greek verses, with a comment, as follows:

"Ἄπτερον εἰς δένδρον ποτ' ἄφυλλον ἐσέπτη,
Καύθοδ' ἐφίζανον κατ' ἄρ' ἄστομον αὐτὸ πέπωκε,
Ἄστομος ἰξυπρόσωπος, ἐρυθρογένειος ἄναυδος."

"Significatur hisce versibus sole consumpta nix quæ in arborem decidisset: tum autem cum nix cadit, arbores foliis carent, quæ elegantissime sane Germanice quoque proponuntur.

'Es flog ein vogel ein federlosz,' &c.

Id est, Nix cadens in arborem sine foliis, Radius solis liquefaciens nivem."

Kircher was, if I may be allowed the expression, confessedly a plagiarist; and probably there would be little difficulty in tracing this fiction to another source. Bibliothecar. Chetham.

On referring to Kircher's *Œdipus Ægyptiacus*, vol. ii. p. 34., I found not only the German version of this curious riddle, cited by N. B., but what would appear a much more ancient one in Greek. I give the lines as they stand in Kircher, only altering them from the contracted form into that usually adopted at present, and shall feel obliged if any of your learned readers will attempt a literal translation of them, or refer me to the source from which Kircher obtained them, as I suspect they are not free from corruption:

"Ἄπτερος εἰς δένδρον ποτ' ἄφυλλον ἐσέπτη,
Καύθοδ' ἐφίζανον κατ' ἄρ' ἄστομον αὐτὸ πέπωκε,
Ἄστομος ἰξυπρόσωπος, ἐρυθρογένειος ἄναυδος."

Ἁλιεύς.

Dublin.

Impressions of Wax Seals (Vol. xi., p. 243.). — Dr. Bachhoffner, in a lecture on "Nature Printing," delivered about August last at the Polytechnic Institution, proved by illustration, that impressions could be taken from wax seals on lead

or iron, without injury to the seal. He placed a sealed envelope on a piece of lead which was on an anvil; his assistant struck the envelope directly over the seal a sharp blow with a heavy hammer; the impression was taken in the lead, the seal remained uninjured. The lead would give any number of impressions. The blow must be quick and violent, else the wax will be broken. S.

Croydon.

In answer to the Query of Y. S. M. regarding impressions of seals, I find that the best way of copying small seals is by taking an impression in lead. This is done in the following manner. Take a piece of lead, as soft as possible, the size of the seal and about half an inch thick (I use flattened bullets); smooth and polish one side, and place it on the seal, which must rest on something solid, as a flagstone. Strike the lead a sharp blow well directed, and the result will be a beautiful impression. If the blow is struck evenly, not the slightest injury will accrue to the seal.

J. Ashton.

"*What shadows we are*," &c. (Vol. xi., p. 187.). — It is worthy of noting under this head a nearly similar expression in the *Ajax* of Sophocles, l. 125.:

"'Ορῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
Εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκίαν."

i. e. "For I see that all we who are alive are nothing else but phantoms or unreal shadows."

Henry Moody.

Latimer or Latymer (Vol. xi., p. 166.). — Leaving the *genealogical* part of this Query to some correspondent versed in the history of the countries to which it refers, I will endeavour to furnish Y. S. M. with the *heraldic* information he requires.

Sir William Gouis, of Duntish, county Dorset, bore for arms, "Argent, a lion rampant sable." Ledet of West Warden, Northants, bore "Or, a bend within a bordure gules, bezantee." Supposing the arms of Latimer to be correctly given in Harl MS. 1451., I should be inclined to doubt if the Robert Latimer named had any identity with Sir John Latimer, called by Burke *second* son of Lord Latimer, the roundlets being usually the mark of cadency in the *fifth* degree.

T. Hughes.

Chester.

Joseph Grazebrook (Vol. xi., p. 231.). — The gentleman referred to, Joseph Grazebrook, Esq., who died at Stroud, aged ninety-two, in 1843, had only one daughter, the wife of the late Rev. E. Mansfield, vicar of Bisley, near Stroud, who was killed in 1826 by a fall from his carriage. Mr. Mansfield was the son (illegitimate) of Sir James Mansfield, Lord Chief Justice of the Court of Common Pleas; and left a very large family. One of his sons, and a grandson of Mr. Joseph Grazebrook, is the Rev. Joseph Mansfield, rector of Blandford, Dorset. E. S. S. W.

Author of "Palmyra," &c. (Vol. xi., p. 206.). — The author is the Rev. William E. Ware, an American clergymen of Boston, who died some few years since. Pelicanus Americanus.

Oxford Jeux d'Esprit (Vol. x., pp. 364. 431.). — The poem entitled *Uniomachia*, and about the authorship of which there has been some discussion in your columns, was written by the Rev. Thomas Jackson, of St. Mary Hall, Prebendary of St. Paul's, and Rector of Stoke Newington; assisted by the Rev. W. Sinclair, of St. George's, Leeds. B. J.

Napoleon's Marshals (Vol. xi., pp. 186. 288.).—

Eugène Beauharnais, Viceroy of Italy, Prince of Venice, Duke of Leuchtenburg, Prince of Eichstadt; born in Brittany, Sept. 3, 1780; died at Munich, 1824.

Louis Gouvian St. Cyr; born at Toul, April 13, 1764; died March, 1830.

Emanuel Grouchy, Count of the Empire; born in Paris, Oct. 28, 1766.

Jean Baptiste Jourdan, Count; born at Limoges, April 29, 1762; made Governor of Piedmont, 1800; sustained more defeats than any of the other marshals, and has been surnamed "The Anvil;" died, 1833.

Jean Baptiste Kleber; born at Strasbourg, 1753; from his stature and intrepidity, surnamed the "French Hercules;" assassinated in Egypt by an Arab, June 14, 1800.

Bon. Adrian-Jeanot Moncey, Duke of Cornegliano; born at Besançon, July 31, 1754.

Charles Pichegru; born at Arbois, 1761; found strangled in prison, April 6, 1804.

Suchet, Duke of Albufera; born at Lyons, 1772.

Victor Perrin, Duke of Belluno; born at Marche, 1776. Lubin.

The Fashion of Brittany (Vol. x., p. 146.). — Archbishop Arundel was first cousin to Henry IV., whose mother Blanche was the grand-daughter of the primate's grandfather, through his mother's elder brother; the king calls him in a letter "his very dear and very entirely well-beloved uncle." In the time therefore of the Plantagenets, first cousins were called uncles or aunts. (See Foss's *Lives of the Judges*, iv. 146.)

Mackenzie Walcott, M. A.

Earthenware Vessels found at Fountains Abbey (Vol. x., pp. 386. 434.; Vol. xi., p. 275.). — To say nothing of the conjecture of A. M. as to the admissibility of dovecotes, or columbaries, in churches, which is surely *un peu trop*, I would simply observe to him that if he will again refer to

my description of one of the jars found in St. Peter's Mancroft, Norwich, he will find that there was no appearance that their mouths had ever protruded, or been visible. They were concealed by masonry altogether, and this led me to conclude that they could neither have been placed for ventilation or sound; but probably for the reception of the heart or intestines, or some portion of the remains of persons connected with the church. The jars found at Norwich were shaped very differently from those used for birds. They were much wider in the body than at the mouth, and indeed shaped very much like a housewife's sugar-jar, decreasing in bulk downwards. They were evidently placed intentionally beneath the choir of the church, and I have no doubt that they had always been entirely closed round with masonry and concealed. I hope this may prove satisfactory to my fellow-townsman of Redland Park.

F. C. H.

Many reasons induce me to consider A. M. mistaken in thinking that the earthen vessels found in the interior of churches were used as resting-places for birds. It seems obvious that they would never, except accidentally, be admitted within a sacred building. With regard to those in Fountains Abbey, there is decisive evidence that, whatever may have been their use for birds' nests, they never could have been intended, for they are close upon the floor, and it is obvious to any one examining the building that its level has not been raised. Moreover, they must have been hidden by the stalls of the choir if the usual ecclesiastical arrangements were followed.

Edward Peacock.

Bottesford Moors, Kirton-in-Lindsey.

Ancient Beers (Vol. vi., pp. 72. 233.; Vol. xi., p. 154.).—

"Est autem Sabaia ex hordeo vel frumento in liquorem conversis paupertinus in Illyrico potus."—*Ammianus Marcellinus*, xxvi. 8.

The above is quoted by Cardinal Wiseman, in his notes to *Fabiola*. William Fraser, B.C.L.

Alton, Staffordshire.

Episcopal Wigs (Vol. xi., p. 53.).—Anti-Wig states that Tillotson is the first bishop represented in a wig, and that he "wrote a sermon *to defend himself*." Is this sermon in print? If so, may I ask a reference to it? I presume that Anti-Wig does not allude to the archbishop's oft-quoted reference to the times when "the wearing the hair below the ears was looked upon as a sin of the first magnitude;" for this is introduced in a sermon "Of the Education of Children" (Sermon LIII. of Tillotson's *Works*, vol. i. p. 505.; edit. 1728), and includes no defence of the *wig*.

The Puritans of New England had no wigs episcopal, but there were others which exercised the hearts and consciences of grave and godly men there, as sorely as any of their brethren in England. The fashion of wearing wigs, from its first introduction, was strenuously opposed, especially in Massachusetts; and there were not wanting those who looked upon it as "a sin of the first magnitude," long after Tillotson's day. The following notes from the diary of Judge Sewall (Chief Justice of Massachusetts) prove with how jealous eyes the progress of innovation was watched:

"1685, Sept. 15. Three admitted to the church; two wore periwigs."

"1696. [Rev.] Mr. Sims told me of the assaults he had made on periwigs; seemed to be in good sober sadness."

"1697. Mr. Noyes of Salem wrote a treatise on periwigs," &c.

"1704, Jan. Walley appears in his wig, having cut off his own hair."

"1708, Aug. 20. Mr. Cheever died. The welfare of the province was much upon his heart. *He abominated periwigs.*"

The Society of Friends, at their monthly meeting in Hampton (Mass.), Dec. 21, 1721, voted that "y^e^ wearing of extravagant superflues wigges is *altogether contrary to truth*." Vertaur.

Hartford, Connecticut.

Shakspeare's "Twelfth Night" (Vol. vii., p. 256.).—This reference to Mr. Thomas Keightley's note on—

"Oh thou dissembling cub, what wilt thou be
When time hath sewed a grissle on thy case?"
Act V. Sc. 1.

is not made with a view of disputing his decision for the word *case*, in which he is undoubtedly right; but to remind him, when he doubts the use of the term "cubs" as applied to children, before the time of Congreve, that it was one of the charges in Sir Walter Raleigh's indictment, that he used this phrase when expressing a desire for the death of King James's offspring. J. W.

Superstition of Educated Persons (Vol. vi., p. 5.).—Can a more remarkable instance of this be cited than the essay on the royal remedy for the "evil" by the renowned Dr. Thomas Fuller, commencing at vol. i. p. 224. of his *Church History*, Nichols' edition; a writer styled by that editor as "incomparably the most sensible, the least prejudiced, great man of an age that boasted a galaxy of great men;" and this, too, when he had before him the rebuke of Queen Elizabeth, which she administered to the ignorant people who thronged her in Gloucestershire, "Alas! poor people, I cannot—I cannot cure you: it is God alone can do it." J. W.

"*Who drives fat oxen*," *&c.* (Vol. xi., p. 245.).—I have heard the story told differently, and I

think better. Dr. Johnson was in a bookseller's shop, when a drover, who was very thin, taking up a book, read aloud:

"Who rules o'er freemen should himself be free,"

and turning to the Doctor, whom he did not know, asked what he thought of that noble sentiment. Johnson answered, "Rank nonsense, Sir, the author might as truly have said:

'Who drives fat oxen should himself be fat.'"

This was a home thrust at the thin drover; but it has been remarked that the great man was not here just to his own sentiment, for a fat drover would be obliged to have some consideration for his fat animals. F. C. H.

Passage in St. Augustine (Vol. xi., pp. 125. 251.). — The sentence alluded to is, I think, incorrectly quoted in the first of the above references. I believe the true reading is this:

"Unus est, ne desperes: unicus est, ne præsumas."

When I first saw the Query of E. D. R., I felt sure, as one often does, of being able easily to lay my hand upon the author and the page of the quotation. The sentence has long been a familiar one with me for citation, and I have always given it as from St. Augustine. Yet, though I have recently examined every passage where that eminent Father was likely to introduce it, it has not yet been discovered. Perhaps St. Augustine is not its author; but from its peculiar quaintness it must have come, one would say, either from him or St. Bernard. The latter I have searched alike in vain. I cannot believe it the production of Quesnel. He probably only alluded to it, or transferred the sentiment to his own language. It is expressed much more closely to the original in a book entitled *Entretiens de l'Abbé Jean et du Prêtre Eusèbe*, as follows:

"Il y en a eu un, afin que les pécheurs, qui sont près de sortir du monde, ne désespèrent pas: et il n'y en a qu'un, afin que les pécheurs, pendant la vie, ne conçoivent point de présomption."

F. C. H.

Sir T. Bodley's Life (Vol. xi., pp. 125. 251.). — An autobiography of Sir Thomas Bodley was published in London in the year 1703, in an octavo volume entitled —

"Reliquiæ Bodleianæ: or some genuine Remains of Sir Thomas Bodley. Containing his Life, the first draught of the Statutes of the Public Library at Oxford (in English), and a Collection of Letters to Dr. James, &c., published from the Originals in the said Library."

In Oldys's *Brit. Libr.*, pp. 239—250, there is a copious account of the contents and value of the work, and the following remark:

"These remains of that famous founder of the Public Library at Oxford, are pretty well known to have been published (though their editor's name appears not to them) by the late Mr. Hearne."

The book is, I believe, scarce; my copy appears to have belonged to Archdeacon Nares. The editor in his preface says:

"It was for the sake of this noble library, that lately in my searches in it, finding Sir Thomas Bodley's Life, the first draught of its Statutes, and a Collection of Letters to Dr. James (first keeper of it), &c., all written by Sir Thomas Bodley's own hand, I immediately took a transcript of them and sent them to the press. . . . The life of Sir Thomas, it is true, was printed some years ago, and the two letters written to Sir Francis Bacon, not long since at the end of the Collection of Letters of Archbishop Usher; but the copies of the former being all dispersed, and the latter containing in them things of more than ordinary moment, it was thought fit to reprint them."

The *Life* begins thus, "I was born at Exeter, in Devonshire, the 2nd of March, in the year 1544;" and it ends with these words: "Written with mine own hand, anno 1609, December 11th." It occupies fifteen pages; the whole volume consists of 383 pages. The letters afford a striking proof of the unwearied zeal and labour with which this second Ptolemy (as he has been called) prosecuted the magnificent work of founding his noble library, which he terms his Cabinet of the Muses.

WM. SIDNEY GIBSON.

Newcastle-upon-Tyne.

Artificial Teeth (Vol. xi., p. 264.). — According to Ames, there is in Ashmole's Museum a copy of Blagrave's *Mathematical Jewel* (1585), in which it is written, among other things concerning the author, that his nephew was Sir John Blagrave, "who caused his teeth to be all drawne out, and after had a sett of ivory teeth in agayne." M.

Miscellaneous.

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We are this week compelled to omit our usual NOTES ON BOOKS, &c.

SCRUTATOR. *Acis and Galatea, attributed to John Gay, has been noticed in our* Ninth Volume, p. 12.

MATTHEW PRIOR. *We shall next week lay before our Readers an interesting inedited letter from Prior relative to the Treaty of Ryswick, and the objection taken by the French to the style "Rex Franciæ," as applied to William III.*

X. Z. *We have not seen the pamphlet alluded to. The Society seems to us to be resuming its former important position.*

OLD SAW. *It is very difficult to trace the origin of such phrases as those referred to. We must postpone our Correspondent's Queries until we have looked into some foreign works upon the subject.*

A YOUNG PHOTOGRAPHER. *We have not yet seen Mr. Sutton's new book on* Photography. *We have already* (ante, p. 250.) *recorded our favourable opinion of Mr. Hardwich's* Manual of Photographic Chemistry.

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CONTENTS.

NOTES: — Page

The Society of Antiquaries - 317
Inedited Letter from Matthew Prior - 317
Longevity in the North Riding, by Richard Loxham - - - 318
The last Survivors of England's great Battles, by J. Waylen - - - 319
Blue Laws - - - - - 321

MINOR NOTES: — The "Public Ledger" — William Falconer, Author of "The Shipwreck" — Dodsley's Old Plays — Random Readings: Grey or Gray? — Almanacs of 1849 and 1855 — Chapter-house in York Cathedral — Saxon Plural in *en* — Anecdote of Cromwell 322

MINOR QUERIES: — Arabic Grammar — Gray, 1590 — Higgledy Piggledy — Lady Willoughby — Works of Sir Thomas More — Moorish Ballad — Major John Haynes — "Rule Britannia" — Population of Dedham, U. S. — English Residents in France — Quotation from Cogolludo's "Historia de Yucuthan" — Heraldic — Etiquette Query — Notice of Funerals by the Town Crier — "Aisnesce" — Cliffords of Suffolk — Hawkins's "Life of Prince Henry" — "Foundling Hospital for Wit:" "New Foundling Hospital for Wit" — Feast of St. John and St. James - - - - - 323

MINOR QUERIES WITH ANSWERS: — Sir Stephen Fox — Gypsies in England — Money-chair — Bonner an Author of the Homilies — St. Edburgh - 325

REPLIES: —

John Locke - - - - 326
New Work by Izaak Walton, "The Heroe of Lorenzo," by R. Carrnthers 327
Cases of Walkingham, Duncalf, Butler, and Harwood - - - - 327
Ariosto's "Brutto Mostro" - - 329
Commercial Queries: Banking and Insurance, by W. Coles, &c. - - 329
Lucifer's Lawsuit - - - - 331

PHOTOGRAPHIC CORRESPONDENCE: — Steaming syruped Collodion Plates — Mr. Merritt's and Mr. Lyte's Cameras 331

REPLIES TO MINOR QUERIES: — Lieutenant MacCulloch — Altars — Books on Logic — "Dowlas, Lockram, Polldavy" — Jones of Nayland — Story of the blind Man — Microscopic Writing — Portarlington — The Episcopal Mitre — Man in the Moon — Dedication of Heworth Church — Motto — "To tehe" — Han'el's "Il Moderato" — Jupiter and Diogenes — Norfolk Candlemas Weather Proverbs — Prestbury Priory — Hoggerty Maw — Relative Value of Money temp. James I. — Latin and English Nomenclature — Burial Custom at Maple Durham - - 332

MISCELLANEOUS: —

Notes on Books, &c. - - - 336
Books and Odd Volumes Wanted.
Notices to Correspondents.

VOL. XI. — No. 287.

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CONTENTS:

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III. MADAME DE MAINTENON.
IV. THE FORESTER.
V. FOOD AND ITS ADULTERATIONS.
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Maidstone, Feb. 26. 1855.

LONDON, SATURDAY, APRIL 28, 1855.

Notes.

THE SOCIETY OF ANTIQUARIES.

[Agreeing entirely in the spirit of the following communication, and being able to testify from the experience of one evening how agreeable and instructive are the conversations to which our correspondent alludes, we gladly give insertion to his address. We think, however, that this appeal should have been made quite as much to the members who have recently joined the Society, and among whom are to be found many well able to furnish communications of great value and interest, as to those who have already done it much good service. Let us hope, however, that both classes will join in promoting the well-being of a Society which has long held so prominent a position among the literary institutions of the country.]

"Let bygones be bygones." — *Old Saw.*

For several successive Thursday evenings the reading of papers at this Society, and the exhibition of antiquarian objects, have been followed in some cases by conversations most agreeable and instructive, and in others by animated discussions, which discussions have been carried on in a tone, and in a spirit, befitting a society of scholars. I hope that these are signs of better times at hand; and as on Thursday next, the 3rd of May, the Society will commence a new session, with a new council, a new and most excellent vice-president — that great favourite with all the Fellows, Sir Robert Inglis — and if not a new president, with a president advanced to a higher position, will you, Mr. Editor, permit one who has been for many years a well-wisher to the Society, to address through your columns a few words to his brother Fellows. That the Society has not been in a healthy condition for some time, none can deny. How this has arisen it is useless to inquire; healthy symptoms are, however, now manifesting themselves. Let us promote them, and if it be asked how can this be done, the answer is a very plain and easy one: "Let bygones be bygones." Let those who have from one cause or another ceased to attend or to contribute, resume their attendance, renew their communications. Too long has the Rev. Joseph Hunter ceased from furnishing those historical papers which were always received with so much attention. Too long has Mr. Albert Way, who gained within the walls of Somerset House his now European reputation, forgotten the field on which it was won. Why has Mr. Bruce, whose illustrations of our national history have given so much value to the Archæologia, been so long silent? Sir Frederick Madden * again, whose profound knowledge of diplomatics and our own early literature are so remarkable, will he not out of his stores of knowledge furnish something for the instruction of the Society? Has Mr. Roach Smith no communication on the subject of Romano-British Art, no interesting specimens to lay before us. Has Mr. Wright (unequalled among all the Fellows for the variety of his acquirements) no new illustration of monumental or literary antiquities with which to furnish forth the materials for a pleasant evening? And if these brighter luminaries have ceased to shine, how many of the "Stella Minores" might be invoked to shed forth their little beams. But passing from these appeals to individuals, let me address those "Imperia in Imperio" — the successors of the Old Antiquaries Club — the Noviomagian and Cocked-hat Societies: — Gentlemen, the object for which you profess to be associated is to promote the well-being of the Society of Antiquaries. You can now do so most effectually. Let every member, if he is not prepared with a communication, exert himself to procure objects for exhibition; and he may depend upon it, unless the experience of the last few weeks proves utterly delusive, he will find in the agreeable and edifying conversation which those exhibitions call forth, and in the good feeling which those conversations must eventually produce in the Society, that he will not only secure for himself considerable personal gratification, but he will at the same time contribute most effectually to promote sound archæological knowledge, and to restore to its former pre-eminence in such pursuits that time-honoured institution — The Society of Antiquaries of London. F. D.

[* Our correspondent appears not to be aware that Sir F. Madden retired some years since from the Society. The return of so distinguished a scholar under the new law would alone serve to show the propriety of its adoption. — ED. "N. & Q."]

INEDITED LETTER FROM MATTHEW PRIOR.

[Prior, as is well known, was Secretary to the English Embassy sent to the Congress which eventually terminated in the Peace of Ryswick. After the treaty had been signed by the Plenipotentiaries, but before its ratification by France, a difficulty was started by the French ambassador on the King of Great Britain's using the words *Rex Franciæ*. In *The History of Mr. Prior's Negociations*, vol. i. pp. 35–7., there is a warrant from *William the Third*, authorising the Plenipotentiaries to omit the title *Rex Franciæ*, "if the style be found otherwise in the ratifications of the Treaty of Breda, and of other treaties made since; provided the said treaties be understood to be such as have been made and ratified under the Great Seal of England, before the abdication of the late King James." In the former part of the warrant reference is made to the "Letter from Matthew Prior, Esq., of the 14th instant" (October), announcing that the French ambassadors had excepted against the style of *Rex Franciæ*. Prior's Letter is not printed in the work to which we have referred, and is now, we believe, printed for the first time. We may add that in the French ratification of the treaty, now in the State Paper Office, the title objected to, viz. *King of France*, is not to be found. But there is reason to believe that, in the English ratification, William is styled "Rex Magnæ Britanniæ,

Franciæ, et Hiberniæ." It was on this occasion that Mr. Blayds, the Secretary to the Lords Justices, wrote to Prior that the "French might as well object to receive any instrument under the Great Seal of England, because it had the arms of France in it;" and that "he who would give up this point must expect to answer it, not with his pen, or mouth, but with his head."]

Hag., the ¼ Oct. 1697.

Sir,

I told you in my last that I thought the difficulty which we apprehended as to his Majty stiling himself King of France was over, the French having without any objection collationed, and put into the mediatrs hand the treaty with the ratification as you sent it, signed by the signett; but on Saturday, when they understood that the instrument under the great seal was come from England, they informed my lords ambassadrs by the mediatrs that they excepted agt the style of *Rex Franciæ*; and after some arguing upon that point, they came to this, that they would be satisfied provided we declared that we would change it if it be found otherwise in the ratification of the Treaty of Breda, and in other treaties made since: their Excellces are very willing to oblige themselves to stand by the example of Breda (as they have done likewise in the point of language), but do not think it proper to consent to such loose terms as *and treaties made since* import; for that they do not know but that the style of *Rex Franciæ* may possibly have been omitted in those neglected times when France had but too much influence upon our negociations. The treaty made with France in 1672 agt Holland is in French, and probably the ratification may be in the same language; and, if so, the King may be mentioned "Roy de la Grande Bretagne," with an *et cætera*, nor are we sure that either in the Treaty of Commerce in 1677, or that of Neutrality for America in 1686, the style may have been carefully observed, we only having the bodyes of these treatyes by us, but neither the preambles nor ratifications: nor do their Excellces know what secrett treaties K. James may have made with France, or with what omission, novelty, or irregularity of style. These are the considerations which oblige my lords ambassadrs to rely upon the precedent of Breda, rather than consent to the clause, *and of any treaties made since*, which renders the thing more vague and uncertain. The mediatr has been with the French to-day, to try to bring them off, but as yet without any success; and in this estate the matter is at present. Their Excellces have resolved to desire a conference with the French in the presence of the ambassadrs of the States and of the mediatour, of which in my next I shall send you the result. In the mean time I shall write to England, as I thank you for having done already, for the best helps to our present difficulty. On Saturday I received the favours of yours of the 10th and 11th, to the latter of which the present is an answer, and brings its reasons wh it now why you did not receive it sooner. On Sunday night we had the ratification under the great seal, and this morning Lord Portland did me the honor to give me yours of the 13th, with the separate article. I shall obey your commands relating to it as becomes

Sr

Your most obt and
most humble servt,
M. Prior.

The business of passports is, you see, Sr, at a stand till we can get over this rubb.

LONGEVITY IN THE NORTH RIDING.

In Vol. x., p. 401., the parish of Gilling, Richmondshire, in the North Riding of York, is distinguished for the long lives of its inhabitants. I can adduce some memoranda from the church registers of an adjoining parish to the east, in the same wapentake, which struck me as so extraordinary, that I entered them in my note-books, during a short sojourn there last summer.

Middleton Tyas has a population less by one half or thereabouts than Gilling, and during a certain series of years, the ages of considerably more than one-third of the parishioners exceed "threescore years and ten, or fourscore years."

My figures embrace a period of sixteen years, or from 1813 to 1829. During this time the number of persons buried was 220, of which seventy-eight had reached the age of 70 years or upwards. In 1813, of fifteen deceased three were nonagenarians, 90, 91, and 92 respectively. In 1815 a person died aged 97, thirty-three of the number specified were 80 years old and upwards, nine of these above 85, forty-one between 70 and 80, seventeen of these above 75.

Like Gilling, Middleton can boast its century men. In the churchyard is a tomb to a Mr. Leonard Spence, who died in 1738 "at the great age (says his epitaph) of 103 years;" and in 1830 died George Pattinson, aged 101. But, singularly enough, during the last thirty-five years, instances of longevity, once so common in this parish, form the exception.

The registers, which begin as early as 1539, the 31 Henry VIII., contain, during the "troublous times," the following curious entry:

"1650, Sept. 13. Jana uxor Johannis Middleton de Middleton-Tias peperit monstrum habens formam et proportionem plenam duorum filiorum, ab umbilico ad supremam partem pectoris in unum connectorum. Sepult. eodem die quo nascitur."

Richard Loxham.

THE LAST SURVIVORS OF ENGLAND'S GREAT BATTLES.

It has been often observed, that some of the most signal instances of longevity are to be found amongst those who have passed their early years in the fatigues and privations of active military life. Judging by cases already before our eyes, it is not unlikely that many a youth will be able to talk of the dangers he has confronted at Inkerman and Balaklava in the middle of the twentieth century. Let the following list show how well-founded is such a supposition: —

Edgehill, 1642.—William Hazeland, a native of Wiltshire, who died in 1732, aged one hundred and twelve (on his tomb at Chelsea, the name is spelt Hiseland). He was twenty-two when he fought for the Parliament at Edgehill; after which he bore his part all through the civil war, was in William of Orange's army in Ireland, and closed his services under the renowned Duke of Marlborough; having borne arms eighty years. The Duke of Richmond and Sir Robert Walpole, in consideration of his long services, each allowed him a crown a week sometime before his death. The old man helped himself another way; being recorded in Faulkner's account of Chelsea as having married three times after attaining the age of one hundred, though his epitaph, to be given presently, would certainly lead us to infer that such an event took place only once after that advanced period. His last marriage was contracted the year before his death, viz. Aug. 9, 1731. A picture of him taken at the age of one hundred and ten is still extant. Now for his epitaph.

"Here rests William Hiseland,
A veteran if ever soldier was.
Who merited well a pension,
If long service be a merit:
Having served upwards of the days of man;
Ancient, but not superannuated.
Engaged in a series of wars,
Civil as well as foreign;
Yet not maimed or worn out by either.
His complexion was florid and fresh,
His health hale and hearty,
His memory exact and ready.
In stature he excelled the military size:
In strength surpassed the prime of youth:
And what made his age still more patriarchal,
When above one hundred years old,
He took unto him a wife.
Read, fellow soldiers, and reflect
That there is a spiritual warfare,
As well as a warfare temporal.

Born 6 August, 1620
Died 7 February, 1732 } Aged 112."

Oliver Cromwell's Veterans.—The last two of the "Ironsides" appear to have been Alexander McCullock, residing near Aberdeen at the time of his death in 1757, aged one hundred and thirty-two; and Colonel Thomas Winslow of Tipperary, in Ireland, who died in 1766, at the extraordinary age of one hundred and forty-six. He held the rank of captain when accompanying Oliver on the famous expedition to Ireland in 1649. But perhaps the most remarkable relic of that period, transmitted to our own times, was the son of one of Oliver's drummers; which son was living near Manchester, so recently as 1843, at the age of one hundred and twenty. This was James Horrocks, whose father, supposing him to have been a drummer boy of the age of ten at the Protector's death in 1658, need not have been more than seventy-five at the birth of the son; so that the case is quite credible. (*Manchester Guardian.*)

Siege of Namur, 1695 (where William of Orange personally commanded).—Mr. Fraser, of the Royal Hospital at Kilmainham, near Dublin, who lost his arm in the trenches by a cannon-shot at Namur, attained the age of one hundred and eighteen, and died in 1768. But much more recent were the deaths of the two following individuals belonging to William's army.

Matthew Champion of Great Yarmouth, who came over with the prince in 1688 (his father being a farrier in that army), and who lived till 1793, being then one hundred and eleven years of age; and,

David Caldwell of Bridgnorth, born the year after William's arrival, who commenced his career as a drummer, and ended a soldier's life in 1796, at the age of one hundred and seven. He may be said to have been a soldier *ab ovo*, born in the army in the town of Ayr.

Capture of Gibraltar by Admiral Sir George Rooke, in 1704.—John Campbell, died 1791, aged one hundred and twenty, at Dungannon in Ireland, though a native of Scotland. He served as a marine.

Matthew Tait of Auchinleck, in Ayrshire, died 1792, aged one hundred and twenty-three; a soldier.

John Ramsay of Collercotes, near North Shields, died so recently as 1807, aged one hundred and fifteen. He was of a remarkably cheerful disposition, and often amused himself and his friends with an old song. He was a seaman.

Soldiers serving under the Duke of Marlborough during the Reign of Queen Anne.—Of these, a very considerable list might be given of individuals surpassing the age of one hundred. The more recently deceased are the following:

Alexander Kilpatrick, Esq., Colonel of an Irish regiment of foot, died at Longford, in Ireland, in 1783, aged one hundred and sixteen.

McLeod of Inverness, died 1790, aged one hundred and two. Two years before his death, having married a second wife, he walked to London in nineteen days to solicit an increase of his pension.

William Billings of Fairfield Head, near Longnor, in Staffordshire, died 1791, aged one hundred and fourteen: long supposed to be the only survivor of the great duke's army; died in a cottage not a hundred yards from the place of his nativity.

John Jackson, of Burnew Castle, gunner; served in nineteen actions; died 1799, aged one hundred and seventeen.

Ambrose Bennett, of Tetbury, in Gloucestershire; sixty years a private soldier; died 1800, aged one hundred and six.

Henry Francesco, of White Hall, near New York, died 1820, aged one hundred and thirty-four. This remarkable case is mentioned in Silliman's *Tour between Hartford and Quebec*, in 1819, where he is described as a Frenchman; but he may with fairness be claimed as the last relic of the army of Marlborough, for he was not only a native of England, but practised as a drummer at the coronation of Queen Anne.

The last surviving seaman, who served in Anne's reign, was J. Jennings, of Gosport, who died 1814, at the age of one hundred and nine.

Sheriffmuir, 1715, *or the Rebellion of the elder Pretender.*—Alexander Campbell, of Kincardine; who, at the age of sixteen, fought under Lord Ross; lived till 1816, at which time he was one hundred and seventeen years old. A year before his death, he put himself to school to the Gaelic Society, and learned to spell, and lost his sight together. One of his latest acts was to walk to the residence of Lord Ashburton, who presented him with as many shillings as he had lived years. In his dress, he steadily adhered to the kilt, and always walked very erect, with his neck and breast bare.

Dettingen, 1743.—Lieut.-Colonel Sir William Innes, of Balvenie, Ipswich, baronet. On that occasion he fought as a volunteer in the life-guards. His death occurred in 1817, at the age of one hundred.

In the following year died another veteran, who survived the same fight seventy-five years. This was John Reid, of Delnies, near Nairn, of the second battalion of Royal Scots, aged one hundred and four years. He also served at Fontenoy, Culloden, and Quebec. He never required glasses to assist his sight, though he spent much of his later years in reading, principally the Bible.

Fontenoy, 1745.—Edmund Barry, of Watergrass Hill, in Ireland, died 1822, aged one hundred and thirteen. He was six feet two in height, and walked well to the last.

Coupled with his name, is that of the Amazon Phœbe Hessel, who merits a more lengthened notice. Living at Brighton, her case became known to George IV., then Prince Regent, who thereupon sent to ask her what sum of money would render her comfortable? "Half-a-guinea a week," replied old Phœbe, "will make me as happy as a princess." This, therefore, by his majesty's command, was regularly paid her till the day of her death; which took place at Brighton, December 12, 1821, when she had attained the age of one hundred and eight years. Her monument in the churchyard states, that she was born at Chelsea in 1713; that she served for many years as a private soldier in the fifth regiment of foot in different parts of Europe, and received a bayonet wound in the arm at Fontenoy.

Culloden, 1746, *and the Rebellion of the younger Pretender.*—Here we must distinguish between the contending parties; and first, for the king's soldiers:—

William Broughton, of Neston, died in 1816, aged one hundred and six. He remained a healthy and industrious labourer till his end. He used to call himself "one of King George's hard bargains," having drawn his pension more than sixty years.

William Gillespie, of Rothwell, in Dumfries, died 1818, aged one hundred and two. He belonged to the Enniskillen Dragoons. At Preston Pans he saved a stand of colours, and ran with it to Colonel Gardiner, who he found had just received his death-wound.

The three following were adherents of Charles Edward:—

Gillies McKechnie, of Gourock, who died in 1814, aged one hundred and four, having but a short time previously declared that he was still ready to shed his blood in the same cause.

John Fraser, a native of Strathspey, who died at Dundee in 1817, aged one hundred.

—— Grant, living on the estates of the Hon. W. Maule, near Montrose, presented a memorial to the king through Sir B. Bloomfield, soliciting a pension; and stating, among other arguments, that if not the oldest of his majesty's loyal subjects, he was at all events the oldest of his majesty's enemies; having fought at Culloden Muir in the behalf of Charles Stuart, and being now [1835?] one hundred and eight years of age. King William immediately ordered him 1*l.* a week; and the same to be continued to his daughter who attended him (herself being seventy), should she survive.

Taking of Quebec, 1759, *by Wolfe.*—James Stuart, of Tweedmouth, commonly called "the last of the Stuarts," recently living, at the age of one hundred and fifteen. For sixty years, and more, he frequented the "Borders" as a wandering minstrel; and had many a tale to tell of the "Young Chevalier," with whom he had drunk wine, and to whom it is supposed he was distantly related. He appears to have served both on land and sea. His strength was prodigious.

Abraham Miller, living so recently as 1852 among the Indians in Grey-township, Simcoe

county, Canada, at the age of one hundred and fifteen years. J. Waylen.

BLUE LAWS.

"'In a code of laws made in the dominion of Newhaven, at its first settlement,' in 1637, by emigrants from England, are the following prohibitions under severe penalties:

"'No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.

"'No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath day.

"'No woman shall kiss her child on the Sabbath or fasting day.'

"These more than Judaizing Christians seem to have forgotten the divine declaration, 'I will have mercy, and not sacrifice;' for in the same code it is enacted, that 'no food or lodging shall be afforded to a Quaker, Adamite, or other heretic:' and that, 'if any person turns Quaker, he shall be banished, and not suffered to return upon pain of death.' See account of the 'Blue Laws' of Connecticut, *Monthly Review* (1782), lxvi. 256.; *Monthly Repository*, (1807), ii. 481."—Note to Rutt's edition of Burton's *Diary*, ii. 262.

The gravity with which the editor of the *Diary* comments on the early legislation of these "more than Judaizing Christians" of New Haven, makes it apparent that he found no difficulty in believing the statements he so seriously presents, and was not aware to what extent he was taxing the credulity of his readers. To an American reader, however, this extract from a mythic code, introduced to illustrate a work professedly historical, seems as much out of place as would a reference to Munchausen's frozen horn in a treatise on acoustics, or a description of Laputa, compiled for some universal gazetteer, on the authority of Lemuel Gulliver.

As Mr. Rutt is not the only writer who has adopted the story of the "Blue Laws" as authentic history, a note or two upon the subject may not be unacceptable to the readers of "N. & Q."

1. As New Haven Colony was not settled until 1638, there were neither prohibitions nor penalties imposed there in 1637.

2. The first code of laws enacted by the colony was compiled by Gov. Eaton (the first governor), by appointment of the general court, in 1655, and printed in London the next year. It is entitled:

"New-Haven's Settling in New England, and some Lawes for Government; published for the Use of that Colony. Though some of the Orders intended for present Convenience may probably be hereafter altered, and as need requireth other Lawes added. London: printed by M. S. for Livewell Chapman, at the 'Crowne' in Pope's Head Alley, 1656."

This volume (now very rare in this country) contains "the fundamental agreement" adopted by the first planters; and "certain laws, liberties, and orders made, granted, and established at several times by the General Court of the Colony," "now collected, and farther published;" and comprises the first and *only* code adopted by New Haven, before the union of that colony with Connecticut in 1665. There is in it no trace of either of the laws quoted by the editor of the *Diary*; nor are those laws, or either of them, to be found in the original manuscript records of New Haven or Connecticut Colony. There were laws enjoining the observance of the Sabbath in this, as in all the other colonies of New England; and a law against entertaining "any Quakers, Ranters, Adamites, or such like notorious heretiques," "above the space of fourteen dayes," was enacted by the General Court of each of the confederate colonies in 1656, which was sufficiently severe and intolerant; but of none of these laws do the extracts given above correctly present either the letter or the spirit.

3. The reference to "an account of the 'Blue Laws of Connecticut'" is not likely to indicate the best authority for verifying quotations from "a code of laws made in the dominion of New Haven," a separate and distinct colony until 1665.

4. The *Monthly Review*, in the place cited, gives these laws as extracted from *A General History of Connecticut*, &c., by a Gentleman of the Province (London, 1781), of which work, and its author, the reviewer remarks:

"We find it destitute of every claim to this rare quality (of impartiality); and observe in it so many marks of party spleen and idle credulity, that we do not hesitate to pronounce it *altogether unworthy of the public attention.*"

And, again, by way of introducing some extracts from the volume:

"The following silly and improbable tales will be abundantly sufficient to expose the author's credulity, and show *how little credit is due to his narrative.*"

The author of this *History* was the Rev. Samuel Peters, who *had* been "of the province" until the commencement of the revolution, when his loyalty and his imprudence rendered him obnoxious to the Whigs, and compelled him to leave the colony. He went to England in 1774, and in no very amiable mood prepared to revenge himself on the people of Connecticut by writing their *History*. In this work, and (prior to its publication) nowhere else, is to be found the so-called code of "Blue Laws," forty-five in number, "very properly termed *blue* laws, i. e. *bloody* laws," as Peters asserts. Some few of these laws, not *remarkably* blue, considering the men and the times, are tolerably correct abstracts of the laws actually having place in Gov. Eaton's code of 1656; a few others are borrowed from laws in force in some of the other colonies; and the rest, including those cited by Mr. Rutt, are the fabrications of the reverend historian. There are two which ought not to have been omitted in the note to the *Diary*, for

they are quite as authentic, and a trifle more amusing than the rest of the code:

"No one shall read Common Prayer, keep Christmas or saints' days, make minced pies, dance, play cards, or play on any instruments of music; except the drum, trumpet, and jews'-harp.

"Every male shall have his hair cut round, according to a cap."

J. H. T.

State Library, Hartford, Conn.

Minor Notes.

The "Public Ledger." — The inclosed cutting from *The Publisher's Circular* of March 15, 1855, may interest some of your readers, and seems worth "making a note of:"

"That the *Public Ledger*, with a daily circulation of 115, should continue to be published, may astonish many of our readers.

"Established nearly a century ago (in 1758), it fostered, as contributors, Goldsmith and others, who are now classic authors. At this time it was the 'leading journal.' Gradually it glided down into decrepitude. Several efforts were made to restore it, but all have failed. Its 115 copies never travel out of 'the city,' but are filed at Lloyd's, at Garraway's, at the North and South American Coffee-house, and a few other places. It lives on its retinency of advertisements, which are 'the last to come to a paper, and the last to leave it.' There is a description of auctions in London, called 'Sales by Inch of Candle' (at which the auctioneer lights an inch of wax taper, and the last bid, before the flame expires, takes the lot), and from time immemorial these have been advertised in the *Public Ledger*. They include hides and leather, wines and spirits, tallow and timber, drugs and groceries, foreign fruits and preserves, and the public are supposed to look for and at them in the *Ledger*. There are scores of editors, contributors, reviewers, and reporters connected with the London press, who have never set eyes upon even a stray copy of the *Public Ledger*. Yet it has a sort of vitality: at least, the profits amount to about 800*l.* a year."

William Fraser, B.C.L.

Alton, Staffordshire.

William Falconer, Author of "The Shipwreck." — The following is inscribed on the slab of a plain altar-tomb which is in the burial-ground on the N. side of Weston Church near Bath, and will probably be interesting to many of your readers:

"In memory
Of Mrs. Jane Falconer,
Relict of Mr. William Falconer,
Who was unfortunately lost
On board the Arrora.
She departed this life
March 20th, 1796,
Aged 61."

R. W. F.

Bath.

Dodsley's Old Plays. — The following bibliographical note, by the famous Malone, will not perhaps be uninteresting. I transcribe it from a large paper copy of Dodsley's *Select Collection of Old Plays*, in 12 vols. 8vo. (London, 1780). The notes are in Malone's autography:

"This elegant set of *Old Plays* was given me by the editor, Mr. Reed. There were but *six* sets printed on large paper. — E. Malone."

"In 1787 *eight hundred* copies of this edition of *Old Plays* were burnt in Mr. Dodsley's warehouse. There were only a thousand printed; so that the book will probably soon become scarce. — E. M."

Numerous other notes and corrections, interspersed through the work, indicate Malone's acumen and careful perusal. A very few of them are annexed:

In vol. i. p. xx. of the Preface, the authors of the notes to the text, signed "S." and "S. P.," are named by Malone; viz. "Mr. Stevens, the editor of *Shakspeare*," and "Mr. Samuel Pegge."

Page li. (Dodsley's Preface), *note*, after the mention of "'The Fortune,' between Whitecross Street and Golding Lane, which Maitland tells us was the first playhouse erected in London," Malone says:

"For which he gives no authority. The paragraph is introduced so absurdly, just after the mention of the City Pest-house (Maitland, ii. p. 1370, edit. 1757), that I can't but suspect some paragraph relative to the *Curtain* Theatre in *Shoreditch* (he is there speaking of Shoreditch) has been omitted. After he has mentioned the *Pest-house*, he immediately, without any introduction, adds: 'The first playhouse (*for aught* I can learn) that was erected in the neighbourhood of the city of London, was situate between Whitecross Street and Golden Lane, in a place still denominated Playhouse Yard; where, on the north side, are still to be seen the ruins of that street.'"

The preface abounds in similar corrections, which to transcribe here would perhaps weary the reader.

Serviens.

Random Readings: Grey or Gray? — Some doubt has existed as to the correct mode of spelling this word. Dr. Johnson, who derives *grey* from the French *gris*, and *gray* from *grau*, Dan., *graau*, Dutch, maintains that *gray* is the proper way of writing it; and Walker holds a similar opinion. The following lines from the Theogony of Hesiod will, perhaps, throw some light on the subject:

"Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπαρήους,
Ἐκ γενετῆς πολιὰς, τὰς δὴ Γραίας καλέουσιν
Ἀθάνατοί τε θεοὶ, χαμαὶ ἐρχόμενοί τ' ἄνθρωποι."—270-3.

Thus translated by C. A. Elton:

"From Ceto, fair of cheek,
And Phorcys, came the Graiæ (Gray they were
E'en from the natal hour, and hence their name
Is known among the deities on high,
And man's earth-wandering race)."

I have been much struck by the similarity of a passage in Seneca (*De Vitâ beatâ*, chap. xv.) to the words in the "Collect for Peace" in the Book of Common Prayer, "Whose service is perfect

freedom;" "Deo parere, libertas est." Lipsius has the following note on this passage:

"Dictum aureum, cui Philo consonat (de regno) Θεῷ δουλεύειν, οὐκ ἐλευθερίας μόνον, ἀλλὰ καὶ βασιλείας ἄμεινον: Deo parere, non libertate solum, sed regno præstantius est."

C. F. P.

Normanton-on-Soar, Notts.

Almanacs of 1849 *and* 1855. —

"By a strange coincidence, which will not again occur for a long time, this year commences on the same day as in 1849, and consequently all through the year the date will be on the same day. But what is more singular is, that all the movable holidays from Septuagesima to Advent fall on the same dates, and the same days. The almanacs of 1849 might therefore serve for the present year."

W. W.

Malta.

Chapter-house in York Cathedral. — Verses descriptive of the chapter-house in York Cathedral, taken from an old memorandum-book:

"Ut rosa flos florum,
Sic est domus ista domorum."

J. F. FERGUSON.

Dublin.

Saxon Plural in en.—

"The old Saxon plural, made by affixing *en* to the noun singular, is very common in North Wiltshire; such as *wenchen, peasen, housen*, &c.; but such phraseology appears to be gradually giving way to the more unpleasant *s*, by which we now form our plurals. Every person, however, that attends to the euphony of our language must admit, that the Saxon plural, if reinstated, would be an improvement."

So says Britton in his list of provincial words used in Wiltshire and the adjacent counties, appended to his *Topographical Sketches of North Wiltshire*, and we quite agree with him. It would be so much the easier to introduce this improvement, as the termination is almost everywhere current among the uneducated classes, from whom we need not disdain to borrow, in order to get rid, if not yet too late, of the constant recurrence of the spitting and spluttering *s*. Why have not we, English, Scotch, and Irish, an academy like the French for watching over, cultivating, and improving our noble tongue, the language of Shakspeare, of Milton, of Addison, of Burke, of Burns, and of Scott? We might at least have a professor of English at each of our Universities.

A REFORMER.

Anecdote of Cromwell. — Among the readers of "N. & Q." some may be found who are acquainted with the circumstance stated in the following anecdote, which appears in old MS. (apparently of or near the time of Oliver Cromwell) on a fly-leaf of a copy of *Gataker on the Nature and Use of Lots*, London, 1627, now before me. The story is curious and valuable, but may, perhaps, be already well known.

"Oliver Cromwell having some years before won 30*l.* of one Mr. Calton at play, meeting him accidentally he desired him to come home with him, and to receive his money, telling him that hee had got it of him by indirect and unlawfull means, and that it would be a sin in him to detain it any longer; and did really pay the gentleman the said thirty pounds back again."

T. B. M.

Minor Queries.

Arabic Grammar. — What is the best introductory Arabic grammar for one totally unacquainted with Asiatic languages? P. S.

Gray, 1590. —

"An Almanacke and Prognostication, made for the yeere of our Lorde God MDXC. Rectified for the elevation and Meridian of Dorchester, serving most aptly for the West Partes and generally for al England. By Walter Gray, gentleman. Quod gratis grate. Imprinted at London, by Richarde Watkins and James Robertes. Cum privilegio Regiæ Maiestatis."

Were different editions of this almanac issued, adapted to different parts of England, as in this case to "Dorchester and the West Parts?"

It is neatly printed in 12mo., for the most part in a small well-cut black-letter type. At the head of each month are given couplets of verses, of which I copy those for January, as giving an unusual form for the word "icicle," in fact making two words of it:

"The fragrant shrubbe, and sproutyng tree,
Whence lately budde, and blossome sprange,
Both stemme with snow, and twigges (youe see)
With danglyng icesie cicles hang."

And the lines for June, showing the high price at which early cherries were valued:

"When cocknies crazde by vayne delyght,
Naught serves so well to make all sounde,
As dayntie chyrries, red and ripe:
Well worth nearc twentie groates a pounde."

W. C. TREVELYAN.

Higgledy Piggledy. — I am not satisfied with Johnson's derivation of this from *Higgle*, "as *Higglers* carry a huddle of provisions together."

In a Latin book now before me, *Vita Triumphans*, &c., Amst. 1688, is the following passage:

"Sed *higlydi piglydi*, quæ apud *Anglos* quamvis sunt nihil significantia vocabula, sunt tamen Tecnica, a *Scotis* ortum ducentia, quibus volunt exprimere *Tantum quantum*."

Can any of your readers throw light on this? The words cited form part of a good anecdote (in indifferent Latin) of our King James I., who is described as using the phrase *higgledy piggledy* as *tantum quantum*. T. B. M.

Lady Willoughby. — In the *Life of Susanna Perwich*, by John Batchiler, 1661, occurs the following passage. I could wish to know who the Lady Willoughby therein mentioned was, and the cause of her confinement in the Tower.

"Some of her acquaintances, and very dear friends, such as the Lady Willoughby, and some others not here to be named, who highly valued her, and desired her company (as oft as might be), she frequently visited for several years together, while under their restraint in the Tower of London, to whom after a sweet and more spiritual converse otherwise, she would sing and play with all alacrity imaginable, to comfort them in their sadness; accounting it a high honour to her, that she was any way able to be a refreshment to those that she thought were dear to God." — P. 26.

A. ROFFE.

Somers Town.

Works of Sir Thomas More. — Where can I see a catalogue of all the editions of the works of Sir Thomas More, including the translations of the Latin works into English, and of both into foreign languages?

Does the edition of his works in English, 1557, contain all he wrote in the vernacular?

Are any unpublished works of his known to remain in manuscript? EDWARD PEACOCK.

Bottesford Moors, Kirton-in-Lindsey.

Moorish Ballad. — Many years ago, probably not less than thirty, I met with a Moorish ballad, which I have never seen since. I think the title was "Almanzor and Zaida," or something like that. The following are a few lines:

"Lovely is the moon's fair lustre
To the lost benighted swain,
When all silvery bright she rises,
Gilding mountain, grove, and plain.

"An old lord from Alcantara
My stern father brings along."

and ending with

"Gracious Allah be thy guide."

Perhaps some of your readers can say where it is to be met with, or can furnish a copy for your useful miscellany. HENDON.

Newcastle-on-Tyne.

Major John Haynes. — This officer, who is reputed to have been aide-de-camp to William III., was living in 1737. He came to Ireland with King William, and when quartered in Drogheda, was billeted at the house of two maiden ladies named ———, one of whom he "wooed and married." He purchased the estate of Cannycourt, co. Kildare, where he built a mansion. A friend of mine, who married into the Haynes family, possesses two oil portraits of Major Haynes, one a miniature, the other a half-length portrait the size of life. In both he is represented wearing a cuirass, which formed part of the uniform of the British heavy cavalry from the year 1685 to 1714, when it was discontinued. I am anxious to learn whether his name is mentioned in any history of the wars of William III., and to what English family he belonged. Query, to that of Haynes, of Thimbleby Lodge, Yorkshire? I made several unsuccessful searches for his name among the valuable collection of old army lists preserved by Messrs. Furnivall and Parker of Charing Cross.

G. L. SHANNON.

"*Rule Britannia.*" —

"The song of *Rule Britannia* will be the political hymn of this country as long as she maintains her political power." — *Southey.*

Where is the above passage to be found in Southey? D.

Population of Dedham, U. S. — Can any of your readers who may happen to have access to the most recent American Census Returns inform me what is the present population of the town of Dedham, U. S.? J. B.

English Residents in France. — Is there any return of the numbers of English residing in France? Before the year 1830 there were 170,000.

G. R L.

Quotation from Cogolludo's "Historia de Yucuthan." — In Fancourt's *History of Yucatan*, p. 337., is the following quotation from Cogolludo's *Historia de Yucuthan*. Can the circumstance here mentioned be caused by electricity decomposing the water?

"On the Eastern coast (of Yucatan) is a spring of water which has this strange property, that if you drink of it silently it is clear and good; but if you speak, in so doing it becomes brackish, bitter, and turbid. The place is called by the Indians Hichi."

W. M. M.

Droitwich.

Heraldic. — To whom do the following arms belong? I find them emblazoned on a fireplace in this city (Chester), bearing date 1510. The arms occupying the first and fourth quarters of the first shield *may* be those of some cadet of the Corbet family; but I cannot find any of that name resident in Chester at the period in question; those in the second and third quarters somewhat resemble the arms of Frodsham of Elton, or Trafford of Bridge Trafford. The coats are thus blazoned:

Quarterly, first and fourth, Argent, a mullet gules, between two crows or ravens in pale sable; second and third, Argent, a cross engrailed sable, charged with a garb between four mullets or.

Again: Argent, a mullet gules, between two similar birds in pale sable; impaling, Gules, a bird or, between three crescents argent, two and one.

T. HUGHES.

Chester.

Etiquette Query. — Is it the eldest *daughter* or the eldest *sister* of the head of a family that is entitled to the appellation of "Miss" *par excellence?* *E. g.*, given John Smith, the head and patriarch of all the Smiths: — does "Miss Smith" denote John's *sister* or *daughter?* R. G.

Notice of Funerals by the Town Crier. — At Penrith the bellman, or town crier, gives notice of funerals in this way; after ringing his bell, —

"I am to give notice to all friends and neighbours that are inclined to attend the funeral of ———, of ——— Street, to attend at —— o'clock."

The man is paid by the parties. Does such a custom prevail in any other town, and how long has it existed? H. T. Ellacombe.

"*Aisnesce.*" — I find this term used in ancient documents relating to the partition of property between daughters coheiresses, the eldest daughter being alleged to be entitled to her reasonable part of the property "cum aisnesce;" and in another instance I find it Latinised thus: "cum aisnescia." The term does not appear in any dictionary or glossary that I have access to. Can any of your readers say what it imports? Karl.

Cliffords of Suffolk. — Information is requested respecting a branch of the ancient family of Clifford, seated in the locality of Lavenham or Ipswich, in Suffolk, *temp.* Carolus II. Any notices of pedigrees, individuals, arms, or monuments would be much appreciated.

John Thos. Abbott.

Hawkins's "Life of Prince Henry." — I have a manuscript account, or life, of Prince Henry, the eldest son of James I., by John Hawkins. The writer (who was evidently of the prince's court) dedicates it "To the worshipfull fauourer of learning and arts, my worthie aproued good freind Mr. Thomas Chapman."

The manuscript consists of one hundred and twenty small quarto pages, bound in parchment; and, amongst other curious matter, gives a full and particular account of the illness, last days, and death of this excellent young prince. It appears also that Sir Oliver Cromwell, Knt., the uncle and godfather of the Protector, once entertained the prince at Hinchinbrook. Was this manuscript ever published; or is anything known of John Hawkins, and his friend Thomas Chapman? J. W.

Barton-on-Humber.

"*Foundling Hospital for Wit:*" "*New Foundling Hospital for Wit.*" — Information as to the original projectors and writers in the above; and as to earliest and best editions; and indeed any information illustrative of their bibliographical and literary history, will greatly oblige Witling.

Feast of St. John and St. James. — In what month, and on what day of the month, was the feast of SS. John and James held in the 19 Ric. II.?

I have referred in vain for an explanation to Sir Harris Nicolas' *Chronology of History* and *L'Art de Vérifier les Dates.* F. C. B.

Minor Queries with Answers.

Sir Stephen Fox. — In Lord John Russell's *Memoirs of Chas. Jas. Fox*, it is stated that Sir Stephen Fox, the father of Stephen, first Earl of Ilchester, and of Henry, first Lord Holland, was himself "of a very humble stock."

I feel much inclined to question this disparaging account of Sir Stephen's "humble" origin; — not merely because Lord Clarendon mentions him in 1655 as a young man, who had been bred under the severe discipline of the Lord Percy, Lord Chamberlain of the King's Household, and so greatly extols his many excellent qualifications, when he was appointed, about the age of twenty-eight, to have the entire management of the king's monies and finances; though these events in the career of his early life would furnish a strong presumption of the respectability of the stock from which he sprung. But I have long entertained the belief that he was descended from an ancient and opulent family of the name of Fox, in the parish of Stradbrook, in the county of Suffolk, who, though not belonging to the titled aristocracy, possessed considerable property and influence in the neighbourhood where they resided for many generations.

Of this Suffolk family to which I allude was Simon Fox, Esq., of Stradbrook, and of St. Clement's parish, London, who died in 1697. He married a daughter of Sir Roger Nevinson; and his son, Nevinson Fox, gent., is described in a paper now before me as "having a coat of arms: and in 1673 he attended Henry Howard, Earl of Norwich, and Earl Marshal, on his embassy into Africa."

These slight hints may perhaps lead some of your correspondents to make some investigation relative to Sir Stephen's connexion with this Suffolk family. Sir Stephen Fox was born in 1627, and died in 1715. J. T. A.

[Evelyn, who was intimately acquainted with Sir Stephen Fox, has left a summary sketch of his life in his *Diary*, Sept. 6, 1680. He says, "I dined with Sir Stephen Fox, now one of the Lords Commissioners of the Treasury. This gentleman came first a poor boy from the choir of Salisbury; then was taken notice of by Bishop Duppa, and afterwards waited on my Lord Percy, who procured for him an inferior place amongst the clerks of the kitchen and green cloth side." In the *Memoirs of the Life of Sir Stephen Fox, from his first entrance upon the Stage of Action under Lord Percy till his Decease,*

1717, we learn that he was the son of Mr. Wm. Fox, of Farley, in Wiltshire, and that his mother was Elizabeth, daughter of Thomas Pavey of Wilts. The writer of these *Memoirs* seems cautiously to suppress what is known of his origin. He says, "As it is not material to enter into the genealogy of the family on the side of the father, who was of substance enough to breed up this his son in a liberal education, thereby to impregnate and manure those seeds of virtue and honesty which he had received from his birth; so it is altogether needless to ransack the heralds' office for the origin and descent of his mother.]

Gypsies in England.—When did gypsies first attract attention in England by their wanderings? G. R. L.

[The earliest circumstantial account we have of gypsies in England occurs in *The Art of Juggling or Legerdemaine*, by S. R. [Samuel Rid], Lond., 1612, 4to. He says, "This kind of people, about a hundred years ago, beganne to gather a head, as the first heere, about the southerne parts. And this, as I am informed, and can gather, was their beginning:—Certain Egyptians banished their country (belike not for their good conditions) arrived heere in England, who for quaint tricks and devices, not known heere at that time among us, were esteemed and had in great admiration, insomuch that many of our English *loyterers* joined them, and in time learned their craftie cosening. The speech which they used was the right Egyptian language, with whom our Englishmen conversing at least learned their language. These people continuing about the country, and practising their cosening art, purchased themselves great credit among the country people, and got much by palmistry and telling of fortunes, insomuch they pitifully cosened poor country girls, both of money, silver spoons, and the best of their apparelle, or any goods they could make." This writer farther states they had a leader of the name of Giles Hather, who was termed their king; and a woman of the name of Calot was called queen: "these, riding through the country on horseback and in strange attire, had a prettie traine after them." According to this writer, the gypsies arrived here about 1512, or ten years before the statute 22 Henry VIII. c. 10. was passed. Some interesting notices of the gypsy race will be found in Hoyland's *Historical Survey of the Customs, Habits, and present State of the Gypsies*, 8vo., York, 1816; and *The Zincali; or, an Account of the Gypsies of Spain*, by George Borrow.]

Money-chair.—What is the meaning of money-chair in the following passage in Burke's *Trials connected with the Aristocracy*, p. 300.?

In 1699 Mr. [Spencer] Cowper, a barrister, says,—

"The last circuit was in parliament time, and my brother (a barrister), being in the *money-chair*, could not attend the circuit as he used to do."

EDEN WARWICK.

Birmingham.

[Mr. William Cowper (afterwards Chancellor), brother of Spencer Cowper, was at this time M.P. for Hertford, and was appointed what is now called "Chairman of Ways and Means." See *Journals of the House of Commons*, April 12, 1699: "The House resolved itself into a committee, to consider farther of a bill for granting to His Majesty [William III.] the sum of one million, four hundred, eighty-four thousand and fifteen pounds, one shilling and eleven pence three farthings for disbanding the army, providing for the navy, and for other necessary occasions. Mr. Cowper took the chair for the committee."]

Bonner an Author of the Homilies.—Which two of the Homilies were written by Bishop Bonner?

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

[In 1555 was published "*Homelies* sette forth by the Righte Reuerende Father-in-God Edmunde [Bonner], Byshop of London, not only promised before in his booke, intituled 'A Necessary Doctrine,' but also now of late adioyned and added therevnto, to be read within his diocesse of London, of all persons, vycars, and curates, vnto theyr parishioners, vpon Sondayes and holydayes." The fifth homily in this work, signed E. B., has the significant title "Of Chrysten Love and Charitie!" which, with a few verbal alterations, now forms two parts in our First Book of Homilies, and is probably the one (or rather two) inquired after by our correspondent.]

St. Edburgh.—I shall feel obliged by any information relative to this saint, to whom Leigh Church, Worcestershire, is dedicated.

CUTHBERT BEDE, B.A.

[St. Edburgh, or Edburge, was daughter to Edward the Elder, King of England, obit 690. Her relics were subsequently translated from Winchester to Pershore in Worcestershire. Consult William of Malmesbury, lib. II. cap. xiii.; also *Britannia Sancta*, June 15, and Alban Butler's *Lives*, Dec. 21.]

Replies.

JOHN LOCKE.

(Vol. ix., p. 493.)

In reply to the application of C. J., I beg to furnish the following particulars, which I think will be found quite correct, both as regards the parentage of that "eminent man," John Locke, and the connexion of the family of Kenn, Kenne, Kene, or Keene, with that of the philosopher.

John Locke, who was Sheriff of London in 1461, and (with Jane his wife) was enfeoffed in 1499 with the mansion of Merton Place, co. Surrey, was the father of Thomas Locke, of London, merchant and mercer.

This Thomas married Joan, sole daughter and heiress of —— Wilcotts, of Rotherham, co. York, who bore, Azure, an eagle displayed argent. They had issue: 1. John, died *s. p.* in 1519. 2. Sir William, Knt., alderman, mercer, and Sheriff, in 1548, of London. He married four times, and, by his first and second wives, had a large family; died August 24, 1550. 3. Michael Locke.

Thomas Locke died in 1507, and was buried in the Mercers' Chapel, London.

Michael, his third son, was the father of, 1. Matthew. 2. Christopher. 3. John.

Christopher Locke, the second son, was of Pilrow in East Brent, co. Somerset, and was there buried, March 12, 1607. His issue was, six sons and three daughters, viz.: Christopher, Jeremy, Richard, John, Peter, Lewis; Honor, Christian, Frances.

John Locke, the fourth in order, was of Belluton, in Stanton Drew, co. Somerset, and baptized August 1, 1595, at East Brent, of which parish he was churchwarden in 1630. During the civil wars he attained to the rank of a captain in the parliamentary army, and was killed at Bristol in 1645. He married, July 15, 1630, at Wrington, co. Somerset, Agnes, the daughter of Edmund Kenn the Elder, of Wrington, and of Hutton, in the same county. Agnes's brother, Edmund Kenn the Younger, married her husband's sister, Frances Locke; and Agnes's sister, Elizabeth Kenn, married her husband's elder brother, Jeremy Locke, of Wrington.

John Locke and Agnes Kenn were the parents of *The Philosopher*, born and baptized at Wrington, August 29, 1632; died unmarried, Saturday, October 28, 1704; buried at Otes, in High Laver, co. Essex; will dated Sept. 15, 1704. Peter Locke died young.

Peter, the fifth in order of the sons of Christopher Locke, married a lady whose christian name was Anne, but it does not appear of what family she was; they had three sons, who died *s. p.*, and four daughters. Of these daughters Anne and Elizabeth were the only survivors.

Anne Locke married, about 1670, Jeremy King, of Exeter; from them is descended the Earl of Lovelace.

Elizabeth Locke became the second wife of William Stratton, of Whitsun Court, near St. James's Church, Bristol; from them I am, maternally, descended.

Sir Peter King, the chancellor, and Peter Stratton, were the children of the two sisters, who were, as I have shown, nieces of the philosopher. In the possession of the Stratton family there is a letter from the chancellor to his "cosin," Peter Stratton, dated Nov. 4, 1704, in which he writes:

"This is principally to acquaint you that Mr. Locke died last Saturday; he made a will, and made me executor, and by his will gave several legacys, to the value of above four thousand five hundred pounds. . . . . He (Mr. Locke) hath not made any disposition of his lands by his will, but hath suffered them to descend according to the course of the law to his heirs, who are you and me; so that one half of his lands do now belong to me, and the other half to you. . . ."

On the back of the letter is written:

"For Mr. Peter Stratton,
Ffrank, In Bristol.
P. King."

From the above I think there can be no doubt whatever that the legal representatives of the "eminent man" are in the King and Stratton families solely.

H. C. C., sole surviving son of J. H. C. and of Catherine Stratton.

NEW WORK BY IZAAK WALTON — "THE HEROE OF LORENZO."

(Vol. xi., p. 257.)

The interesting account given by P. B. of Sir John Skeffington's translation of the *Heroe of Lorenzo* must be peculiarly gratifying to the lovers of Izaak Walton. There can be no doubt that the "I. W." of the preface is good old Izaak, whose quaint simplicity of style is unmistakeable. Happening to possess a copy of this curious little volume, I beg to forward a short passage from it relative to the most striking incident in the *Merchant of Venice*. The Spanish Jesuit, author of the *Heroe of Lorenzo*, had evidently derived his knowledge of the story of the Jew and the pound of flesh, neither from the Italian novel of the *Pecorone*, nor from Shakspeare's drama, but from its original source, some Oriental legend:

"The ordinary speeches of a king are refin'd and crown'd subtilties: The great treasures of monarchs have often perisht and come to nothing, but their sententious wise speeches are kept in the cabinet and jewell-house of Fame.

"Some champions have gotten more by a wise parley than by all the swords of their armed squadrons, victory being for the most part an atchievement that waits upon a refined spirit.

"It was the touchstone, the trumpet of greatest honor to that king of wise men and wisest of kings, in that difference which was pleaded before him by the two harlots concerning their children: So we see that subtilty contributes as much to the reputation of justice.

"He that is their sun of justice and sometimes assistant at the tribunal of the *Barbarians*: The vivacity of that great Turke enters into competition with that of Solomon: A *Jew* pretended to cut an ounce of the flesh of a Christian upon a penalty of usury; he urged it to the prince, with as much obstinacy as perfidiousness towards God. The great judge commanded a pair of scales to be brought, threatening the *Jew* with death if he cut either more or less: And this was to give a sharp decision to a malicious process, and to the world a miracle of subtilty."

This extract will also give an idea of the style of the translation, which is close and succinct, and remarkably modern in expression. Allow me to add, that if this little volume is rare, and is not already in the British Museum, I shall be happy to present my copy to that great national collection.

R. Carruthers.

Inverness.

CASES OF WALKINGHAM, DUNCALF, BUTLER, AND HARWOOD.

(Vol. x., p. 66.)

I cannot find any account of Walkingham or Harwood in *Divine Justice and Mercy exemplified*, London, 1746, pp. 164. The three principal cases are those of "The Modern Spira," John Duncalf, and John, Earl of Rochester. Duncalf's is reprinted from the edition of 1678, which the editor

says "is now become very scarce." The story, as abridged in the title-page, is:

"A Just Narrative of the Death of John Duncalf; who being accused of stealing a Bible, cursed himself with the most horrid Imprecations, wishing, if it were true, that his Hands might rot off; which both his Hands and Legs soon after did at King's Swinford in Staffordshire, where he died a Spectacle of Divine Justice to many Thousands who came daily from all Parts of the Country during his Confinement, out of Curiosity, to see him; with an Extract from the Rev. Dr. Simon Ford's Sermon, preached on that melancholy Occasion at Old Swinford in Worcestershire."

Duncalf stole the Bible about Jan. 6, 1676–7; the dates of his cursing, and the beginning of his sickness, are not given. He was found helpless in a barn of Sir Walter Wroteseley of Parton Hall; kept by the parish of Tettenhal till March 28, and then removed by an order of the magistrates to King's Swinford, where he was placed in the house and under the care of John Bennet. His disease is minutely described, and the conversations of clergymen and others reported:

"Upon the 8th of May following, both his legs were fallen off at the knees, which the poor man perceived not until his keeper told him, and showed them to him, holding them up in his hands; and his right hand, hanging only by some ligament, by a little touch of a knife was taken off also. The other hand at the same time being black as a shoe; and not much unlike, in the fancy of some, for roughness and hardness, to the outside of a dried neat's-tongue. This hand hanged on a long time afterwards by some such thing as the former, and might ('tis possible) have continued in that manner until his death, had he not desired his keeper to take away that as the former, because it was troublesome to him."—P. 56.

During the whole of the disease his appetite and digestion were good. He hoped to recover; and some of the parishioners thought that he might, "if physicians and surgeons were consulted;" but they were not, as "he was judged by some incurable."

The narratives are drawn up by Mr. J. Illingworth and Mr. Jonathan Newey; and their truth is vouched by Dr. Simon Ford, the rector of Old Swinford, and five residents in the neighbourhood. To them and others, in the latter part of his illness, Duncalf freely confessed the imprecations and other sins; but an ugly passage suggests that something like torture was used to obtain the first confession. Up to April 20, it appears that he was in a state of neglect and filth, nearly as bad as that of our sick and wounded at Scutari:

"Yet all that while (though it was rumoured in the country) he would never confess his execrations and wishes against himself till his keeper denied to ease him of the vermin . . . He then promised, that if his keeper would cleanse him, he would acknowledge the whole truth, which he did in the manner before related."—P. 54.

There are two woodcuts in the rudest style of art: in one, Duncalf is eating at a table in the foreground, and stealing the Bible in the back. In the other, he is on a bed with his legs quite, and his right hand almost, separated from his body, as above described. The whole case is attested in the best manner, and probably is not entirely untrue.

"The Penitent Murderer, being an exact Narrative of the Life and Death of Nathaniel Butler, who, through Grace, became a Convert, after he had most cruelly murdered John Knight. Collected by Randolph Yearwood, Chaplain to the Right Hon. the Lord Mayor of the City of London: London, 1657, pp. 80."

On August 6, 1657, Nathaniel Butler, that he might rob the till, murdered his fellow-apprentice John Knight; on the 9th he was apprehended, and taken before the Lord Mayor; on the 13th he was tried and convicted at the Old Bailey; and on the 24th hanged in Cheapside. Up to his apprehension, he had been notoriously wicked; but he confessed his crime before the Lord Mayor, Mr. Alderman Tichborne, who, with his chaplain and some other ministers, visited him in Newgate and made him a pet criminal. He became immediately and exultingly pious, to the entire satisfaction of himself and his spiritual advisers, who have in this book published minutes of their conversations with him.

Mr. Thomas Case certifies the correctness of Butler's opinions on original sin, "which indeed was the thing which I came purposely to the prison to inquire after" (§ 3.). His views of free grace were right (§ 5.), and (§ 9.) "he was very firm and fixed to the principles of the Protestant religion, *though he had but newly suckt them in.*" The latter observation is borne out by his dialogue with a "friend that came to visit him" (xxvii.); whom he asks, "Pray inform me what is this Popish religion?" And at his execution, when the public grew impatient, and cut short his written speech, which he was reading, he put it up and commenced his extempore one, with "humbly desiring the Lord Mayor to look after Popish priests and Jesuits."

Mr. Yeargood passed the greater part of the night before Butler's execution with him. He reports conversations, and says:

"About five o'clock he fell into a rapture and extasie of consolations as I never saw, nor (I believe) any of my fellow-spectators: for he would shout for joy that the Lord should look on such a poor vile creature as he was. He often cried out and made a noise; and indeed did not know how to express and signifie fully enough his inward sense of God's favour, saying . . ."

What he said, I forbear to quote. We have had similar cases in our time. Cook, who killed his creditor to avoid payment, and was detected burning the body piecemeal, was comforted by ladies, and died very much at ease as to his prospects. I do not know any older case than Butler's, but there probably are some, as Archbishop Sancroft's *Fur Prædestinatus* was published in 1651.

I beg your readers to notice that this reply, though long, answers only the half of P. S.'s Query; and that any indication of the cases of Walkingham and Harwood will be acceptable. H. B. C.

U. U. Club.

ARIOSTO'S "BRUTTO MOSTRO."

(Vol. xi., p. 297.)

It is well remarked by Mr. Stewart Rose, in the notes of his excellent, but neglected, translation of the *Orlando Furioso*, that —

"One simple explanation of the figure will no more satisfactorily illustrate this typical monster than one simple explanation would unriddle the beast in Revelations, or those in the Inferno."

It is impossible to explain the fortieth or forty-first stanzas, except with reference to Avarice; and this is the interpretation which has been given by all the best Italian commentators. Avarice led to the corruptions of Christianity, the grasping for temporal power, and the introduction of errors, which strengthened that power and increased the wealth of the Romish Church. Avarice also induced the powerful nobles and princes, without disputing the doctrines of Popery, to grasp at the treasures which had been amassed under its sanction. For this purpose they availed themselves of the awakened feelings of the people. Francis at one time attacked the Pope; Charles ravaged his territories, besieged Rome, and nearly was the cause of the Pope's murder. Henry VIII. threw off his authority, and plundered the church in England. The same practices were adopted by the constitutional government of Spain; where however superstition is as strong as ever, mingled with absolute infidelity; but in none of these cases was Protestantism or heresy the leader's motive, nor does Ariosto view it as such. The poets of Italy (that is, the great poets) — Dante, Boccaccio, Petrarca, and Ariosto—were all antipapal, all opposed to what one may call "le parti prêtre," as distinguished from either Roman Catholic or Protestant views: and certainly there were no bitterer enemies of mere Protestantism than Francis, Charles, and Henry. If Ariosto included Protestantism in *his* idea of the *brutto mostro*, it seems only because he identified the Protestant spirit among its more powerful supporters with that of avarice and plunder. If the church had been less wealthy in Scotland, John Knox would never have enlisted so many feudal chiefs on his side; and the many enlightened Italians, some even of the Papal College, who at first favoured the doctrines of the Reformation, would not at last have opposed them, if they had not found among their powerful supporters a desire of plunder, which so alarmed them as to blind their judgments to the truth. M'Crie, in his very interesting *History of the Reformation in Italy*, has clearly, perhaps involuntarily, shown this to have been the case. E. C. H.

COMMERCIAL QUERIES — BANKING AND INSURANCE.

(Vol. xi., p. 224.)

I fear your correspondent will be unable to obtain a satisfactory reply to his Query respecting the "Court of Policies," established under statute 43 Eliz. c. 12., and subsequently amended by 13 & 14 Charles II. c. 23., any discovery relative to the laws, orders, or customs of which has long been regarded as next to hopeless. Marshall, in his *Treatise on the Law of Insurance* (Preliminary Dis., p. 26.), says:

"So completely forgotten is this court, that after every inquiry I could make at the different offices in the city, I have been unable to discover where it was held, or whether any records of its proceedings yet remain."

Of the origin of the institution, however, we are somewhat better informed. It appears from the statute in question, that it had heretofore been usual to refer all disputes that arose on contracts of insurances for settlement by arbitration; for which purpose a particular tribunal was established in London, composed of certain "grave and discreet" personages appointed by the Lord Mayor. Malynes informs us that there was an "office of assurances" on the west side of the Royal Exchange, where assurances were made, to which belonged commissioners annually appointed. But abuses having grown out of this practice, or, as it is expressed in the words of the statute itself, —

"Divers persons having withdrawn themselves from that arbitrary course, and sought to draw the parties assured to seek their money of every several assurer by suits commenced in Her Majesty's courts, to their great charge and delay," &c.

for remedy thereof it was thought expedient to empower the lord chancellor to award a commission, to be renewed yearly, for the determining of causes arising on policies of assurances, directed to the Judge of the Admiralty, the Recorder of London, two doctors of civil law, two common lawyers, and eight discreet merchants, or to any five of them, to determine all such causes in a summary course, without formalities of proceeding, &c.; with an appeal, however, by way of bill, to the Court of Chancery. The jurisdiction of this court having proved somewhat defective, its powers were farther enlarged in the reign of Charles II. The statute 13th and 14th of that monarch, c. 23., after reciting the provision of the former act, to wit, that there could be no court without five commissioners, and no proceedings without a court, whereby delay was occasioned, goes on to enact that three instead of five commissioners (of whom a doctor of civil law, or a

barrister of five years' standing, shall be one) may be allowed to act.

With these additional powers, however (I continue to quote from Marshall, in the work before referred to), the court did not long continue to exercise its functions, and soon fell into disuse; to this many causes contributed:—in the first place, its jurisdiction being confined to such insurances only as related to merchandise, the court could not proceed on insurances of any other description; in which case, therefore, the parties were obliged to resort to courts of common law. 2. It having been determined that no bar was opposed to an action on a policy in one of the courts of Westminster, by the fact that the same suit had been previously tried in the "Court of Policies of Insurance," and there dismissed. It is not a little singular, too, that although this decision was come to in the year 1656, before the passing of the statute of Charles II., the framers of that act made no provision to remedy a defect that must sooner or later prove fatal to the jurisdiction of the court. 3. Considerable doubt was entertained whether its jurisdiction extended to suits brought by the assurer against the assured; and, lastly, it was asserted that its jurisdiction was limited to such cases only as arose in London, although this latter opinion as to its powers has been disputed upon the authority of Malynes.

Besides these defects, the court possessed in itself another powerful element of dissolution. The act directs that the commissioners "shall meet once at least in every week, and sit upon execution of commission," but that no person might "claim or exact any fee." It will not consequently occasion much surprise if the judges and officers of the court did not attend it with the requisite punctuality for the dispatch of business. It is remarkable that the statute of 6 Geo. I. c. 18., authorising the establishment of two marine companies (the Royal Exchange and London), expressly provides that all actions on the policies of these companies shall be brought into the courts of Westminster, which plainly proves that at that time the "Court of Policies" had already fallen into disuse, or more probably into disrepute.

A knowledge of the practice and principles of marine insurance seems early to have been introduced into England. Malynes (*Lex Mercat.*, p. 105.) says it was first practised in this country by the Lombards, or certain Italians of Lombardy (established here from a very remote epoch), from whom Lombard Street derives its name, owing to the circumstance of a pawn-house, or Lombard, having been kept there before the building of the Royal Exchange. It was undoubtedly well known in the early part of the sixteenth century, for in the statute previously referred to (43 Eliz.), it is stated that it had been "tyme out of mynde an usage amongste merchantes both of this realme and of forraine nacyons."

The pamphlet of Mr. Samuel Lambe, containing his proposals for a bank, &c., I have never had an opportunity of seeing in its original form. It is, however, published with a collection of others, "selected from an infinite number in print and manuscript in the Royal, Cotton, Sion, and other public as well as private libraries," forming vol. ii. of the third collection of the *Somers Tracts* (London, 1751, four vols. quarto). Similar to the copy possessed by your correspondent, it there also appears to be without a title-page. In point of date, it is undoubtedly prior to the writings of either Lewis or Paterson on the same subject; but from a re-perusal of its contents, I confess I can discover little or nothing in it deserving of rescue from the oblivion to which it has been consigned. The bank of which the author advocates the formation, appears to have been founded on the model of the Hollanders' banks, and was designed for the purpose of "bringing back the gold and silver which hath been drawn out of this land by those establishments," as well as "to countermine the Dutch in their attempts to prejudice us in foreign ports." He proposes that the *good men*, or governors, who shall manage the bank, be chosen by the several companies of merchants of London, the East India, Turkey, Merchant Adventurers, &c.; such a society, he adds, so dealing in all parts of the world, "would be an excellent *knowing committee*, or Court of Merchants, for the regulation and advancement of trade." There follow some salutary suggestions with reference to the conduct of the bank; amongst others, recommendation is made to keep the cash "in a safe place;" also "that the accounts be made up at least once in every year," and that the profits of the establishment "go to the *good men* who manage the same." Finally, he professes his readiness, in all humility, to acquaint his highness (the Lord Protector) with divers other matters, "being unwilling," he concludes, "to bury the talent in a napkin, which it hath pleased the Giver of all blessings, in his great goodness and mercy, to bestow upon me."

The Report upon the reference to the Committee of the East India Company, if extant, will most probably be found in the State Paper Office, amongst the East India Papers for the period.

W. Coles.

If I might venture to throw out a conjecture as to the author of the *Discourse for a Bancke of Money, &c.*, presented to Queen Elizabeth, I would ask to direct your correspondent's eye to the "John Yonge" of Colyton, who was an "eminent merchant" of the time, and appears to have been a party to a patent granted by Queen Elizabeth, May 3, 1588, "for a trade to the rivers

Senegal and Gambia, in Guinea," and therefore seems a likely person to have written the discourse in question. Conf. *Diary of Walter Yonge, Esq.* (Camden Society), Introd. p. ix. J. Sansom.

See the *Diary of Walter Yonge, Esq.*, from a MS. in the possession of Mr. George Roberts, who edited it in the publications of the Camden Society. John Yonge lived at Colyton, and Axminster, near Lyme, was connected with the first trading on the coast of Africa, the Guernsey trade, &c. He was a magistrate, and doubtless a brave man. He served against the Spanish Armada in the "Bear" of 140 tons, sixty men, which had for its captain John Yonge, gent. There was a coaster served against the Armada named the "John Yonge," Reynold Veazey, Master.

George Roberts.

Lyme Regis, Dorset.

LUCIFER'S LAWSUIT.

(Vol. xi., p. 86.)

Your correspondent L. asks for information concerning *The Lawsuit of Lucifer against Christ*, referred to by Niebuhr. It seems to me most probable, that he speaks of a work written by Giacomo Palladino, born in 1349, at Teramo; whence he is commonly known as Jacobus de Teramo. He was successively Archbishop of Tarento, Florence, and Spoleto; and, as he states at the end of the work in question, wrote it in the year 1382. It has appeared under different names; but the following, which is the fullest, and appears to include the others, is the title of an early folio edition without name of place or date:

"R. P. Dom. Jacobi de Teramo compendium perbreve, *Consolatio Peccatorum* nuncupatum; et apud nonnullos *Belial* vocitatum, ad papam Urbanum VI. conscriptum, *i. e.* Processus Luciferi principis dæmoniorum nec non totius Infernalis Congregationis quorum procurator Belial, contra Jhesum, Creatorem, Redemptorem ac Salvatorem nostrum, cujus procurator Moyses, de spolio animarum quæ in Lymbo erant cum descendit ad Inferna . . . corum judice Salomone."

Marchand, who mentions the above particulars, speaks of eight other editions with which he was acquainted: — 1. Without date. 2. Augsburg, 1472, folio. 3. Conde, 1481, folio. 4. 1482; 5. 1484; both these without name of place. 6. Augsburg, 1487, folio. 7. Strasburg, 1488, folio. 8. Vicenza, 1506, folio. It was also given, together with other similar pieces, in a collection entitled:

"Processus Juris Joco-serius . . . lectu festivus et jucundus . . . Hanoviæ, 1611, 8vo."

It has also been translated into most European languages, and frequently printed.

Marchand gives a very brief analysis of the book, and condemns the style in which it was written; adding, that such a work appearing in a more enlightened age, might have been regarded as a criminal disguise for the propagation of infidelity. As an example, he instances that Moses cannot defend his cause without getting into a passion and railing at Belial; whilst the latter is represented as quietly stating his reasons, and at times urging upon Moses the propriety of being civil and temperate, *e. g.*:

"Et tunc ait Moyses ad Belial: O Belial, dic mihi nequissime. Ait Belial: Moyses esto sapiens et dic quod vis et coram judice non loquaris vituperose; quia patienter audiam."

L. will find more particulars in Prosper Marchand, *Dict. Historique*, Hague, 1758, tom. ii. p. 117.; in the *Bibliothèque Sacrée* of the Dominicans, Richard and Giraud (edit. 1824), tom. xviii. p. 445.; and in Chalmers' *Biog. Dict.*, vol. xxiv. p. 49., in which he will find a reference to Dibdin's *Bibliotheca Spenceriana*, vol. iii. p. 181. E.

Malta.

PHOTOGRAPHIC CORRESPONDENCE.

Steaming syruped Collodion Plates. — On this subject I can add very little to the details I have already given in "N. & Q.," and in the *Photographic Journal*. Since I have adopted the method of steaming, I have taken upwards of forty views, mostly on 10×8 plates, consecutively, with only one failure, and that was from an accident of light; I therefore hope that Mr. Lyte will again test the mode of manipulating I have given, being confident that he will obtain the same success that I do.

The only causes of failure that I can imagine may proceed either from the steam not rising freely, from not sufficiently washing off the softened syrup remaining on the plate after steaming, or from not watching the plate during the steaming, and keeping the parts that are disposed to dry (generally the edges and corners) wet. Instead of merely causing the fluid on the plate to run over those spots, it is better to pour water over the whole surface, and again continue the steaming.

I have had wooden frames made, with a bar at the back to fix the plate firmly, to hold it while steaming; this protects it from injury, and is very convenient.

Thos. L. Mansell.

Guernsey.

[Dr. Mansell's communication was accompanied by a photographic small lane scene of great interest, as showing the softness and delicacy of which collodion is susceptible. — Ed. "N. & Q."]

Mr. Merritt's and Mr. Lyte's Cameras. — But for absence from home I should earlier have written to make the request I now do, which is, that you will permit me to offer my thanks to Mr. Lyte for the very frank manner in which he has conceded to my son priority in the invention of the camera. It will be but just to Mr. Lyte at the same time to say, that, from his antecedents, I expected he would thus acquit himself. I may, on my son's part, say that he can but feel pleased to have produced so similar a camera to one recommended by that gentleman, who must be so thoroughly aware of what is desired for practice out of doors. T. L. Merritt.

Replies to Minor Queries.

Lieutenant MacCulloch (Vol. vii., p. 127.; Vol. xi., p. 256.).—The following is the note in Smith's *Marylebone*, p. 272., referred to by MR. EDGAR MACCULLOCH. Although it may not give him all the information he requires, it may be worth recording in your pages.

"Died, in Marylebone Workhouse, Dec. 27, 1793, in his seventy-eighth year, Lieutenant John M'Culloch, a native of the north of Ireland. This gentleman had rendered great services to the British government during the American war. In 1755, he was appointed Commissary Assistant of Stores to the garrison of Oswego; but the garrison being taken prisoners by the French in 1756, he was carried to Quebec. He took an opportunity while there to make a survey of the rocks and fortifications above the town, which he reported to General Shirley, with a view of reducing Quebec to the British arms. He returned to England in 1757, on an exchange of prisoners; and was introduced to General Wolfe as a proper person to assist in the reduction of Quebec. The general took his memoranda in writing the morning before he left London; and it is well known that General Wolfe made the attempt, first, on a different plan at Montmorency, and was repulsed; but making a second attempt agreeably to the plan of Mr. M'Culloch, he proved completely successful. In 1760, Mr. M'Culloch was appointed a lieutenant of Marines, and served on board the 'Richmond,' Capt. Elphinston; and was solely the cause of taking the 'Félicité' French man-of-war. He subsequently fell into difficulties, and was finally compelled to seek refuge in the poor-house of Marylebone."

S. H. H.

Marylebone.

Altars (Vol. xi., p. 274.).—If J. H. C. considers my assertion as *cool*, when I stated that "Catholic altars are always built of stone," he will look on me as *cooler*, when I repeat the assertion; and perhaps his critical Fahrenheit will indicate a very low degree of temperature for me when I proceed to prove my assertion. I may in the first place venture to suggest that the correspondents of "N. & Q." should exhibit more courtesy one to another than the charge of "cool assertion," &c. implies; and in the second place, state that I have anticipated the advice of J. H. C., "let CEYREP but step across the Channel," &c. I have seen the Brussels and Belgian altars, and am, perhaps, as familiar with the Continent as my adviser, having resided several years abroad.

The question under consideration is a question not *de facto* but *de jure*. It had been stated by H. DAVENEY (p. 74.), that Roman Catholic altars are no longer or rarely built of stone. In answer to that statement I stated (p. 173.) that "Catholic altars are always built of stone, as required by the Pontificale;" and that when made of wood it is merely as a temporary arrangement, or through incorrect ritualism. In other words, I submitted that stone is *de jure* the only material for Catholic altars. That there are *de facto* some wooden altars in Belgium no more invalidates my argumen than that there are *de facto* thieves can disprove the law "Thou shalt not steal." The wooden Belgian altars owe their existence to either a temporary arrangement or an incorrect ritualism. J. H. C. may take his choice of the two alternatives; and until he can bring forward decrees of legitimate authority in Belgium, approving of wooden altars, my point cannot be disproved. It is not sufficient that such altars are occasionally tolerated in Belgium. J. H. C. will be aware that in their notes to Duranti, Messrs. Neale and Webb have correctly denounced the wooden altars sometimes met with abroad as "frightful" (p. 144.). Familiar he must also be with the history of the high altar in St. John Lateran's, Rome: "Ecclesia omnium urbis et orbis ecclesiarum mater et caput:"

"This altar [we quote Webb's *Continental Ecclesiology*] is one of the most famous in the world, *being of wood*, and believed to be one upon which St. Peter himself celebrated. *It is the only wooden altar allowed in the Roman communion*, and is used exclusively by the Pope. *It is mentioned in all ritualists as the one exception to the rule about stone altars.*"—P. 508.

In all cases except this, wooden altars are only apologies for altars. The Pontificale will not allow them to be consecrated; and not all the elaborate workmanship of the expert carvers in wood of Belgium can make them otherwise than illegitimate and anti-rubrical. CEYREP.

Without discussing the importance of the subject, I would beg to note, in support of the assertion of CEYREP, that if Catholic (Roman) altars were not built of stone, they had always an episcopally-consecrated altar-stone let into the wooden frame, or a super-altar placed on it: for it is contrary to the Romish ritual to celebrate mass on any but a hallowed altar, the ceremony for which was forbidden to be done to altars of wood. (See Dr. Rock's *Book of the Church*, vol. i.) Is it not, therefore, probable that the new altars mentioned by J. H. C. (Vol. xi., p. 274.), of beautifully-carved wood lately set up at Abbeville and Brussels, would be found, on close examination, to have such a stone on the top?

Though the altars might be raised of wood or stone, and perfectly plain, they were adorned outwardly with splendid *frontals*, richly carved in wood, or of more costly material, but *movable* at pleasure; and, if I mistake not, there was a reason for this, the Romish ritual requiring the altar to be stript of all outer ornament during the latter part of the Holy Week. H. T. ELLACOMBE.

Clyst St. George.

Books on Logic (Vol. xi., p. 169.).—I am afraid I can do but little towards MR. INGLEBY's attempt. I have never been able to ascertain the existence of any catalogue of logical books worthy of the name.

Mr. Blakey's list (rather than catalogue) is very useful in the absence of anything more extended, and must have taken him much time and trouble.

With respect, however, to the fifteenth century, I think it may be safely assumed that the inquirer would gain more than from any professed writers on the history of logic by going deliberately through Hain's *Repertorium Bibliographicum*, 2 vols. 8vo. (Stuttgard and Tubingen, 1826). This work goes up to the year 1500, and contains 16,299 entries in 2180 columns, giving an average of a little under eight lines to each entry. The works which Hain gives from inspection are all given *in lineation*, as to their titles, colophons, &c.; and it thus appears that he had seen a very large number. I conclude that Mr. Ingleby has not had recourse to this work: he would have found a description of the (1474) edition of Paulus Venetus of which he doubts, well described with lineations. Very little inspection has given me several books.

In Kahle's *Bibliothecæ Philosophicæ Struvianæ* . . . 2 vols. 8vo., Gottingen, 1740, is found a large number of references to writers on the history of logic. He refers to only one case resembling what we call a catalogue:

"Logicorum *specialium* farraginem dedit cel. Stollius *hist. erudit.* tom. ii. cap. ii. § xlix. p. 463. facili, si illud jam ageremus, opera augendam supplendamque."

I do not know this work of Stolle; but from another, the *Introductio in Historiam Literariam*, Jena, 1728, 4to., with which I am well acquainted, I very much doubt whether any precise bibliography could be found in the *Historia*. Brucker and Morhof are nearly useless in all that relates to pure logic. In fact (I wish some one would contradict it, and prove his words), the bibliography of philosophy in general is in a very poor state, and that of logic proper in the worst state of all. I once thought that nothing could be lower than the state of mathematical bibliography: but philosophy is as badly off, and logic worse.

A. De Morgan.

"*Dowlas, Lockram, Polldavy*" (Vol. xi., p. 266.). — I have extracted the following from Halliwell's *Dictionary of Archaic and Provincial Words:*

"Dowlas, coarse linen, imported from Brittany, and chiefly worn by the lower classes.

"Lockram, a kind of cheap linen, worn chiefly by the lower classes.

'A wrought wastcote on her backe, and a lockram smocke worth three pence, as well rent behind as before, I warrant you.'—*Maroccus Extaticus*, 1595.

"Polldavy, a coarse cloth or canvass.

'Your deligence, knaves, or I shall canvase your poledavyes; deafen not a gallant with yonr anon, anon, sir, to make him stop his eares at an over-reckoninge.'"—*The Bride*, 1640.

Dublin. Ἁλιεύς.

Jones of Nayland (Vol. xi., p. 311.). — Your correspondent J. O., in his Note on *Orbis Pictura*, when describing its editor in 1777 as "one William Jones of Pluckley," can hardly be aware of how great and honoured a champion of the faith he is speaking. It was no less than Jones of Nayland — "clarum et venerabile nomen gentibus" — the author of the *Catholick Doctrine of the Trinity*. He was rector of Pluckley in Kent; and, about the time of which your correspondent speaks, removed to Nayland. J. O. will, I am sure, pardon me for noticing his remark; and for regretting, that that honoured name should ever have been cited as "one William Jones" — he whose praise shall be in the Church till time shall be no more!

X. X.

Story of the Blind Man (Vol. xi., p. 126.).—This is referred to in *Much Ado About Nothing*, Act II. Sc. 1.:

"Ho! now you strike like the blind man: 'twas the boy that stole your meat, and you'll beat the post."

F.

Microscopic Writing (Vol. xi., p. 242.). — The following passage is taken from *Timbs's Year Book of Facts* for 1855, and contains an instance of more minute engraving than that mentioned by B.:

"Professor Kellano has had executed in Paris some extraordinary microscopic writing on a spot no larger than the head of a small pin. The professor shows, by means of powerful microscopes, several specimens of distinct and beautiful writing; one of them containing the whole of the Lord's Prayer, executed within this minute compass."

In reference to this, two remarkable facts in Layard's last work on Nineveh show that the national records of Assyria were written on square bricks, in characters so small as to be scarcely legible without a microscope; and that, in fact, a microscope was actually found in the ruins.

C. E. A.

A gentleman, who is a member of the Microscopical Society, has in his possession the following epigram written on a piece of glass in a space not exceeding the one hundredth part of a square inch; that is, the fiftieth of an inch in length, and the two hundredth of an inch in width:

"A point within an epigram to find,
In vain you often try;
But here an epigram within a point,
You plainly may descry."

He also has seen, in the possession of a gentleman now residing in London, the Lord's Prayer in the one hundred and fifty-sixth part of a square inch. This is supposed to be the smallest in existence.

W. S.

Portarlington (Vol. xi., p. 267.). — The French colony at Portarlington was considerably increased

by the breaking up of the French regiments of King William III., when many officers and privates settled here. The church was endowed with 40*l.* Irish, subsequently increased to 80*l.* In 1713, the queen of George II., whilst Princess of Wales, presented the church with a bell and the Communion Service. The ministers have been — Rev. J. Gillet, 1695; Daillon; A. L. de Bonneval; Theodore des Vories, 1729; Gaspar Caillard, 1739; A. V. Des Vœux, 1767; Jean Vignolles, 1793; C. Vignolles, 1817; J. W. Benn, 1844.

The names of some of the descendants of the original settlers are now: Des Vouex, Vignolls, Le Grand, De la Val Willy, Foubert, Micheau, Champ, La Combe, Blanc, Le Bas, Joly, Melton, and Grange. J. S. Burn.

The Episcopal Mitre (Vol. iii., p. 144.).—Your correspondent A. Rich has traced the mitre to the Asiatic or Phrygian cap; and I think he is fully borne out in his assertion. I am strengthened in my opinion by a passage in *Baptista Mantuanus* (lib. iii.), when speaking of Pope Joan:

"Hic pendebat adhuc sexum mentita virilem,
Fœminæ, cui triplici Phrygiam diademate mitram,
Extollebat apex et pontificalis adulter."

Clericus (D).

Man in the Moon (Vol. xi., p. 82.). — Allow me to call the attention of the readers of "N. & Q." to another remarkable allusion in Dante to the popular idea, evidently prevalent in his time, of Cain and his thornbush being located in the moon, — a passage not mentioned by your correspondent H. S. Dante takes occasion, on his visit to that orb, to apply to Beatrice for information respecting the dark spots on its surface, and asks (*Paradiso*, Canto ii.):

"Che son gli segni bui,
Di questo corpo, che laggiuso in terra
Fan di Cain favoleggiare altrui?"

To this Costa appends a note:

"Cioè, danno occasione al volgo di favoleggiare che nella luna sia Caino con una forcate di spine."

That the lady grinned ("sorrise alquanto") at this terrestrial inquiry, does not surprise us; but her reputation of the fallacious tradition is not sufficiently interesting to reproduce in your columns. R. A. W.

Dedication of Heworth Church (Vol. xi., pp. 186. 275.).—This question has also been asked in *The Ecclesiologist*; and as no answer has been elicited, I fear there is no direct evidence to prove to whom the church was dedicated. Indirect evidence may perhaps be derived from one or both of the following sources:

1. It was usual to have the name of the saint, to whom the bell was dedicated, on one of the bells. Is there at Heworth any bell of this kind?

2. Most, if not all of the north country villages, have their "feast day," which is still kept up. This day was the feast of the saint to whom the church was dedicated. "Heworth feast," if there be one, will be on the day of the saint required. Sometimes the feast is kept on the Sunday within the octave of the saint to whom the church is dedicated. If "Heworth feast" be on a Sunday, there will be a little more difficulty in settling the dedication. Ceyrep.

Motto (Vol. xi., p. 225.).—The motto is incorrectly copied. If J. W. D. H. will send a correct one, it shall be translated. The first, third, and fourth words are wrong. It is in the Irish language; and the meaning, as far as it can at present be read, is "Success to the . . . . . Gaelic."

Z.z.

"*To te-he*" (Vol. xi., p. 148.).—This, as an interjection, is as old as Chaucer:

"*Te he*, quod she, and clapt the window to."
The Milleres Tale.

F.

Handel's "Il Moderato" (Vol. xi., p. 228.).—There is reason for believing that the words of *Il Moderato* were written by Charles Jennens, the compiler of the oratorio *Messiah*. See a letter from Handel to Jennens, in Mr. Townsend's *Account of the Visit of Handel to Dublin*, Dublin, 1852. The duet "As steals the Morn" appears to be taken from Shakspeare's *Tempest*, Act V. Sc. 1.

W. H. H.

Jupiter and Diogenes (Vol. xi., p. 283.).—

Jupiter.—The letter of Matthew Bramble, dated Scarborough, is chiefly devoted to anecdotes of a Mr. H——t. Among them is:

"Some years ago, being in the Campidoglio at Rome, he made up to the bust of Jupiter; and bowing very low, exclaimed in the Italian language: 'I hope, Sir, if you ever get your head above water again, you will remember that I paid my respects to you in your adversity.' This sally was reported to the Cardinal Camerlegus, and by him laid before the Pope Benedict XIV.; who could not help laughing at the extravagance of the address, and said to the Cardinal, 'Those English heretics think they have a right to go to the devil in their own way.'"—*Humphrey Clinker*, vol. ii. p. 6., edit. 1779.

Diogenes.—Did Diogenes wear a coat?

H. B. C.

U. U. Club.

I have heard the anecdote related of Voltaire, that he took off his hat to a statue of Jupiter; and being asked his reason, replied: "Il est bon d'avoir des amis partout;" adding, that Jupiter's turn might soon come again. But whether in this he was merely imitating some ancient example, I have no knowledge. F. C. H.

Norfolk Candlemas Weather Proverbs (Vol. xi., p. 238.). — I believe these prevail with little

variation all over England. I have always heard the old Latin quoted thus:

"Si sol splendescat, Maria purificante,
Majus erit frigus postea, quam fuit ante."

It is one of those old sayings, which it is impossible to trace to any known source. I would remark, however, that when your correspondent proclaims the striking verification of this in the present year, he forgets that, like many similar wise sayings, it applied to the old style; so that it is not now to be proclaimed of Candlemas, but of St. Valentine's Day. There are many other old rhymes for different days; for instance, on St. Vincent's Day, January 22:

"Vincenti festo si sol radiet, memor esto,
Para tuas cuppas, quia multas colliges uvas."

And on the Conversion of St. Paul, Jan. 25.:

"Clara dies Pauli bona tempora denotat anni;
Si fuerint nebulæ, pereunt animalia quæque;
Si fuerint venti, designant prælia genti;
Si nix, si pluvia, designant tempora cara."

F. C. H.

Prestbury Priory (Vol. xi., p. 266.). — The following extracts from the Rev. G. Roberts' *History of Llanthony Priory* will, I think, answer the Query of your correspondent Catholicus, If there ever was any priory at Prestbury?

"Milo, Earl of Hereford, was in y^e^ year 1144 buried in the chapter-house of Llanthony, near Gloucester. The name of the old priory in Monmouthshire was given to the new one at Prestbury, as Clement, a monk and historian of Llanthony says, 'to prevent any doubt in after years, as to which was really the mother, which the daughter, which the church, which the cell.' And in Abbott Froucestre's MS. Chronicle of the Abbey of St. Peter's, Gloucester, the following notice occurs: 'On the 8th of the kalends of June (May 25th) was founded the Priory of Llanthony, near Gloucester, by the Lord Milo, Constable of England, A.D. 1136.' Atkyns, in his *History of Gloucestershire*, says, 'Prestbury was so named because it was a town belonging to the priests.' The Bishops of Hereford erected a moated mansion in the parish. In Ecton, 'Prestburie V. St. Mary, Pri. Llanthony Proper.'"

H. J.

Handsworth.

Hoggerty Maw (Vol. xi., p. 282.). — If your correspondent H. J. had referred to Halliwell's *Dictionary of Archaic and Provincial Words*, he would have found that *Hoggerdemow* is an instrument for cutting hedges with. It is in truth a *bill-hook* fixed to a long handle, and would be a sufficiently formidable weapon in the hands of a courageous woman. F. B—w.

Relative Value of Money temp. James I. (Vol. xi., p. 265.). — Questions with respect to the value of money are seldom so stated as to admit of a definite answer. "What would 10*l.* 13*s.* 4*d.*, temp. Jacobus, be worth now?" must be taken as equivalent to — What would coins, then a legal tender for that sum, sell for now as bullion? Before this can be answered, it must be said whether gold coins or silver be meant. If the former — and they are supposed to conform accurately to the mint regulations of 1604 — according to which a pound troy of gold of the present standard, coined into 37*l.* 4*s.* by tale, we shall find that at the present price of gold, namely, 3*l.* 17*s.* 10½*d.* per oz., coins then rated at 1*l.* sterling would now sell for 1·25605 pounds sterling: so that the sum specified would, to the nearest farthing, be equivalent to 13*l.* 7*l.* 11½*d.*; but if silver coins are meant, no such precise answer can be given, for the following reason: — Since 1816, there is no mint price for silver bullion. The silver coinage is altogether in the hands of government, which, from time to time, purchase silver in the bullion market at the varying price of the day. The two principal writers, who, since 1816, have written on the subject of the exchange, Dr. Kelly and Mr. Tate, assume, respectively, sixty-two and sixty pence as the price of the ounce of standard silver. As, by the mint regulations of 1604, the pound of silver was coined into 62*s.*, a shilling of that coinage would, on Dr. Kelly's supposition, be now worth a shilling; on Mr. Tate's, the value would be reduced in the proportion of thirty to thirty-one. The same remark of course applies to any other amount of silver coin.

In "N. & Q." (Vol. xi., p. 248.) it was stated that 31*s.* of Charles' time are equivalent to 33*s.* of the present time. They are doubtless equivalent in weight; but if we found thirty-one old shillings, one could not melt them down and sell the bullion for 33*s.* The reason of the difference being, that since 1816 silver circulates in England at more than its intrinsic value; and has ceased to be, except in small sums, a legal tender. The error of omitting this consideration seems to be a common one. It affects, for instance, the determination of the value of Greek silver coin, which will be found in the English edition of Boeckh's *Œconomy of Athens*, one of the translators of which is now Chancellor of the Exchequer. A. H.

Latin and English Nomenclature (Vol. xi., p. 311.). — Among the 150 "copper cuts" in this curious manual, is one which may be said to present something like the germinal idea of the phrenological theory. A human head, with the cerebral mass exposed, and marked in three divisions, is said to contain the inward and outward senses:

"The inward senses are three: the *common sense*, under the fore part of the head, apprehendeth things taken from the outward senses; the *phantasie*, under the crown of the head, judgeth of those things, thinketh, and detaineth; the *memory*, under the hinder part of the head, layeth up every thing, and fetcheth them out; it loseth some, and this is forgetfulness."

J. H.

Burial Custom at Maple Durham (Vol. xi., p. 283.).—I cannot answer the Query of your correspondent E. H. A., but the following fact may perhaps convince him there is a probability of truth in it. On the death of Lord Ferrers, of Baddesley Clinton, co. Warwick, which took place some time about the passing of the Catholic Emancipation Bill, many gentlemen were invited to the funeral as pall-bearers who were Protestants. Greatly to their astonishment, when the *cortège* arrived at the church, a Roman Catholic priest met it at the gate, and performed the Catholic service. I knew personally some of the gentlemen who were present; and although there was one, if not more, Protestant clergymen amongst the bearers, all were so amazed at the suddenness of the act, that it was suffered to proceed without interference. The rector of Baddesley was from home at the time, but on his return, and being made acquainted with the circumstance, he made so much inquiry into it, that the priest who had officiated thought it most prudent to leave the country. The Ferrers were an old Roman Catholic family in the county.

H. J.

Handsworth.

Miscellaneous.

NOTES ON BOOKS, ETC.

Well does Mrs. Jameson observe, that the names of certain important social movements which have recently been made have been sounded through the brazen trumpet of publicity, and mixed up unhappily with party and sectarian discord, instead of being whispered tenderly and reverently in our prayers. The object she has proposed to herself in her newly-published little volume, *Sisters of Charity, Catholic and Protestant, Abroad and at Home*, is not to treat of a particular order of religious women belonging to a particular church, but of the vocation of a large number of women in every country, class, and creed; and "to show, from what has been done in other countries, what may be done in our own, to make this vocation available for public uses and for social progress." It is fortunate for the question that it has found an advocate in Mrs. Jameson, whose unsectarian spirit will secure her listeners who would turn deaf ears to appeals in the same direction, if addressed to them by those who might feel authorised to speak upon such points. The question has been looked at with a natural jealousy by many right-minded persons, whose alarms have been excited by the injudicious advocacy of a measure, which, however good and wise in itself, is and has been liable to abuse. Mrs. Jameson has done much to clear away the misapprehension which exists; and her volume will be read with attention and respect by all who take an interest in that special "vocation" of women which it is intended to promote.

Many and valuable as have been Mr. Bohn's recent additions to the long series of useful works which constitute his *Standard Library*, few have been more important and useful than his new edition, in two volumes, of the *Lectures on Modern History, from the Irruption of the Northern Nations to the Close of the American Revolution, by* William Smyth, *Professor of Modern History in the University of Cambridge.* Though opinions may occasionally differ as to the accuracy of the Professor's view of the value of some of the historical writings on which he discourses, of the great utility of his work, as a guide to the historical student, there never has been the slightest doubt.

Under the title of *The Widow's Rescue*, Sir Fortunatus Dwarris has just issued a little volume of selections from his early writings, for the benefit of the widow of a former colleague. This is stated, not to deprecate criticism, but to invite liberality; but who would be critical, even if criticism were called for, on a volume put forth for so excellent a purpose? We could not, and so we bid the book God speed!

The *Parker Society*, having brought to a close the series of works for the publication of which the Society was instituted, is about to complete its useful labours by issuing a most elaborately and carefully compiled index to the whole series. This, we understand, will occupy a couple of volumes, and, from what we have heard, promises to be one of the most admirable indices, and consequently, with reference to the period to which it refers, one of the most useful works which have lately been given to the press.

BOOKS RECEIVED.—*A Dictionary of Greek and Roman Geography by various Writers*, edited by William Smith, LL.D. Part XII. The new number of this most valuable contribution to our knowledge of Greek and Roman geography extends from the article *Macrobii* to *Nasamones*.

Lectures on Gothic Architecture, chiefly in relation to St. George's Church at Doncaster, by Edmund Beckett Denison, M.A. Mr. Denison advocates well and wittily the excellence of Gothic architecture, and points out its beauties most effectually in the type which he was illustrating, and which was of course familiar to his hearers.

Woodleigh, or Life and Death, by the Rev. G. Tugwell, B.A. It is not often one complains of a story being too short, yet of *Woodleigh* may this be most truly said, written as it is to enforce "that to live for others' good is alone life, and this not because it shall tend to our happiness, but because it is our duty; a trust in the plastic influence of suffering; a belief in the elevating power of a cultivated love of the beautiful."

BOOKS AND ODD VOLUMES

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W. *The quotation* "In necessariis Unitas," &c., *is conjectured to be from* Melancthon. *See* "N. & Q.," Vol. viii., p. 281.

QUERY. *There is so little hope of ascertaining the descendants of Sir John Crosby, that we do not feel justified in repeating the Query upon the subject, which appeared at* p. 64. *of our present Volume.*

C. J. F., *who asks the meaning of* keel *in Shakspeare,*—

"While greasy Joan doth *keel* the pot,"—

is informed that to keel *is literally to* cool, *but in the present case to* "skim" the pot; *and the phrase* "to keel the pot" *was common in Ireland in Goldsmith's time.*

F. B—w. *Our thanks are due to our Correspondent for his extract on* "Lay Preachers;" *but we find it has been quoted in Aubrey's* Letters, *and other well-known works.*

We have been accidentally compelled to postpone until next week our notice of the new collection of photographs at the Photographic Institution, *New Bond Street; and also of Mr. How's new brochure* On the Production of Positive Proofs.

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CONTENTS.

NOTES: — Page

Notices of Ancient Libraries, No. 2., by Rev. B. H. Cowper - - - 337
Philological Notes - - - - 338
Copy of Junius's Letters, with some Manuscript Corrections by the Author
"Healer! heal thyself!" or Physicians and Leeches accounted for - - 339
Monumental Brasses, by Rev. W. Sparrow Simpson - - - - - 340

MINOR NOTES: — Prophecies of the Plague and Fire of London — Shuttlecock — "Infortunate" and "Unfortunate" — The Hon. Mrs. Norton v. Mrs. Ann S. Stephens - - 341

QUERIES: —
"Itinerarinm ad Windsor:" "Whitelocke's Diary:" "Whitefield's Diary," by John Bruce - - - - 341

MINOR QUERIES: — First Tripos Day at Cambridge — Letters of George IV. — Sank, Sankey — "Berta etas Mundi" — "Youth's Tragedy." "Youth's Comedy" — Trawle-net — Thomas Morrison — Ritual of Holy Confirmation — The Monmouth and the Foudroyant — Heavenly Holes — Poem by Semlegue (?) — Michael Angelo — Different Ideas of a Religion among Christians and Pagans — Payment to Lord Rochford — Scott's Novels — "What tho' my name be Roger?" — Alliterative Spelling-book — Joseph Hill, Cowper's Friend — Sir Simon Le Blanc — Glatton - - - - 342

MINOR QUERIES WITH ANSWERS: — Passage in Gay — Godwyn on the Jews or Hebrews — St. Vedast — Summa and Modus — Quarter of Wheat — A. Greenfield — The Ash Igdrasil or Ygdrasil - - - - - - 343

REPLIES: —
Franklin's Parable and Taylor's "Liberty of Prophecying," by S. W. Singer - - - - - 344
Serpent's Egg, &c., by W. Pinkerton, &c. 345
Nuns acting as Priests in the Mass - 346
Epitaphs - - - - - 347
The Queen's Regimental Goat, by Henry H. Breen - - - - - 347
Lord Byron, by John Macray - - 348
Oxford Jeux d'Esprit, by Cuthbert Bede, B.A. - - - - - 349
Sign of the Stag in Dorsetshire - - 349

PHOTOGRAPHIC CORRESPONDENCE: — Mr. Lyte's Collodion — How on printing Positives — Mr. Merritt's Camera with Roller — Photographic Exhibition — Solution to preserve Positive Impressions - - - - - 350

REPLIES TO MINOR QUERIES: — Bookplates — Incle — Epigram on Sir John Leach — "Strain at a gnat" — Commemoration of Saints, &c. - - 351

MISCELLANEOUS: —
Notes on Books, &c. - - - - 355
Books and Odd Volumes Wanted.
Notices to Correspondents.

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LONDON, SATURDAY, MAY 5, 1855.

Notes.

NOTICES OF ANCIENT LIBRARIES, NO. II.

It is impossible to say when collections of books were first made, and deposited in such places as were both safe and convenient for reference. The germ of the system, however, may be contained in God's command to Moses respecting the ark, for the secure preservation of the divine law, Exodus xxv. 16.

We read of a library at Babylon and at Ecbatana in Ezra vi. 1, 2. Both the LXX. and the Vulgate have the word "library" in v. 1.

It is extremely probable that libraries existed at both these places down to about A.D. 170; for we find references to the books of the Chaldeans at Babylon, and at Ecbatana, in the unpublished dialogue on Fate by Bardesanes the Gnostic (Add. MSS. in Brit. Museum, No. 14658.).

The school of the Jews at Tiberias possessed a library of books. (*Epiphan. Hær.*, 30.)

Sigonius says that the school of the Jews at Jerusalem included forty colleges, and that every college had its own library.

There is a passage in Sallust (*Bell. Jug.*, xvii.) which alludes to what appears to have been a collection of Punic books belonging to Hiempsal, from which some curious items of information are derived.

The Egyptians founded libraries at an early period; and probably, as in the case of the Hebrews, Persians, and other ancient nations, there were regular establishments or record offices, with appropriate officers, for the composition of public documents, the compilation and conservation of the annals of the state, &c. Diodorus Siculus relates, that Osymandyas, who reigned in Egypt at a very remote period, erected a building, in one part of which the judges used to assemble, and their president was surrounded with books.

Not far from this, there was a magnificent library, which claims to be the most ancient on record. Over its entrance was this inscription: "The treasury of remedies for the soul's diseases."

The Etruscans would seem to have had a literature, though the term "Etruscan books," used by Cicero, may be a name merely for a certain class of works on divination, &c., which by some were collected and studied. (*De Divin.*, i. 33., ii. 23.; *De Harusp. Resp.*, 25.)

The libraries of the Ptolemies at Alexandria, which some say contained near 700,000 volumes, and which were partially destroyed in the first Alexandrine war, and totally so by the Saracens A.D. 642, are well known. Josephus gives the number of volumes at 500,000; Seneca at 400,000. (*De Tranquill. Anim.*, 9.)

Serenus Samonicus, a physician, who lived under Severus and Caracalla, is reported to have possessed a library of 62,000 volumes, which he bequeathed to Gordian the younger, of whose father he had been the friend. (*Petrarch. de Remed. Utr. Fort.*, i. 43.)

Eusebius (*Hist. Eccl.*, iii. 9.) speaks of the writings of Josephus as being (translated and) deposited in a library at Rome.

Constantius, son of Constantine, founded a public library at Constantinople. (Berington.)

At that time other cities also had public libraries, particularly Antioch. (*Ibid.* p. 60.)

In the Persian war against Chosroes, says Berington, literature suffered an irreparable loss in the destruction of libraries and of the general means of mental cultivation; but he gives no authorities (p. 357.).

Constantine Porphyrygenitus caused diligent search to be made for the writings of such ancient authors as, notwithstanding the recent labours of Photius, were in danger of being lost. (*Ibid.* p. 372., Bogue's edit.)

In the time of Pepin, Rome was very poor in books, as Paul I. could find the monarch nothing but an Antiphonale and a Responsale, a *Grammatica Aristotelis* (not extant), and the books of Dionysius the Areopagite, geometry, orthography, and grammar. (*Ibid.* p. 83.)

The Saracens under Almanzor, whose court was at Bagdad, collected from Constantinople and elsewhere the volumes of Grecian learning, which they translated into Arabic in the eighth century.

In the ninth century, Almamon similarly distinguished himself.

Great libraries were also formed, both at Cairo and at Cordova. The royal library of the Fatimites is said to have contained 100,000 MSS., and the Spanish collection was yet more numerous.

The Saracens also opened above seventy public libraries in Andalusia.

Alhakem, son of Abdalrahman, allured many learned men from the East by the offer of great rewards; and his collection of books, which had been amassed at a great expense, was extensive beyond belief. Not fewer than 600,000 volumes were formed into a library, and a mere catalogue of works filled forty-four volumes. The academy of Cordova was opened under the auspices of Alhakem; and in other cities many colleges were erected, and libraries opened; while more than three hundred writers employed their talents on various subjects of erudition. (Tenth Century.)

Aishah of Cordova left behind her an extensive and well-selected library. (Tenth Century.)

With the fall of Granada its libraries were dispersed.

In addition to the places named, the Saracens founded a library at Fez.

The library at Constantinople constantly em-

ployed a librarian and seven scribes, four for Greek and three for Latin: they copied both ancient and recent works. (Guizot's *Civilisation*, vol. i. p. 351., Bogue's edit.)

Charlemagne, by means of Alcuin and others, encouraged the collection, correction, and transcription of ancient MSS. (*Ibid.* vol. ii. pp. 234. 236.)

There was at Trèves a grand library at the imperial palace, concerning which no special details have come down to us. (*Ibid.* vol. i. p. 351.)

B. H. Cowper.

(*To be continued.*)

PHILOLOGICAL NOTES.

I take the following from that storehouse of choice things, *Howell's Letters*, part 4. letter xix.:

"I find that there are some single words antiquated in the French which seem to be more significant than those that come in their places, as *Maratre*, *paratre*, *filatre*, *serourge*, a step-mother, a step-father, a son or daughter-in-law, a sister-in-law, which they now express in two words, *belle mère*, *beau père*, *belle sœur*. Moreover I find there are some words now in French which are turned to a counter-sense, as we use the Dutch word *crank* in English, to be well disposed, which in the original signifieth to be sick. The word *pleiger* is also to drink after one is drunken unto, whereas the first true sense of the word was, that if the party drunk unto was not disposed to drink himself, he would put another for a pledge to do it for him, else the party who began would take it ill. Besides this word, *Abry* derived from the Latin *Apricus* is taken in French for a close place or shelter, whereas in the original it signifieth an open free sunshine. They now term in French a free boon companion *Roger bon-temps*, whereas the original is *rouge bon temps*, reddish and good weather. They also use in France, when one hath a good bargain, to say *Il a joué à boule veue*, whereas the original is *bonne veue*. A beacon or watch-tower is called *Beffroy*, whereas the true word is *L'Effroy*. A travelling warrant is called *passeport*, whereas the original is *passe partout*. . . . . I will add hereunto another proverb which had been quite lost, had not our order of the Garter preserved it, which is, *Honi soit qui mal y pense:* this we English, Ill to him who ill thinks, though the true sense be, Let him be bewrayed that thinks any ill.

"Furthermore, I find in the French language, that the same fate hath attended some French words as usually attend men; among whom some rise to preferment, others fall to decay, and an under value: I will instance in a few. The word *Maistre* was a word of high esteem in former times among the French, and applied to noblemen and others in high office only, but now 'tis fallen from the baron to the boor, from the count to the cobbler, or any other mean artisan; as, *Maistre Jean le Suavetier*, Mr. John the cobbler; *Maistre Jacquet le Cabaretier*, Mr. Jammy the tapster. *Sire* was also appropriated only to the king, but now, adding a name after it, 'tis applicable to any mean man, upon the endorsement of a letter, or otherwise. *Mareshal* was at first the name of a smith, farrier, or one that dressed horses, but it is climbed by degrees to that height that the chiefest commanders of the gendarmery and militia of France are come to be called *marshals*."

The letter contains also several other curious bits of philological information. In the piece quoted is an example of the use of the word *party* as it is employed in our time.

Would not a selection from *Howell's Letters* be worth publishing? Pelicanus Americanus.

COPY OF JUNIUS'S LETTERS WITH SOME MANUSCRIPT CORRECTIONS BY THE AUTHOR.

In the library of Trinity College, at Hartford, Connecticut, is a copy of *Junius's Letters* (published by H. S. Woodfall), with the engraved title-page, without date; having the table of contents, dedication, and preface, and at the end of the *first* volume, the "Index to the First and Second Volumes of Junius's Letters." The volumes are handsomely bound, and have the name of the "Surrey Institution" stamped on the covers. They were "presented to the College of the Protestant Episcopal Church in the State of Connecticut, by Thomas Hartwell Horne, M.A." On a fly-leaf of the first volume is the following note:

"This is the FIRST edition of the Letters of Junius in a collective form. The proof-sheets were corrected by Junius himself (whoever he was): and in page xx. of the preface, and in p. 25. of this volume, there are *two* manuscript corrections made by Junius.

"The above particulars were communicated to me by Mr. George Woodfall, printer (son of the original publisher, Henry Sampson Woodfall), at the time he presented this copy to the library of the (late) Surrey Institution, of which I was one of the librarians. On the dissolution of that library, in March, 1823, this edition of Junius came into my possession.

Thomas Hartwell Horne."

The corrections indicated are the same which were noted by Junius in his letters to Woodfall (*P. L.*, Nos. 59. and 44.). In the preface, p. xx. line 10., "unreasonable" is corrected to "unseasonable," by a line drawn through the *r*, and an *s* placed in the margin. [Was it a mistake of Junius, or of the printer, that referred this error to "line 7," instead of "line 10?" *P. L.*, No. 59.] In p. 25. (vol. i.) the first word of Letter III. is changed from "Your" to "The," by lines drawn through the former word, and the correction written *above* the line. ["A woeful mistake," writes Junius; "pray take care for the future." (*P. L.*, No. 44.) How happened it that, in pointing out this mistake to Woodfall, Junius did not note the *line?* "In p. 25. it should be *the* instead of *your*," &c.]

Besides these, there is a correction which Mr. Horne has not indicated, in p 58. of vol. i. line 12.: "if Mr. Foot's evidence was sufficient," is corrected to "if Mr. Foot's evidence was *in*sufficient." The omission is not marked by a *caret* at the place of the missing letters, but by a line drawn obliquely through the space, with "in" placed in the margin.

The index could hardly have been misplaced by the carelessness of the binder, if it had originally been *sewed* with the second volume. I infer, therefore, that this index was subsequently printed, and bound up with this copy of the first edition, previously sewed, as L. J. suggested might have been done in other instances ("N. & Q.," Vol. vi., p. 384.). VERTAUR.

Hartford, Conn.

[We insert this for the purpose of correcting the erroneous statement that the edition of *Junius*, which was corrected by the author himself, is *without date*. The book referred to by our correspondent is not Junius's *own edition*. That edition, which is the only one which ought to be quoted as an authority, bears on its engraved title the date MDCCLXXII. Junius knew what he was about when correcting a misprint, and rightly pointed out the error as being (*not* in line 10, but) in line 7, p. xx., where in the edition of 1772 we read "unreasonable." The copy preserved at Hartford is obviously one of the edition described in our sixth volume, p. 384. — ED.]

"HEALER! HEAL THYSELF!" OR PHYSICIANS AND LEECHES ACCOUNTED FOR.

In the list of castaway French terms, the leavings of a dialect no longer acknowledged by the English people's heart, there is a lingering intruder, viz. the foreign equivalent for healer, *a physician*. It was less than courteous, in one of the antiquarian winter-eve gossips at Macrobius's, to rail at medicine as "the lowest dregs of philosophy," notwithstanding that, during the dark ages, it became the fashion of the schools to misname the science of medicine "physique," and a medical practitioner "physicien," as if the former did not exclusively denote what is now called the art of nature, or natural philosophy. Indeed, down to the time of our primate, William d'Estouteville, the Cardinal-Legate and Archbishop of Rouen, who reformed the University of Paris, 1452, a mist of superstitious awe still hung over the "clerks in physic," or professors of medicine, *none of whom were permitted to marry*. The following scrap of early rhyme shows the French origin of a title warped from its true meaning:

"Croire *physique*, c'est folie:
Maints en l'an en perdent la vie;"

and Hippocrates himself would, no doubt, smile at the simplicity of the romancer, who once styled him, —

"Ypocras, li tres plus sages clers de *physique*, qui onc fu à son tans."

Such being the history of an article imported without much necessity, whether in England or her dependent provinces, Ireland, Scotland, Wales, and the rest, it is no wonder that Anglo-Saxony's acceptance of so equivocal a term is not very cordial at this moment. Men rather take degrees in "medicine" than in "physic;" and were it not that the learned persist in misunderstanding their own household word for God's minister, the *leech* or *healer**, I see no reason but custom against the use of both. *Leech* is Celtic as well as English, nor has it any reference to a blood-sucking worm.

It is a pity that our excellent translators should have overlooked the alliterative beauty in the Divine Proverbialist's carefully-worded model-phrase:

"OSSIO! ASSO NAPHSOK!"
"Healer! heal thyself!"

For it is, or may be, retained in all the versions of England's north-western dominions and relationships, the Irish, the Gaelic, the Icelandic, the Swedish, and the Danish, all of which gracefully play on the sound of a slightly modified variety of the word *leech*, that is, *healer:*

Irish. A LÍAIGH, *leighis* du fein!
Gaelic. A LÉIGH, *leigh* a thu féin!
Swedish. LAEKARE, *laek* dig sielf!
Danish. LÆGE, *læg*, dig selve!
In *Icelandic*, LŒKNER.

This is a theme that has led to more false interpretations than the reader might imagine. A very learned baronet, for instance, ascends no higher in his etymological soarings than the childish fancy that Danish England's solemn *leech* derives his name from a well-known bloodthirsty worm. Had the inheritor of Sir Walter's magic mantle ridden, as we lately did, Lavengro's wild cob, galloping over the Devil's Mountain in the snow-clad hills of Tipperary, he would have discovered the deep and sure Celtic origin of *léigh*, a healer or physician, and *leighis*, to heal. While listening to Shorsha (who afterwards colported Bibles in Spain), and to his grimy friend, the *gobha*, or smith, who had just bewitched the young vagabond's Pegasus, I overheard the following oracular words:

"Is agam an't leigheas."

that is, "I have the power to *cure*, *heal*, or *release* him."

Having trespassed thus far on your attention, with the view of hinting the deficiency of an important element in England's word-book, allow me briefly to notice a Norman-French term that needlessly puzzles one of the continental lexicographers. In Catalan talkee-talkee, the word for *medicus* is *metge*, whence the old French *miège*, and by an easy substitution of *r* for *g*, *mière*; witness our proverb:

"Qui court apres le mière,
Court apres la bière."

---

* Blame us not, considerate reader of the Hebrew text; we copy the sense of Martin Luther's just remark on the *Rophé*, or *Mender*, in God's book:

"Unseres Hernn Gottes *Flicker*."

But to account for the usual form *mire*, there was no need of a new coinage of unrecorded and uncouth derivatives from *medicus* (sought out by the ingenuity of Friedrich Diez); since *mire* for *mere* is an exact counterpart of the common and grammatical form, *lire* for *lière*.

It may not be quite to the purpose, now that the subject is pretty well exhausted, to add an anecdote of the water-cure, just picked up in an author who was smothered by a fall of ashes in his pleasure-boat, near Pompeii, 1776 years ago:

"On a sudden," thus writes Pliny the naturalist, "Charmis of Marseilles invaded Rome; and he not only arraigned her former physicians, but her baths also, persuading people to wash during the sharpest frosts of winter. He dipped his patients in the lakes. We have seen superannuated consuls making a show of their shiverings. There is no doubt that, by this novelty of theirs, the physicians wished to bamboozle us all."

G. M.

MONUMENTAL BRASSES.

(*Continued from* Vol. xi., p. 221.)

When I sent my last communication on this subject, it is but right that I should say that I had not seen the third Note by Mr. F. S. Growse at p. 143. of the present volume, in completion of the lists already inserted (Vol. x., pp. 361. 520.). I beg now to continue my own list, premising, as before, that I have seen the brasses at the places marked thus *, whilst those marked thus † have been communicated to me by friends; and the remainder are mentioned in recent publications:

GLOUCESTERSHIRE.

* Clifford Chambers. Hercules Raynsford, Esq., in armour, and wife, 1583.
* Clifford Chambers. Elizabeth Marrowe, daughter of the above, with child *in her arms*, 1601.
* Quinton. Anne Clopton, with canopy, good, *c.* 1430.

HAMPSHIRE.

Arreton. The "Man in armour" is Harry Hawles, "longe tyme steward of the yle."
* Winchester, St. Cross. "A priest" is Thomas Lawne, 1518.
* Winchester College. "A priest, 1473," is Edward Tacham.
* Winchester College. John Morys (?), priest, in almuce, 1450.
* Winchester College. Robert Thurbern, diapered cope, 145–.
* Winchester College, John Bedell, 1498.
* Winchester College. John Grewaker, priest (demi fig.), 1514.
* Winchester College. John Gilbert, priest (demi fig.), 1518.
* Winchester College. John Barrate, B.A. (brass loose), 1524.
* Winchester College. Bishop John White, warden, diapered cope, 15—.

HERTFORDSHIRE.

* Ashridge House. John de Swynstede, priest, 1395.
† Holdenham.
† Holdenham, St. Alban's Abbey. Also John Stoke, abbot, fine canopy, fig. lost, 1451.
* Sawbridgeworth. I could not see the brass of Isabella Seventhorp in 1850.

HUNTINGDONSHIRE.

† Godmanchester. Civilian, small, two wives lost, *c.* 1530.

KENT.

* Ash. Also Jane Keriell, curious horned headdress, *c.* 1460.
* Ash. Christopher Septvans, *alias* Harflete, and wife, large, 1602.
* Ash. Walter Septvans, *alias* Harflete, and wife, large, 1626.
* Ash. Wife of Richard Clitherow (?), remains of fine canopy.
* Ash. Wyll... and wife, 1525.
* Birchington. For "A civilian, *c.* 1440," in Mr. Growse's list, read "Richard Quek," 1459.
* Canterbury, St. George. "A priest," John Lovelle, 1538.
* Canterbury, St. Paul. Geo. Wyndbourne and wife, 1531.
* Canterbury, St. Alphage. Robert Cosebourne, priest in gown, 1531.

(A shield on one of the pillars of the church to Thomas Prude.)

* Canterbury, St. Mary Northgate. Ralf Browne, mayor, kneeling (mural), 15—.
* Dartford. Agnes (not Appleton, but) Molyngton.
* Dartford. Inscription to priest, *i. e.* John Hornley.
* Dartford. Frances, wife of Captain Bostocke, 1614.
* Dover, St. Mary. William Jones and wife, 1638.

Dover, St. James. I could not see the "male figure" in 1851.
* Eastry. Thomas Nevynson, Esq., and wife, 1590.
* Erith. Also a group of children and a shield (Walden).
† Faversham. Also remains of fine canopy and figure (the latter stolen about 1835) to Seman Tong, 1414.
† Faversham. A civilian, Thomas Napleton? 1625?
† Godneston. William Boys and wife, with Holy Trinity, 1507.
† Godneston. Vincent Boys, gent., and wife, 1558.
† Godneston. Thomas Engeham, Esq., and wife, 1558.
† Graveney. Canopy and insc. to Johanna Boteler, 1408.
† Graveney. Correct Robert Dodde, Esq., and Richard de Feversham, &c., 1381.

Margate. Also, a knight, under the pews, *c.* 1590.
* Sandwich, St. Clement. A merchant and lady, a mutilated double canopy.

Sheldwick. Sir Richard Attelese and wife, 1394.
* Shorne. Correct thus:
A chalice for Thomas Elys, priest, 1569.
Elynor Allen, 1581.
Figure in chest, *c.* 1470.
* Southfleet. John Sedley, auditor, &c. (I could not see it in 1850).
* Southfleet. John Sedley and wife, correct date to 1594.
† Staple. A civilian, *c.* 1520.

LANCASHIRE.

Middleton. Edmund Ashton, 1522.
Childwall.

MIDDLESEX.

* Islington, St. Mary. Henry Savill, Esq., and wife (mural), 1546.
* Islington, St. Mary. A man in armour and wife (mural), *c.* 1550.
* Islington, St. Mary. Over the last brass a small canopy, *c.* 1450.
* London, All Hallows Barking. A man in armour, &c., *i. e.* "*Mr.* William Thinne, *Esq.*"

* London, St. Botolph, Aldersgate Street. Sir John Packington and lady (mural), 1563.
* London, St. Dunstan. Date of Henry Dacres, &c., 1530.
* London, St. Giles without Cripplegate. Two late mural brasses.
* London, Westminster Abbey. Sir Thomas Vaughan, date 1483.
* London, British Museum. Head of small female figure, *c.* 1520.
* London, British Museum. Head of bishop, with portion of very fine canopy and saints, formerly in possession of A. W. Pugin, *c.* 1350.
* Isleworth. Also, Edward Holland.
* Isleworth. William Chase, Esq., in armour, 1544.
* Isleworth. Figure, *c.* 1450.
* Isleworth. Two chrisom children.
* Chelsea. Lady Guilford (mural).
* Riselip. John Hawtree and wife, 1598.

W. SPARROW SIMPSON.

(*To be continued.*)

Minor Notes.

Prophecies of the Plague and Fire of London. — Among the examples under this head which have appeared in the "N. & Q.," I think the case has not been mentioned of the Dorsetshire fanatic, John White of South Perrott, who travelled to London in Dec. 1646, with a view to destroy the effigy of the Earl of Essex, then lying in state in Westminster Abbey; and having hidden himself in a pew till midnight, set to work with a hatchet. His prediction of the coming vengeance "for the sins and wickedness of London" was very explicit, being revealed to him by an angel, who described the plagues as "so great that they should not be able to bury one another, or else he, the angel, would fire it as he did Sodom and Gomorrah."

J. W.

Shuttlecock. —

"The play at shuttlecocke is become soe much in request at court, that the making shuttlecockes is almost grown a trade in London. Præstat otiosum esse quã nihil agere. I heard that about this last Christmas, the Lady Effingham, as shee was playing at shuttlecocke, upon a suddein felt hir selfe somewhatt ill, and presently retiring hir selfe into a chamber, was brought to bed of a child, without a midwife, shee never suspecting that shee had bin with child." — *From a MS. Diary in the Harleian Library, date* 1603.

Z. z.

"*Infortunate*" *and* "*Unfortunate.*" —

"Two men have been going through the city of Boston taking in persons in the following manner. They go into a store and inquire for shirt buttons, handkerchiefs, or other articles, and one says to the other, 'I was *in*fortunate enough to lose my handkerchief,' or other article called for. The other says there is no such word as *in*fortunate, it is *un*fortunate; and thereupon they get up a bet with the storekeeper. The dictionary is looked up, and the bet decided always in favour of the sharper, as the word may be found there, though now in disuse."

W. W.

Malta.

The Hon. Mrs. Norton v. *Mrs. Ann S. Stephens.* —I have lately been reading the popular American tale of *Fashion and Famine* (by Mrs. Ann S. Stephens), in the twenty-second chapter of which is the following sentence:

"But Julia had been guarded in her poverty by principle so firm, by love so holy, that neither the close neighbourhood of sin, nor the gripe of absolute want, had power to stain the sweet bloom of a nature that seemed to fling off evil impressions as the swan casts off water-drops from its snowy bosom, though its whole form is bathed in them."

If, as seems most probable, the American authoress had borrowed the above striking and beautiful simile from an English authoress, she might have acknowledged the obligation. The Hon. Mrs. Norton, in the dedication of her poems to the Duchess of Sutherland, thus addressed her fair and kind patroness, who had befriended her "when cowards lied away" her name; and had given her, "what woman seldom dares," —

"Belief — in spite of many a cold dissent —
When, slander'd and malign'd, I stood apart
From those whose bounded power hath wrung, not crush'd, my heart.

. . . . . .

But, like a white swan down a troubled stream,
Whose ruffling pinion hath the power to fling
Aside the turbid drops which darkly gleam
And mar the freshness of her snowy wing —
So thou, with queenly grace and gentle pride,
Along the world's dark waves in purity dost glide."

CUTHBERT BEDE, B.A.

Queries.

"ITINERARIUM AD WINDSOR" — "WHITELOCKE'S DIARY" — "WHITEFIELD'S DIARY."

Will any of your readers oblige me with assistance in referenee to the following "wants?"

"*Itinerarium ad Windsor.*" — I want to find a complete manuscript of this work, which is attributed to Fleetwood, the Recorder of London, in the only manuscript I am aequainted with, Harleian, 168. fol. 1. That MS. is unfortunately incomplete. It begins thus:

"In the moneth of Nisann, in the seavententh yeare of the most happie raigne of the virtuous and most noble ladie Queene Elizabeth."

"*Diary of Judge James Whitelocke, Father of Bulstrode Whitelocke.*" — Basil Montagu, in his "Life of Bacon" (*Works*, vol. xvi.), quotes (in a note at p. ccevііі.) from a *Diary* of this judge. I want to know whether this *Diary* exists only in MS., or has been published? If the former, where the MS. may be found; and if the latter, when and where it was published?

"*Diary of Whitefield.*" — I some time ago picked up on a stall a volume of the original MS. of this

diary. I want to know who has the other volumes? My volume seems at one time to have been in the library of the Rev. Matthew Wilks. JOHN BRUCE.

5. Upper Gloucester Street, Dorset Square.

Minor Queries.

First Tripos Day at Cambridge. — On this day, the first after Ash Wednesday, copies of verses written by two undergraduates, whom the proctors choose to honour (I quote the *Cambridge Calendar*), are distributed among the incepting B. A.'s and company present. I want to know if any copies of these are preserved in the university registers or library.

More especially I wish for a copy of one in 1845 or 1846, which I can at this distance of time only describe, by stating that in it the Great Western Railway was elegantly rendered *Via Brunellia*, and the city of Bath *Bladudis urbem*. It was, if I mistake not, a conversation in Latin hexameters on Free Trade. E. G. R.

Letters of George IV. — Could any of your correspondents inform me where I am likely to have met with some letters addressed by George IV. to Lieutenant-General Sir Robert Bolton, which I saw in print since the year 1836? C. (1)

Sank, Sankey. — I have heard the expression *to sank* (though only from old people) applied to such menial offices as are required in the servants' hall of a large family, such as attending to the fire, laying the cloth, attending to the lights, &c. In cases where no usher of the hall formed part of the establishment, such and such of the men servants took it in turn *to sank*. I have also met in old inventories with the "sankey chamber." Was the word a known one, equivalent to lacky or flunkey? or was it (for it is obsolete now) merely a localism in the North of England? Sr.

"*Berta etas Mundi.*" — Could any of your readers give me any information respecting an old book, some fragments only of which I possess, entitled *Berta etas Mūdi?* It is black-letter, and profusely illustrated with woodcuts of the popes, abbots, &c., together with some of the marvels which happened in those days, such as demons, awful comets, &c. Two extracts in particular are remarkable; the wonders related in them occurred in the reign of Henry III.:

"Malefica quedā auguriatrix in Anglia fuit, quâ mortuo demones horribiliter extraxerūt dū clerici psallerent, et imponētes sup equū terribilē p. ecra rapiūt. Clamores quos terribiles (ut ferūt) p. qtuor ferme miliaria audiebāt."

"Ignea trabes mire magnitudinis in celo visa ē inter australē et oriētalem plagā curres super solem ad occasum vergēs sup' terra cecidit."

J. ASHTON.

"*Youth's Tragedy*," "*Youth's Comedy*." — Can any of your readers give me any account of the author of the two following pieces? —

1. "Youth's Tragedy: A Poem, drawn up by way of Dialogue between Youth, the Devil, Wisdom, Time, Death, the Soul, and the Nuncius. By T. S. 4to. 1671."

2. "Youth's Comedy, or, The Soul's Tryals and Triumph: A Dramatic Poem; with divers Meditations intermixed upon several subjects. Set forth to help and encourage those that are seeking a heavenly Country. By the Author of 'Youth's Tragedy.' 8vo. 1680."

According to Lowndes, the author's name was Sherman; but some of your readers may perhaps be able to give me some farther information concerning him. R. J.

Trawle-net. — When was the trawle-net first spoken of? G. R. L.

Thomas Morrison. — Can any of your readers give me any account of Thomas Morrison of New College, Oxford? His name occurs in the catalogue of Oxford graduates as B.A. in 1726 and M.A. 1730. R. J.

Ritual of Holy Confirmation. — I should be glad to learn where I could find Latin or other translations of the Ritual of Holy Confirmation, — "The Chrism," or "the Seal," among the Armenians, the Nestorians, the Jacobites, and the other unorthodox churches of the East, and of Africa. As they will be for the most part very brief, forming merely an extract from the office of baptism, they may perhaps be usefully inserted in "N. & Q." WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

The Monmouth and the Foudroyant. — In the town of Lostwithiel, Cornwall, is a public-house, bearing as its sign

"The Memorable Battle of the Monmouth and Foudroyant,"

with a picture of two vessels in action.

Can you give me information concerning this battle, the fame of which has thus been handed down, probably by some gallant Cornishman who was engaged in the fight? ANON.

Heavenly Holes.—In the neighbourhood of Haltwistle, Northumberland, there are two small dells, called respectively "High" and "Low Heavenly Holes." In a recent evening lecture at the Royal Institution, Mr. Sopwith, describing that part of the "coal district of the North," said the local name for Watershed was "Heaven's Water provision." Can any northern reader of "N. & Q." tell me the origin of these singular names? W. M. M.

Droitwich.

Poem by Semlegue (?). — In *Les Belles Lettres de Hier*, Paris, 1730, I find the following lines,

which are said to be from an epistle in verse by Semlegue. They are from the *curé* of a parish.

> "Comme ils n'ont ni terre ni rente,
> Et qu'ils sont tous de pauvres gens,
> Dans un curé, chose étonnante,
> Je suis triste aux enterrements."

Two more specimens of the same author are given. I have examined various dictionaries of literature and biography, but cannot find even his name.

Can any of your correspondents tell me where to find the rest of the epistle, or a notice of the author? R. M.

Michael Angelo. — The true name of this "salt of art," as Fuseli characterised him, was Michel Agnolo Buonarotti, according to the several lives of him written by Vasari, Condivi, and Bottari. How, when, and where did the name of *Agnolo* become converted into *Angelo?* In putting the Query, I will hazard an opinion of the origin of the change. It may, I think, be traced to his contemporary, Ariosto, who, in the second stanza of the thirty-third canto of *L'Orlando Furioso*, describes the gifted man as —

> " . . . . . quel ch' a par sculpe e colora
> Michel, più che mortale, *Angel* divino."

ERIC.

Ville-Marie, Canada.

Different Ideas of a Religion among Christians and Pagans. — When was the distinction first brought forward between the modern (or Christian) idea of a religion, and the ancient (or Pagan) idea of a religion? which is thus expressed by De Quincey, in his *Autobiographic Sketches*, vol. ii. p. 49.:

"What is a religion? To Christians it means, over and above a mode of worship, a dogmatic (that is, a doctrinal) system: a great body of doctrinal truths, moral and spiritual. But to the ancients (to the Greeks and Romans, for instance) it meant nothing of the kind. A religion was simply a *cultus*, a θρησκεια, a mode of ritual worship, in which there might be two differences, viz. 1. As to the particular deity who furnished the motive to the worship. 2. As to the ceremonial, or mode of conducting the worship."

BIBLIOTHECAR. CHETHAM.

Payment to Lord Rochford. — In the pleasant little *Guide-book to Hampton Court*, by Mr. Felix Summerly, is given, apropos of Henry VIII.'s love of shooting, an extract from the records of Hampton Court, as follows:

"58*l.* paid to my Lord of Rochford, for shooting with the King's grace at Hampton Court."

It may be obtuseness on my part, but allow me to ask what is the purport of this?

PELICANUS AMERICANUS.

Scott's Novels. — Sir Walter Scott twice compares an irregular hamlet to a village, which stopped suddenly when dancing to the music of Orpheus. Will some one tell me where? M—E.

"What tho' my name be Roger?" — Can any reader supply the words of the ballad referred to by Sir Walter Scott in *The Two Drovers?*

> "What tho' my name be Roger,
> Who drives the plough and cart?"

M—E.

Alliterative Spelling-book. — There has been published, I believe, a spelling-book, or it may be an elocutionary exercise-book, containing exercises on the letters of the alphabet, of an alliterative character, and calculated to improve articulation in speaking. "Peter Piper picked a peck," &c., is the exercise on the letter *p*. Can any reader refer me to the book in question, by giving title and publisher's name? INTERROGATOR.

Joseph Hill, Cowper's Friend. — From the great respect I entertain for the memory of Joseph Hill, the friend and correspondent of the poet Cowper, I am anxious to obtain information on the following points: Who was Joseph Hill's father? Who was his wife? Did they leave children? What became of them? When did he die, and where was he interred? CLAUD MARSHALL.

Sir Simon Le Blanc. — Was any portrait of Mr. Justice Le Blanc, who died April 15, 1816, ever engraved? CLAUD MARSHALL.

Glatton. — What is the origin of the name of the ship in H. M. navy "Glatton," now transferred to the "floating battery" launched this week at Messrs. Green's yard, Blackwall? GN.

Minor Queries with Answers.

Passage in Gay. — In Gay's *Trivia*, "Of walking in the Streets by Day," about half-way through the second book, there is a passage on the nuisances of the Thames Street of that day, the concluding couplet of which is meant to illustrate the manners of the time of Queen Anne; but I cannot satisfy myself that I rightly interpret it. The lines are, —

> "But how shall I
> Pass, when in piles Cornavion cheeses lie,
> *Cheese, that the table's closing rites denies,*
> *And bids me with th' unwilling chaplain rise.*"

Taken literally, it would seem that the chaplain and poet had to leave the table as soon as the cheese appeared, and before it was partaken of. I shall be glad to learn whether the etiquette of the table in Queen Anne's reign required the chaplain and any particular guests to retire from the table on the placing of the cheese on the board. RANULPHUS.

Liverpool.

[Our first and second vols. contain several articles illustrative of Mr. Macaulay's sketch of the "Young Levite;"

but as the passage itself has not been quoted, we give the concluding lines to explain the reference in Gay: — "The young Levite was permitted to dine with the family; but he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots: but as soon as the tarts and cheese cakes made their appearance, he quitted his seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded." (*Hist. of Eng.*, vol. i. p. 327.) See also Oldham's *Satire, addressed to a Friend about to leave the University;* and *Tatler*, Nos. 255. 258.]

Godwyn on the Jews or Hebrews. — I will feel exceedingly obliged if you could favour me with a transcript of the title-page of a book published about 1624, written by Thomas Godwyn, "from Kensington, Feb. 21, 1624," as the Epistle Dedicatory states, the subject of the work being the Jews or Hebrews, their persons, places, &c.

JAMES J. LAMB.

Underwood Cottage, Paisley.

[The following is a copy of the title-page: — "Moses and Aaron: Civil and Ecclesiastical Rites, used by the ancient Hebrews; observed, and at large opened, for the clearing of many obscure texts thorowout the whole Scripture: which texts are now added to the end of the book. Wherein likewise is showed what Customs the Hebrews borrowed from Heathen People: and that many heathenish Customs, originally, have been unwarrantable imitations of the Hebrews. By Thomas Godwyn, B.D., London, printed by S. Griffin for Andrew Crook. 1625." There are numerous editions.]

St. Vedast. — Who was St. Vedast, or where can any particulars be found about him? There is no mention of his name in Butler's *Lives of the Saints*, neither is his name in the calendar. In Foster Lane, London, there is a church dedicated to him, built, I believe, from the designs of Sir Christopher Wren. L. J. B.

Comm. Wint.

[There is a long account of St. Vedast, Bishop of Arras, under Feb. 6, in the Dublin edition of Butler's *Lives* now before us. A notice of his festival also occurs in *Archæologia*, vol. xxiv. p. 66.]

Summa and Modus. — Matthew Paris and Walsingham, in noticing certain years of scarcity, mention (as proofs of dearness) the number of *solidi* necessary to purchase a *summa* of wheat and a *modus* of wheat. What quantities are indicated by these two words — *summa* and *modus?*

BREAD.

[The former word is, in London measure (in contradistinction to Winchester measure) eight bushels, or a quarter. Spelman, in his *Glossary*, in voce SUMA, says, "Quæsi sauma vel sagma, item *summa*, mensura continens 8 modios Londonienses, inde dicta quod ad onus equi sufficiat. Mat. Paris in anno 1205. *Suma* frumenti duodecim solidis vendebatur." The latter word is thus explained in Matthew Paris's *Glossary*: — "Summa bladi, vel frumenti: sæpissime occurrit: mensuram 8 modiorum, *A Seme* (pro *sume*) decimus. Sanè Huntindoniensis noster *Summam per onus equi* est interpretatus. (*Hist.*, lib. vii. p. 219., anno 1121.)]

Quarter of Wheat. — Can any of your readers familiar with the weights and measures of early days state what is the origin or meaning of a *quarter* of wheat, or any other corn? It must have been a *fourth part* of something; but what was this something? We know that a quartern loaf or a quartern of flour implies a fourth part of a peck; but was there any particular designation for thirty-two bushels of corn, of which a fourth part might be called a quarter? BREAD.

["Quarterium frumenti constat ex octo bussellis." Fleta *seu Commentarius Juris Anglicani*, lib. ii. This seems to have signified originally the fourth part of a tun in weight or capacity.]

A. Greenfield. — Can any of your readers give me any account of Andrew Greenfield, author of a volume of *Poems*, 1790? R. J.

[Andrew Greenfield was educated at the universities of Glasgow, Edinburgh, and Oxford. On taking Orders, he was presented by Dr. Oswald, Bishop of Raphoe, to the rectory of Moira, in Ireland. He died suddenly in May, 1788, in the thirty-ninth year of his age, and left a widow and family. He was brother of Professor Greenfield of Edinburgh. In *The Scots Magazine*, vol. xxxv. p. 91., are "Verses occasioned by the Death of Dr. Gregory, late Professor of Physic in the University of Edinburgh," signed A. Greenfield, Coll. Ball. Oxon.]

The Ash Igdrasil or Ygdrasil. — Will any of your readers be so good as to explain the reference in the following passages from Carlyle's *Hero Worship?*

"The tree *Igdrasil*, that has its roots down in the kingdoms of Hela and Death, and whose boughs overspread the highest heaven. . . .

"The living tree *Igdrasil*, with the melodious waving of its world-wide boughs, deep-rooted as Hela."

J. E. T.

[Mr. Carlyle's allusion is to the sacred ash *Yggdrasill* of the Scandinavian Mythology. "The principal and most sacred tree of the gods," says Pigott (*Manual of Scandinavian Mythology*, p. 216.), "is the ash-tree *Yggdrasill*, which is the best and greatest of all trees. Its branches extend over the whole universe, reaching beyond the heavens; its stem bears up the earth; its three roots stretch themselves wide around: one is among the gods; another with the frost giants, where Ginnungagap was before; the third covers Niff-heim." Much farther illustration of this myth will be found in the work just quoted; in Ellmuller's edition of the *Vaulu-Spa* (Leipsic, 1830); in Grimm's *Deutsche Mythologie;* and in Finn Magnissen's valuable Dissertation on the Edda Doctrine.]

Replies.

FRANKLIN'S PARABLE AND TAYLOR'S "LIBERTY OF PROPHECYING."

(Vol. x., pp. 82. 169. 252.; Vol. xi., p. 296.)

The first edition of Jeremy Taylor's *Liberty of Prophecying* was printed in small 4to. in 1647, and does not contain the parable. This is now a

rare book, and Coleridge (*Lit. Remains*, vol. iii. p. 203.) thus speaks of it:

"One thing is especially desirable in reference to that most important, because (with the exception of the *Holy Living and Dying*) the most popular, of Taylor's works, the *Liberty of Prophecying*; and this is a careful collation of the different editions, particularly of *the first*, printed before the restoration, and the last, published in Taylor's lifetime, and after his promotion to the episcopal bench. Indeed, I regard this as so nearly concerning Taylor's character as a man, that if I find it has not been done in Heber's edition, and if I find a first edition in the British Museum, or Sion College, or Dr. Williams's library, I will, God permitting, do it myself."

The *second* edition of the *Liberty of Prophecying* is contained in the volume Taylor published in 1657, in folio, under the title of *Συμβολον Θεολογικο-πολεμικον, or a Collection of Polemical Discourses*, and here, with other additions, the parable appears.

The *third* edition is posthumous: it appeared in a larger volume, in which the title is altered to —

"*Συμβολον Θεολογικον*, or a Collection of Polemical Discourses, wherein the Church of England, in its worst as well as most flourishing condition, is defended in many material points against the attempts of the Papists on the one hand, and the Fanatics on the other. Together with some additional pieces, addressed to the promotion of practical religion and daily devotion. By Jer. Taylor, chaplain in ordinary to King Charles the First, and late Lord Bishop of Down and Connor. The third edition. London, printed by R. Norton for R. Royston, 1674."

In this volume the *Liberty of Prophecying* appears in its enlarged form, and the parable, as before, concludes it.

In the dedication of the *Polemical Discourses* to Lord Hatton, Taylor explains the reason of the additions made on account of the clamours of the intolerant:

"When a persecution did arise against the Church of England, and that I intended to make a defensative for my brethren and myself, by pleading for a liberty to our consciences to persevere in that profession which was warranted by all the laws of God and our superiors, some men were angry, and would not be safe that way, because I had made the roof of the sanctuary so wide that more might be sheltered under it than they had a mind should be saved harmless. Men would be safe alone or not at all. . . . And therefore I was to defend our persons, that whether our cause were right or wrong (for it would be supposed wrong), yet we might be permitted in liberty and impunity: but then the consequent would be this, that if we, when we were supposed to be in error, were yet to be indemnified, then others also whom we thought as ill of were to rejoice in the same freedom, because this equality is the great instrument of justice, and if we would not do to others as we desired should be done to us, we were no more to pretend religion, because we destroy the law and the prophets. Of this some were impatient; and *they would have all the world spare them, and yet they would spare nobody*. . . . But the most complained that, in my ways to persuade a toleration, I helped some men too far, and that I armed the Anabaptists with swords instead of shields. . . . But wise men understand the thing, and are satisfied; and because all men are not of equal strength, I did not only, in a discourse on purpose, demonstrate the true doctrine in that question, but *I have now, in this edition of that book, answered all their pretensions*, not only fearing lest some be hurt with their offensive arms, but lest others, like Tarpeia the Roman lady, be oppressed with shields, and be thought to think well of their cause by pleading for their persons."

It seems most probable that the reason why the parable does not appear in some of the later editions of the *Liberty of Prophecying* may be, that the text of the first edition has been followed instead of that of the enlarged copies. Taylor obtained the parable from Gentius's *Historia Judaica*, which was printed at Amsterdam in 1651, and Gentius derived it from the Boostaun of the Persian poet Saadi, who may have heard the story from some Jew when he was a prisoner at Tripoli, and worked with the Jewish captives on the fortifications there. Franklin may possibly have met with it in some periodical, where it was extracted, or have taken it from the *Liberty of Prophecying*, giving it a biblical form.

Most of the works of Taylor printed during his lifetime are remarkable for their careful typography and tasteful arrangement and embellishment. It would be difficult to point out an English volume of the time of equal elegance in all respects with that of the second edition of *The Great Exemplar*, printed in small folio in 1653. Taylor's own taste seems to have found an effective agent in his publisher Richard Royston; and Faithorne is here seen to great advantage, especially in the design and arrangement of the engraved title-page. S. W. SINGER.

SERPENT'S EGG (Vol. x., p. 508.; Vol. xi., p. 271.): NEW SILKWORM (Vol. xi., p. 264.): BLUE ROSE (Vol. xi., p. 280.).

MR. BREEN has misunderstood the Query of L. M. M. R., and also committed an error which should be rectified. The serpent's egg prized by the Druids is the *Ovum anguinum* of Pliny — the *glein neidr* of the ancient British — the adder stone of modern folk lore. All that I have seen were merely blue, green, or striped glass beads. They are still used as charms to assist dentition, cure ague and whooping-cough. The querist will be very likely to find one in some of the London curiosity shops.

Some snakes are ovoviviparous, the young being excluded from the shell previous to parturition; but others, as every English country boy knows, are decidedly oviparous. The common English snake (*Natrix torquata*) lays a chain of from eighteen to twenty white eggs during the summer, and these are hatched in the following spring. Whether it be the cunning of the serpent, or natural instinct, she prefers to lay her eggs in manure heaps, old hot-beds, or at the base of lime-kilns, where the artificial heat hastens the process of hatching.

With all deference, I must observe that "N. & Q." is not so well up in matters pertaining to natural history as in archæological lore. For instance, F. B. informs us that castor oil is extracted from the *leaves* (!), instead of from the berries, of the *Ricinus communis*. Again, we have had the old fable of the blue rose; old I may well call it, for it dates from the period of Moorish domination in Spain. Though the fellows in blue aprons, who, calling themselves gardeners, infest our suburban districts, *will* tell mythical stories of the vast prizes offered for the production of a blue rose or a blue dahlia, our scientific horticulturists laugh at the absurdity. We can perform wonders by cultivating plants, but nature sets certain boundaries which can never be surpassed. Hear Decandolle, no mean authority on this subject. He says:

"Yellow and blue are the fundamental types of colour in flowers, and these colours are antagonistic, mutually excluding each other. Yellow by culture may be changed into red or white, but never into blue. On the other hand, blue will pass into red, but never into yellow."

We have a yellow rose, and consequently can never have a blue one. If at all practicable, Barnum would no doubt have done it long ago!

W. Pinkerton.

Hammersmith.

I cannot believe that L. M. M. R. is really looking for a veritable serpent's egg; but if so, he will surely have but little difficulty in finding abundance in the country during the hot weather. Mr. Henry H. Breen is far too sweeping in his assertion, that snakes are always viviparous. Our common hedge or ringed-snake (*Coluber natrix*), as every rustic knows, deposits its eggs in masses in dunghills and hot-beds; where they are hatched by the heat of the sun, or of the fermenting manure.

L. M. M. R., however, inquires concerning a supposed Druidical talisman, the famous *Anguinum ovum*; concerning the production of which wonderful tales are told—how it is formed by the exudation of knotted vipers, by whose united agency it is borne aloft in the air, and afterwards caught in a linen sheet by the sorcerer, who is obliged to fly on a swift horse to escape the vengeance of the enraged reptiles, who pursue him till he can cross running water, &c. This mysterious object is however no other than a large bead of glass, or vitrous paste, ornamented round its equator by bosses or spots of some other colour, which is occasionally found in Celtic tumuli. Specimens of these may be seen in many collections of antiquities; and L. M. M. R. will find two examples engraved in the *Encyclopedia Britannica*, art. Anguinum ovum. I am sorry that I cannot inform L. M. M. R. where he can procure a specimen; but probably he may meet with one in the shop of some respectable dealer in antiquities. He must, however, be on his guard against modern Venetian forgeries.

I may add, that one of the old publishers, I cannot at present remember which, uses for his device the *Anguinum ovum* in combination with a serpent.

W. J. Bernhard Smith.

Temple.

I was surprised, indeed, at the position of Henry H. Breen, that "serpents are, strictly speaking, to be classed as viviparous rather than oviparous:" and still more when reading on I found him including *snakes* in his assertion that no species of them has ever been known to produce eggs. Whatever may be the case in St. Lucia, from which island he writes, every naturalist knows that in this country snakes do produce eggs. The viper and the slow-worm are undoubtedly viviparous, but snakes are as certainly oviparous. I have had ample opportunities of verifying both. The snake deposits a cluster of eggs, each of about the size of a sparrow's egg, of a white or cream colour. These eggs have not a hard shell, but a tough thick skin, forming a kind of bag. When laid they do not contain a young snake formed, but, if broken, are found to hold a thick yellowish liquid like cream. I have lately watched the hatching of the eggs of a snake, which were placed in a hotbed. The young came forth in about six weeks. If L. M. M. R. has any wish for a snake's egg, I can supply him from a few preserved in spirits.

F. C. H.

NUNS ACTING AS PRIESTS IN THE MASS.

(Vol. xi., pp. 47. 294.)

Mr. Breen, who has kindly made some remarks on my Query, has mistaken the object I had in view in proposing it. I confess I did think, and still do think, that the author of the *Voyageur en Suisse*, whose words I quoted, meant to say that the nuns in question still do what he describes. But my Query is, where did he get the story; and what is the origin of the story? Mr. Breen's explanation is very unsatisfactory: a parcel of nuns assembling in their chapel, and going through the prayers of the mass, as a sort of mystery or miracle play, once or twice, is not a thing likely to make such a noise as to be regarded as very wonderful, or to become a tradition in the country, and recorded as a remarkable fact in guide-books. The author of the *Voyageur en Suisse* must have got the story somewhere. My Query is this, Does any other authority mention such a story? If we could find such other authority, we would then perhaps be in a better condition to ascertain the meaning of it, and whether it has any foundation

in fact. As it stands, I agree with MR. BREEN, that it is not very easy to believe any body of nuns to have seriously contemplated the consecration of the Host without a priest. But this was the reason I asked the question. Possibly some curious fact of history may lurk under the story. For example, what if it should turn out that these nuns had adopted some form of Protestantism, and had celebrated amongst themselves some Protestant religious services instead of the mass: might not such a fact have given birth to the story? But the first thing is evidently to inquire, where did the *Voyageur en Suisse* get it? This is my Query. J. H. T.

EPITAPHS.

(Vol. xi., p. 252.)

The epitaph quoted by your correspondent N. L. T. is not, I think, quite correctly given, but should rather be read as follows:

"Beneath a sleeping infant lies;
To earth whose body lent,
Hereafter shall more glorious rise,
But not more innocent.

"When the archangel's trump shall blow,
And souls to bodies join,
Millions shall wish their lives below
Had been as short as thine."

This epitaph was seen in the old church at Clifton, near Bristol, placed high up on the east wall of the north transept, where, as a child, I have often read it. On going for the express purpose of looking for it, some years since, I found the church rebuilt, and that these lines had disappeared. They are printed in the *Elegant Extracts*.

It is well known that much of the trash we find in country churchyards finds its way there through the medium of the stone-cutter's book of verses, which is commonly handed to those who are ordering a monument for them to choose such as suit their taste; thence the universality of the well-known stanza —

"Afflictions sore long time I bore," &c.

On one occasion I found the first line cut thus:

"Afflictions four, years I bore."

And while we were conjecturing what these four afflictions could have been, a wag present observed that he supposed they were plague, pestilence, famine, and sudden death.

Occasionally, however, lines of redeeming interest occur. The following, on the tombstone of an old man, in the churchyard of Garsington, Oxon, are traditionally ascribed to Warton, probably upon no stronger evidence than that the living belonged to his college. They are not, however, unworthy of him:

"Time, which had silver'd o'er my aged head,
At length has rang'd me with the peaceful dead.
One hint, gay youth, from dust and ashes borrow,
My days were many, — thine may end to-morrow."

Passing on from this parish to the adjoining one, Cuddesden, where is found Bishop Lowth's celebrated epitaph on his daughter, the churchyard there offers the following lines, evidently the production of a superior mind:

"Why should I shrink at Thy command,
Whose love forbids my fears?
Or tremble at Thy gracious hand,
That wipes away my tears?

"No, let me rather freely yield
What most I prize to Thee,
Who never didst a good withhold,
Nor canst withhold, from me."

The following, it is supposed, were never placed on a tombstone, and may, perhaps, for that reason, claim their first appearance, Mr. Editor, in your pages. They were the production of a man of brusque and somewhat coarse exterior, but of strong feeling:

On a young lady.

"Oh, sleep in peace, clos'd in thy narrow cell;
Oh, sleep in peace, as thou wert wont to dwell;
Oh, sleep in peace; and oft the starting tear
Shall tell the loss of him who lingers here." J. K.

I will conclude my dissertation by four lines, not inappropriate to the subject, which appeared in the pages of the *Literary Gazette* for June 16, 1827:

"O memory! thou ling'ring murmurer
Within joy's broken shell,
Why have I not, in losing all I lov'd,
Lost thee as well?" R. R.
SENEX.

THE QUEEN'S REGIMENTAL GOAT.

(Vol. x., p. 180.; Vol. xi., p. 135.)

The following interesting particulars on the subject of this Query were communicated to the St. Lucia *Palladium* in January, 1846:

"*The Royal Welsh Fusiliers.* — The 23rd regiment, or Royal Welsh Fusiliers, of which our Governor is Lieutenant-Colonel, has, since its formation in 1688, been the national corps of the principality of Wales, and the worthy representative in the British army of that ancient race of Cambrian heroes, whose stubborn valour so long held out against one of our most warlike monarchs. Stout-hearted Welshmen have ever been the Fusiliers. The colours which now wave over their ranks show a goodly list of well-fought and victorious fields. But long ere the custom of inscribing victories on the banners of a corps was adopted, the Welsh Fusiliers had many a time already helped to vanquish England's foes, and to build up that strong foundation of nobly-earned glory on which the pillar of her warlike fame so firmly stands. The battle-fields of the Boyne, Blenheim, Ramillies, and Marlborough's other glorious triumphs — those of the Seven Years' War — Bunker's Hill, and many another spot where the struggle between the two Anglo-Saxon races in the arduous War of Independence was hottest — these famous plains have each trembled under their firm and sturdy

tread, and the bones of many a brave Welshman lie mouldering there. Bloody and hard-won honours! Arthur himself, Cadwallader, Glendower, and many an ancient Cambrian chief, might in ghostly form — if ghosts can grudge — envy their bold descendants the fame of these modern exploits, and confess, with solemn sigh, that the lance and the corslet, the falchion and the mace, have done no greater deeds than those of the firelock and the buff belts, the bayonet and sixty rounds of ball-cartridge!

"It has been the custom of this regiment, from time immemorial, to be preceded in all its marches, and accompanied in all its parades, by a mighty goat, the emblem of old Cambria, whose venerable beard, and grimly grave aspect, might inspire the fanciful idea, under the old superstition of the transmutation of souls, of being a fitting dwelling-place for the departed spirit of one of those ancient bards, so famed in Cambrian story, and of whom the poet writes, —

—— 'His hoary beard and tangled hair,
Stream'd like a meteor in the troubled air.'

"It is on record that the goat of the regiment accompanied the Welsh Fusiliers into action at Bunker's Hill; and Cooper, the American novelist, in one of his interesting national narratives, relates that such was the sanguinary nature of the contest, that 'the Welsh Fusiliers had not a man left to saddle their goat.'

"The last representative of this horned and bearded dynasty lately accompanied the regiment from Canada to Barbadoes, where his knowledge of his place at the head of the drums, his correct and soldierlike demeanour, his grave and patriarchal aspect, so struck the dusky race of Afric's blood, that, on watching his stately progress at the head of the corps, the exclamation has been heard — 'He got tense (*sense*) same as Christian!' Poor Billy! Whether the climate disagreed with him, or he missed his native mountains, or he found his coat too hot for our broiling regions, did never appear; but, alas! he died, and great was the lamentation throughout the regiment.

"This circumstance happened, not long ago, to be mentioned at the table of our Gracious Monarch. The death of poor Billy was duly lamented, and the Queen directed that two milk-white goats, of a magnificent Cashmere breed, peculiar in England to Windsor Park alone, and part of a flock sent to Her Majesty as a present from the Persian Shah, be forthwith presented to the gallant 23rd, to replace poor Billy's loss. We understand that this mark of Her Majesty's condescension has just been communicated to Colonel Torrens, and suitably acknowledged by His Excellency. This tribute of regard from the sovereign to one of her brave regiments, strikes us as peculiarly interesting. To feel their services and value thought of in the royal palace, when far away guarding the distant possessions of their mistress, will add, if possible, to the *esprit de corps* and devotion of this famous old regiment; and the gift sheds honour on her who gave, and on them who received. Good Queen! brave soldiers!"

The "Governor" spoken of is that able man and distinguished officer, Major-General Arthur Wellesley Torrens, one of the heroes of Inkerman. At the period in question he administered the government of this island. HENRY H. BREEN.

St. Lucia.

LORD BYRON.

(Vol. xi., p. 262.)

When I last visited my native city, Aberdeen, in 1850, I went to the Grammar School for the purpose of seeing Lord Byron's name, which he had cut out on one of the forms of the school when he attended it, about sixty years ago. The worthy rector, Dr. Melvin (since dead), to whom I stated my wish to see the name, said that he was sorry it no longer existed, for that a carpenter, to whom the form or bench had been given in order to have it repaired, had ignorantly destroyed the inscription in the course of his task. I was exceedingly mortified to learn that such neglect had been shown to so interesting a memorial of the boyish days of the great and unfortunate poet — who, in-after years, proved that *he* was not unmindful of, or ungrateful to, the country and scenery which had stored his youthful imagination with impressions and thoughts "never to die." When on the subject of Lord Byron, respecting whose early days every little incident has that peculiar charm which attracts us in observing dawnings of poetic genius, perhaps the readers of "N. & Q." will pardon me for recording the following slight memorials. Mr. D. Wyllie, a highly respectable bookseller in Aberdeen, who died in the year 1841, and whose son is now bookseller to the Queen, informed me many years since, that he often used to take Byron when a boy on his back and gallop about with him, while Byron would thump him lustily with his feet and legs to make him run the faster. On another occasion, young Wyllie gave Byron a treat of roasted chestnuts, which brought on a fit of indigestion. In consequence of this, Byron's mother called on Wyllie, and heaped upon him some epithets couched in the most vigorous language, of which the lady in question was well known in Aberdeen to be a perfect mistress. As Byron's mother, before he came to his title, lived with him in comparatively humble lodgings in Broad Street, he was in the habit of playing about in the street with the *laddies* and *lassies* of the neighbourhood, and of visiting the homes of their parents. In the house of an aged relative, who died in 1817, there was a fine old cat (of whose venerable figure I have a dim recollection) to which Byron became much attached, and was in the habit of frequently returning to play with and to feed it. These incidents, insignificant and trifling in themselves, become invested with a portion of that intense interest which must ever belong to those whom Heaven has endowed with the prerogative of genius; even although, in the reminiscences recorded, we see only early indications of Byron's indomitable energy and love of the brute creation.

JOHN MACRAY.

Oxford.

OXFORD JEUX D'ESPRIT.

(Vol. viii., p. 584.: Vol. ix., pp. 113. 168.; Vol. x., pp. 364. 431.; Vol. xi., pp. 37. 127. 173. 233.)

G. L. S. (Vol. xi., p. 37.) refers the authorship of *Johannis Gilpini iter, latine redditum*, on the authority of "a MS. note," either "to Robert Lowe, of Magdalen College; or to John Caswell, of New Inn Hall;" though M. A., Oxon (Vol. x., p. 431.) says, "Its author was always supposed to be Charles William Bingham, Fellow of New College, and now rector of Melcombe Horsey, Dorset." I can corroborate this, as far as the *supposition* goes, and also on the authority of "a MS. note," for I have a copy of the second edition of *Johannis Gilpini iter*, on the title-page of which is written "Auctore Bingham, Coll. Nov. olim Socio."

In addition to the Oxford *jeux d'esprit* already mentioned, I possess the following:

"The Art of Pluck (ninth edit. 1851). Oxford. Vincent."

"Hints to Freshmen. Oxford. Vincent."

These two *jeux d'esprit* are too well known to need farther remark. Who is the author of the one I am about to name? it is remarkably clever:

"The Devil at Oxford: being a true and faithful account of a Visit recently paid by his Satanic Majesty to that seat of learning. By Phosphorus Squill, Arm. Fil. Oxford. Slatter, 1847."

To this appeared a Supplement, by another hand, written in Ingoldsby verse, though not with Ingoldsby ability:

"The Devil's return from Oxford. By Nemo, inscribed with the greatest respect to Nemini. Oxford. Slatter, 1847."

The next mentioned is short and clever, written in the "childish" style of Wordsworth:

"The Oxford Guide; a Lay of the Long Vacation. By Viator. Oxford. Richards, 1849."

Here are one or two others of miscellaneous character and merit:

"Poema Canino-Anglico-Latinum, &c. Oxford. Vincent."

"Scenes from an unfinished Drama, entitled Phrontisterion, or Oxford in the 19th Century (4th edit. 1852). Oxford. Vincent."

"Grand University Logic Stakes, &c. Oxford. Vincent, 1849."

"The Oxford Ars Poetica; or How to Write and Newdigate. Oxford. Macpherson, 1853."

"Oxford Criticism, &c. Oxford. Shrimpton, 1853."

"The Student's Guide to the School of 'Litteræ Fictitiæ,' commonly called Novel-Literature. Oxford. Vincent, 1855."

This last (and certainly not the least or worst) *jeu d'esprit*, which was so favourably noticed (at some length) by *The Times*' reviewer, has already reached a second edition.* The *Ars Poetica* above mentioned is very severe, but very clever: the *Criticism* (written in reply to it) is beneath criticism.

It would not be lost labour, if some one would carry out the suggestion of your correspondent at Vol. xi., p. 127., and would make "a permanent collection" of the valuable and clever trifles which appear in the shape of *jeux d'esprit*, commemoration squibs, &c. Very many of these are worthy of preservation, not only from their intrinsic excellence and humour, but also from their "valuable allusions to men and things connected with Oxford and its institutions, which are now fast wearing out of memory, yet do not deserve to be utterly forgotten." As it is, they live their little day, and then (with few exceptions) die, and are no more remembered. After a certain time it is very difficult to procure copies of them, as any one will discover who endeavours, like the present writer, to form a collection of Oxford *jeux d'esprit*.

CUTHBERT BEDE, B.A.

SIGN OF THE STAG IN DORSETSHIRE.

(Vol. xi., p. 74.)

The tradition here recorded is not uncommon, both in England and on the Continent. In Ray's *Itineraries*, 1760, p. 153., is the following passage:

"We rode through a busket or common, called Rodwell Hake (now Rothwell Haigh), near Leeds; where, according to vulgar tradition, was once found a stag with a ring of brass about its neck, having this inscription:

'When Julius Cæsar was king,
About my neck he put this ring:
Whosoever doth me take,
Let me go for Cæsar's sake.'"

In the *Midwife, or Old Woman's Magazine* (vol. i. p. 250.), Mrs. Midnight, in a letter to the venerable Society of Antiquaries, containing a description of Cæsar's camp on Windsor Forest Hill, has the following passage:

"There have been many extraordinary things told about this. One thing I particularly remember was of a deer about sixteen hundred years old, with a golden collar, and the inscription:

'When Julius Cæsar reigned here,
Then I was a little deer.'"

The Continent is equally prolific. Guaguin (*Hist. Franc.*, lib. ix. cap. iii.) tells us, that in the reign of Charles VI., when that prince was hunting near Senlis (Silvanectum), a stag was driven into the toils which had a brazen collar round its neck, with the Latin inscription "Hoc me Cæsar donavit," which was immediately inter-

* The profits of the sale are given to the Patriotic Fund.

preted of the Roman dictator, instead of the more probable interpretation of Cæsar as sovereign generally: this may have been the fruitful parent of many of our own astonishing readings, followed by the vulgar of all nations, for whom the wonderful has always greater charms than the moderate and possible. Thus, in Magdeburg, in the market, opposite one of those curious statues so common in the circles of Upper and Lower Saxony, called *Roland Säulen* (Roland columns), there was the figure of a stag on a pillar which Charlemagne had killed; or, according to the more general belief, had invested with a golden collar, and the legend:

> "Lieber Junge, lass mich leben,
> Ich will dir mein Halsband geben."
> "My dear fellow, let me live,
> And then my collar I'll thee give."

And it was the same stag that was afterwards captured in the reign of Frederick Barbarossa, an interval of about five hundred years.

However, the most circumstantial detail of many of the above circumstances is from the pen of an olden canon of Lubeck Cathedral, which may still be seen legibly written in black characters on the whitewashed walls of the nave beneath the figure of a huntsman in green shooting at a stag. According to the popular legend, Charlemagne, hunting in the neighbouring Holstein woods, took a fine stag, and hung round its neck a massive golden collar; and the animal having been captured about four hundred years later by Henry the Lion, when hunting on the same spot, he took the collar to defray the expense of building the cathedral, 1172. The golden cross, also found betwixt the antlers, was placed in the arms of the cathedral on a field gules:

> "Fama fidem fecit quod Carolus arbiter orbis,
> Qui meriti Magni nomen et omen habet:
> Vandalicis olim cum venabatur in oris
> Aliopedem cervum ceperit artis ope,
> Illius circumdedit aurea vincula collem,
> In quibus annorum mentio facta fuit.
> Post quadringentos venit Leo Martius annos
> Quem tota agnovit Saxoniæ ora ducem,
> Cernit ubi hic cervum præsentem tempore certo,
> Et vicibus certis, ire, redire locum,
> Comprendi jubet et torqueum considerat, inter
> Cornuaque augustam conspicit esse crucem.
> Motus ab hac novitate rei cathedrale pio ausu,
> Hic templum ædificat muneribusque beat;
> Præsulibusque crucem dat sancta insignia flavum,
> Quæ rubro campo conspicienda venit.
> Hoc ubi cognosti, mirari desine lector,
> Cur faciem cervi templa novata ferunt."

After all, however, we moderns are but copyists. Aristotle (*Hist.*, lib. ix. cap. vi.) mentions the belief in his days, but abstains from vouching the fact. Pliny, less scrupulous, or better informed, says:

> "Vita cervis in confesso longa, post centum annos aliquibus captis cum torquibus aureis, quos Alexander Magnus addiderat, adopertis jam cute in magna obesitate." — *Nat. Hist.*, lib. viii. cap. il.

This seems the germ of all the subsequent tales, Julius Cæsar having succeeded to all the honours of Alexander after the latter had passed from the minds of the people. W. B., Ph. D.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Collodion. — May I be permitted through your Journal to ask your valuable contributor Mr. Lyte (who I am certain will with his usual kindness oblige me) for an explanation of the (to me) following difficulty.

In his paper on sensitive collodion which appears in Vol. ix., p. 157. of your Journal, Mr. Lyte directs half an ounce of iodide of potassium in powder to be put into a six-ounce bottle: he calls this No. 1. The same quantity of bromide of potassium is to be put into another six-ounce bottle, and called No. 2. Bottle No. 1. is to be filled with absolute alcohol, which after being in for two hours is to be decanted into No. 2., and left for two more hours, and then decanted into a third bottle for use; of this prepared liquid add one part to three of collodion.

The one ounce or 480 grains of iodide and bromide hereby dissolved in the five ounces and a half of alcohol is in the proportion of eighty-seven grains of iodide and bromide to the ounce of alcohol; and if it is added to the collodion in the proportion above stated, namely, one to three, it will be eighty-seven grains of iodide and bromide in one ounce of alcohol to three ounces of collodion, or twenty-nine grains to the ounce.

Now this cannot be, for the largest proportion usually used for negative collodion is only five grains to the ounce, and for positive collodion less than that. How does Mr. Lyte explain it? I am no chemist myself, but I should say that the alcohol does not dissolve the whole ounce of the sensitive compounds, for I believe they are only very sparingly soluble in alcohol; but if only a portion is dissolved on the first occasion, does Mr. Lyte replace that portion by more the next time he iodizes? If so, what quantity? Or does he use them until they are quite dissolved (without adding any in the meantime) and then begin afresh with another half-ounce of each?

Dr. Diamond, in his paper in the same Number, recommends spirits of wine to be used in sensitising in combination with distilled water, whilst Mr. Lyte recommends alcohol, but which Dr. Diamond opposes: pray, sir, what is the difference between the two? * I always thought they were the same, but under different names.

Perhaps at the same time Mr. Lyte will do us the favour to inform us whether he has made any farther improvement in his collodion.

Nineteen.

Manchester.

How on printing Positives. — Mr. How, whose waxed-paper process is held in such great estimation by all the advocates of that branch of photography, has just issued another little work — the substance of a paper read by him before *The Chemical Discussion Society*. Its object is pretty fully described by its title, *On the Production of*

[* Pure anhydrous alcohol at 60° is ·794, whereas the specific gravity of ordinary rectified spirits of wine is usually about ·840, and it contains from 80 to 83 per cent. of absolute alcohol. — Ed. "N. & Q."]

Positive Proofs from Waxed-paper, Collodion, and other Negatives; and as it enters into very minute details on the selection of paper — albumenizing, salting, and exciting it — its exposure — the preparation of colouring baths — the fixing the pictures, and the best method of mounting and displaying them, — there is little doubt that the work will have a rapid and extensive sale.

Mr. Merritt's Camera with Roller. — I trouble you with this, merely to assure you that I, last year, invented a means almost precisely similar to that explained in "N. & Q." No. 286., by Captain Barr, but, as I believe, somewhat more simple, inasmuch as I use a roller which by *one* turn winds off the entire picture, and brings another into its place. By this you will see that the work is more simply performed, and the strip of calico not needed. I send this, believing that should any one desire this form, mine might save some trouble, as it is certainly more convenient, and, by less rolling, less likely to injure the picture. T. E. MERRITT.

Maidstone.

Photographic Exhibition. — Such of our readers as are admirers of photography, and who might, owing to the early period at which it closed, not have had an opportunity of viewing the collection exhibited by the *Photographic Society* at the beginning of the year, will do well to devote a few hours to an examination of the specimens now on view at the *Photographic Institution* in New Bond Street. Specimens of the masterpieces of the best English and Foreign Photographers are there collected; and a very cursory inspection will satisfy the visitor of the progress which this interesting and valuable Art is still making.

Solution to preserve Positive Impressions (*From "La Lumière," April 7th*, 1855). — An English amateur who has lately arrived from Italy, Mr. Gotch Hepburn, a member of the Photographic Society of London, has been kind enough to give us the following process, which has been communicated to him, as producing excellent results, by Mr. Anderson, to whom we owe a series of admirable views of Rome. Although this process is without doubt already known to some of our readers, we think it useful to publish it, to induce photographers to make use of it.

"Make, with the aid of heat, a saturated solution with white wax in spirits of turpentine; let it cool, when a certain quantity of wax will be precipitated, and pour off the clear part for use.

"After the picture has been fixed by the ordinary means, dry it perfectly at the fire, otherwise it will not absorb equally; then spread the solution on it with a large paint-brush, using plenty of the liquid. When the paper is well impregnated (that is to say, at the end of one or two minutes), remove the excess of the liquid with a dry brush, and let the picture dry, laid flat for several hours. When the picture is dry, suspend it, to get rid of the smell of turpentine. Mr. Anderson, of Rome, who practised this process with success, thinks that alcohol does not dissolve enough wax; but all other liquids which will dissolve a great quantity of wax may be substituted for turpentine. The only disadvantage of this method is, that it is obliged to be kept several days that the odour may completely disperse."

Replies to Minor Queries.

Book-plates (Vol. xi., p. 265.). — The Queries of your correspondent BOOK-PLATE escaped my attention till a fortnight and more after their publication. I now reply, that I hope soon to make public the little that I have to relate about your correspondent and his family. Also, that in one of the book-plates of the oldest ascertained date in England, namely, of the year 1698, the wife's coat is given with the husband's. The book-plate gives this legend, "Francis Gwyn of Lansanor, in the county —— of Glamorgan, and of Ford-Abby, in the —— county of Devon, Esq., 1698." The coat is, Per pale az. and gules, three lions rampant arg.; and over all, on an esc. of pretence, Quarterly one and four, arg. a chevron sab., in chief a label of three points gules; two and three, arg. a chevron between three mullets gules; the escutcheon of pretence being for the Lady Margaret, daughter, and at length sole heiress of Edmund Prideaux, son of Prideaux, Attorney-General under the Long Parliament.

If I understand the last Queries of your correspondent, they are answered by the instance of the book-plate which I have recited. It is scarcely necessary to add, that the marshalling the wife's coat with her husband's is the universal practice of all heralds in all countries. I hope, if I live to publish my humble attempt at systematising book-plates, that I shall satisfy your correspondent, and have the reward of adding him to my collection.

DANIEL PARSONS.

Inckle (Vol. x., p. 398.). — Inckle, or beggar's inckle, is a kind of coarse tape used by cooks to secure meat previous to being spitted, and farriers to tie round horses' feet, &c. I have found it said of persons very friendly, "They are as thick as inckleweavers." J. S. (3)

Epigram on Sir John Leach (Vol. xi., p. 300.). — Sir John Leach was at one time, by the quizzers of that day, called "Lady Leach." Upon his accepting the judicial office to which this epigram refers, Sir William Scott (Lord Howell), making that peculiar up and down motion of the head with which he prefaced and accompanied his *mots*, quoted from Virgil, —

"Varium et mutabile semper
Fœmina."

Canning, referring to this peculiar motion, and his portly person, said, "Sir William Scott was like *a turtle in a martingale*." F. W. J.

"*Strain* at *a gnat*" (St. Matt. xxiii. 24.) (Vol. xi., p. 298.). — I cannot pretend to determine when the word *at* was substituted for *out* in the Protestant version of the New Testament. I find *at* in the authorised edition of 1628. But what I wish to observe is, that the English Catholic Testament has "strain *out;*" which is not only con-

formable to the Greek, but conveys most naturally the image which our divine Saviour seems to have intended.

The verse in Ecclesiasticus xvii. appears as the sixth in the Protestant translation. I find it placed between brackets in the Bible of 1628, as if it were considered an interpolation. It comes from the Greek Complutensian or Alcala edition of Cardinal Ximenes; and is there literally thus: "But he gave, dividing to them a sixth mind, and a seventh word, the interpretation of his works." The words occur differently in the Latin translation of Leo Juda, first printed at Zurich in 1543. They are added to the next verse, which reads thus:

"Judgment, a tongue, eyes, ears, and a heart, he gave them to think; in the sixth place also he gave them a mind, bestowing, and in the seventh, speech for explaining his works."

"Judicium, linguam, oculos, aures et cor dedit eis ad cogitandum, sexto quoque loco mentem donavit, impertiens, et septimo sermonem operibus suis explicandis."

But the passage is evidently an interpolated explanation of the previous words. F. C. H.

Commemoration of Saints (Vol. xi., p. 301.). — I beg to inform A. O. H. that in those cases to which he refers, where, in the office of any Saint, a commemoration is made of one or more saints of more ancient date, no office has been displaced; but the more ancient saint was either kept as a *simple*, with one or two lessons, or had no lesson, and was merely commemorated. The mass, however, has in many such cases been superseded.

F. C. Husenbeth, D.D.

Kirkstall Abbey (Vol. xi., p. 186.). — In a small *History of Kirkstall Abbey, Yorkshire*, republished by Henry Washbourne, New Bridge Street, Blackfriars, 1847 (author's name or date of original publication not stated), the following passage occurs (p. 151.):

"The site of the monastery, together with some of its circumjacent estates, were granted by 34 of Henry VIII. and 1st & 4th of Edward VI. in exchange to Archbp. Cranmer and his heirs; and were by that prelate settled upon a person named Peter Hammond, in trust for his grace's younger son. It is not supposed that the Archbishop himself, in the midst of his arduous occupations, ever visited this part of his acquisitions; nor is it recorded how the whole, so soon afterwards, passed out of his family. That this did happen, however, is certain; for in the 26th of Elizabeth we find the property granted by her Majesty to Edmund Downynge and Peter Asheton and their heirs for ever. At a later period, but at what precise time neither Dr. Whitaker nor others have ascertained, the site and demesnes of Kirkstall, together with the adjoining manor of Bramley, were purchased by the Savilles of Howley; and since then they have passed, by marriage, with the other estates of that family, through the Duke of Montague, to the Brudenels, Earls of Cardigan; in whose immediate possession the ruins, and part of the annexed grounds, now continue."

T. C. S.

The Schoolboy Formula (Vol. xi., p. 113.). — As I see that a Philadelphian correspondent has given you his local version, I am emboldened to offer mine, of what it was forty years ago in New York. The practice was precisely what Uneda describes. Of the formula I have heard but one version:

"Hana, mana, mona, mike;
Barcelona, bona, strike;
Hare, ware, frown, venac;
Harrico, warrico, we, wo, wac!"

I remember too, with some surprise now, the use of terms in boy's play, obviously of French origin, for the occurrence of which among natives of the United States, of English, Dutch, or New England parentage, as were all my playmates, I can only account on the supposition that they were parts of old English schoolboy traditions.

At this moment I can only recall to mind two: 1. Of a top, staggering and beginning the spiral motion preceding its fall: "She *wizes*," "She *wized* out of the ring;" evidently from *viser*. 2. In playing marbles — seizing the moment of making a shot, to regulate the next shot by claiming or forbidding a certain indulgence if needed — the formula was "rowance," evidently "allowance," for claiming; for forbidding, "*fen* rowance;" and so of another forbiddal, "*fen* man in the play!" "Fen" being evidently a corruption of "je défends." W.

Alpe (Vol. xi., p. 213.). — In Norfolk, and in Surrey, the bullfinch is called *blood-olp* or *blood-olph:* the greenfinch, *green olph*. The *Promptorium Parvulorum* has "Alp bryde Ficedula." Bailey's *Dictionary*, and many other dictionaries and glossaries, have *Sheldaple*, a chaffinch. Now as "sheld," or "shelled," means variegated or spotted, whence *Sheldrake*, I think this ought to be *Sheld-alpe* — a metathesis of a letter having taken place. I have heard "sheld" applied to a piebald horse. E. G. R.

Names of Illegitimate Children (Vol. xi., p. 313.). — In "N. & Q." for April 21 is a communication from Mr. Sansom, in which he says he has seen an entry in a parish register of the father's name to an illegitimate child; in many cases this is wanted, and would be useful, but *how* the entry can be made is the difficulty. If your correspondent would give the form of entry, it would be useful to myself, and no doubt to many others, for it seems to me there is no column in which it could be entered. I assume that all would agree that the father's name could not be entered as that of the parent, for clearly such entry would be illegal. A. B. Clerk.

Timothy Bright (Vol. vii., p. 407.). — A pedigree of him will be found in Hunter's *History of South Yorkshire*. J. S. (3)

Door-head Inscription (Vol. x., p. 253.). — The Barnard Castle parsonage inscription, methinks, would have run as well in honest English: "God's ward is good ward." W.

Baltimore.

Heraldry—the Line Dancettée (Vol. xi., p. 308.). — I send a very rough sketch of a specimen of "faces *danchees*," with the blazon accompanying it. As the earliest quotation made by BROCTUNA, in your 286th Number, is from "Bossewell," dated 1572, this, dated 1555, may interest some of your heraldic readers and correspondents:

"Messire Charles de Cosse, seigneur de Brissac, Mareschal de France, mil cinq cens cinquante, au lieu du Prince de Melphe, Chevalier de l'ordre Sainct Michel, Lieutenant-general pour le Roy de France en Italie, du temps du magnanime Henry Roy de France, que Vrassebourg dict avoir pris origine de Jean de Crosse, Seneschal de Provence, grand Conseillier du Roy René de Sicile, natif du Royaume de Naples. *Et porte de sable à trois faces* DANCHEES *d'or en poincte, par aucuns appellées feuilles de syes.**" — *Catalogue des Illustres Mareschaulx de France*, à Paris, folio, 1555.

H. B.

Warwick.

Mothering Sunday (Vol. xi., p. 284.). — This is so called from its being celebrated with unusual joy and festivity in the middle of Lent; and from the custom, in consequence, of children going home to their mothers for a holiday. There was extra feasting on that Sunday, and *mothering-cakes* are still kept up in many parts of England. The Church rejoiced, because on that Sunday the catechumens preparing for baptism on Holy Saturday were assembled and enregistered; and the Church, as a pious mother, rejoiced at the near approach of the time when so many new children would be spiritually born to her. Hence the whole office of the Sunday is joyful; and the altars are decorated, and the ministers vested in white, distinguishing this from all the other Sundays in Lent. It was called *Lætare*, from the first word of the Introit, which is all joyful. The Epistle, from Gal. iv. 22—31., sets forth the peculiar privileges of Christians, as sons of the free-woman, and claiming for their *mother* that free Jerusalem which is above. The Gospel, from St. John vi. 1—15., relates the miraculous feeding of five thousand in the desert. So that all concurs to mark this Sunday as one of gladness and brief repose in the midst of the austerities of Lent. Moreover, at Rome, the Pope blesses on this Sunday a golden rose; that flower being an apt symbol of charity, joy, and delight. F. C. H.

This festival is still observed in many parts of South Wales, particularly in Monmouthshire; and during the previous week, the pastrycooks' shops are gay with *mothering-cakes*, which resemble those used on Twelfth Day.

The custom is for the children of the family to meet at their parents' house, and each of the married children bring a cake for the mother. Amongst the poorer classes, I have known instances of servants sending or taking home presents of tea, sugar, &c. to their parents.

Many other old customs are still kept up in Monmouthshire. It would be considered quite unlucky if there were no pancakes on Shrove Tuesday, or hot-cross-buns on Good Friday.

Flowering-Sunday is, I believe, almost universally observed throughout South Wales; and the graves are cleaned and decked on that day with the choicest flowers that can be procured; where flowers are not numerous, the deficiency is supplied by evergreens, and the laurel leaves are often ornamented with gilt leaf.

At Usk there is an early morning service (Plygain), when the Holy Communion is administered at six o'clock on Easter Sunday morning, as well as on Christmas Day. The Plygain on Christmas morning is, I believe, almost universal throughout the Principality; but I have not known any other instance of its being held on Easter Day. ISCA.

Grafts and the Parent Tree (Vol. xi., p. 272.).— The supposition that grafts decay with the parent tree, which must mean the original seedling, cannot be true; for the origin of many of our best apples is lost in antiquity, and the parent trees must have long since perished, and yet the fruits themselves are commonly to be had in high perfection. In my communication on this subject (Vol. vii., p. 536.) I stated, "that to ensure the success of grafts, care must be taken that they be inserted on congenial stocks;" and this being attended to, I see no reason why any kind of apple or pear may not be continued indefinitely. The statement by Mr. Ferguson —

"That a cutting can only be a multiplier; and being of the same age, and same chemical property, must perform the same functions over the same changing circle of life, and die with the stalk as if it had never been separated" —

is very questionable.

The cutting is probably the formation and growth of the preceding year, and if left on the tree would have made a small shoot or formed blossom buds; but being cut off, and grafted on a new stock, and thereby supplied with fresh sap, it grows more luxuriantly, and forms a new tree, the foundation and supply of which is the new stock. The sap from the stock is in fact the multiplier, and communicates a new chemical property, or rather a new life to the graft. If all grafted trees were to die when the original seedling from which they were descended died, some instance would have

* "'Feuilles de syes,' in blason, a fesse indented." — Cotgrave's *Dictionary*.

occurred of a simultaneous decay of some one kind of fruit, but such a casualty was never heard of. Again, what kind of death of the original seedling is meant? Is it by old age, by disease, by accidental injury, by injudicious transplanting, or what else? These inquiries need not be extended, for they can never be answered. Depend upon it, the Taliacotian doctrine does not apply to grafts and the parent tree:

"Sic adscititios Nasos de Clune torosi,
Vectoris, doctâ secuit Taliacotius arte
Qui potuere parem durando æquare parentem;
At postquam fato Clunis computruit, ipsum
Una sympathicum cœpit tabescere rostrum."

I may add, that few things are more easy than to raise first-rate apples and pears from seed. Of many of the new pears now constantly being introduced, it is not difficult to trace the parentage; some indeed have come so true as not to be distinguished from their parents. J. G.

Exon.

The paper on the vine alluded to by E. H. B. speaks only of plants and animals *entire*. *Grafts* are beside and beneath the paper. Their life hangs upon their own age and quality, and the age and quality of the stock to which they are grafted. JOHN MONROE.

Use of the Mitre (Vol. x., p. 227.). — The dioceses of Connecticut and Maryland, in the United States of America, are in possession of the mitre used by their first bishops, Dr. Seabury and Dr. Claggett.

The mitre of Bishop Seabury is in the library of Trinity College, Hartford. That of Bishop Claggett is understood to be in the possession of his present successor, Dr. Whittingham. I have seen it, and could not but rejoice that the use of an ornament, which added so little to the beauty of holiness, had been discontinued. Bishop Claggett (cons. 1792, ob. 1813) wore it in the performance of episcopal functions agreeably to the prescriptions of ritualists. It is of purple velvet (or satin, I am not sure which), adorned with gold embroidery. W.

Baltimore.

Portrait of Lord Lovat (Vol. xi., p. 207.). — Hogarth's portrait of Lord Lovat, seated in a chair, was not taken "the night before his execution," but the night before he took leave of Major Gardner, under whose escort he was travelling to the Tower, and to whom Lord Lovat presented the original sketch. Hogarth made the drawing at St. Albans, Aug. 14, 1746. The execution took place in the following April.

ONE WHO HAS SEEN THE DRAWING.

St. Simon the Apostle (Vol. xi., p. 283.). — The pair of spectacles given to St. Simon, in the engraving referred to by M. L., is but a fancy of the painter. It is common to see St. Jerome so represented. Though it is supposed by some that St. Simon was crucified, it is remarkable that he is never represented with a cross. I have examined many figures of this Apostle still remaining on the wood-screen panels in old churches, and have invariably found the instrument of his martyrdom to be a saw. In some instances I have found him represented with a fish, or two fishes, an oar, or a fuller's bat. (See *Emblems of Saints*, p. 130.) F. C. H.

The Deluge (Vol. xi., p. 284.). — I could send you a multitude of traditions on this subject, collected from various sources, but such a contribution would be far too voluminous for your pages. Your correspondent W. M. N., and others who feel interested on the subject, may find much information in the following works:

Bryant's Ancient Mythology.
Universal Ancient History, vol. i.
Maurice's Indian Antiquities, *passim*.
Harcourt's Doctrine of the Deluge.
Asiatic Researches, vols. i. and vi.
Prichard's Egyptian Mythology, p. 274.
Keith's Demonstration of the Truth of the Christian Religion, p. 119.
Wiseman's Lectures on Revealed Religion and Science.
Priestley's Comparison of Mosaic and Hindoo Institutions, p. 38.
G. S. Faber, On the Patriarchal, Levitical, and Christian Dispensations, vol. i. p. 245.
G. S. Faber, On the Cabiri.
Davies's Mythology of the British Druids, *passim*.
Davies's Celtic Researches, p. 157.
Shuckford's Connexion of Sacred and Profane History, vol. i. p. 89.
Prescott's History of Peru, vol. i. p. 82.
Tod's Rajasthan, vol. i. p. 21.
Charlevoix's Travels in America, p. 297.
K. Porter's Travels, vol. i. p. 316.
Archæologia, vol. iv.
Norman's Yucatan, p. 179. and Appendix.
Squier's Serpent Symbol in America.

EDEN WARWICK.

Birmingham.

The Right of devising Land (Vol. xi., p. 145.). — I may refer C. (1) to Lord Bacon's tract on *The Use of the Law*, as "a law book not difficult of access, which throws light on this interesting question." It will be found among the collected works of the great philosopher and lawyer. Enumerating the several modes of conveying land in his time, he says:

"The last of the six conveyances is a will in writing, which course of conveyance was first ordained by a statute made 32 Hen. VIII., before which statute no man might give land by will, except it were in a borough town, where there was an especial custom that men might give their lands by will, as in London and many other places.

"The not giving of land by will was thought to be a defect at common law, that men in wars or suddenly falling sick, had no power to dispose of their lands, ex-

cept they could make a feoffment, or levy a fine, or suffer a recovery, which lack of time would not permit; and for men to do it by these means when they could not undo it again, was hard; besides, even to the last hour of death men's minds might alter, upon further proofs of their children or kindred, or increase of children, or debt, or defect of servants or friends. For which cause it was reason that the law should permit him to reserve to the last instant the disposing of his land, and to give him the means to dispose of it."

But convenient as the testamentary power may be, it is not without counterbalancing disadvantages. For example, the late case of the Earl of Sefton *v.* Hopwood shows what mischief may be occasioned by a law which allows men to alter their minds as to the disposition of their property to the hour of their death, "upon further proofs of their children." F.

Number Thirteen unlucky (Vol. vii., p. 571.).—This superstition seems to prevail in Russia and Italy.

"Mentioned that at Catalani's one day, perceiving there was that number at dinner, she sent a French countess, who lived with her, upstairs, to remedy the grievance; but soon after La Cainea coming in, the poor moveable countess was brought down again.

"Lord L. said he had dined once abroad with Count Orloff, and perceived he did not sit down at dinner, but kept walking from chair to chair; he found afterwards it was because the Narishken were at table, who, he knew, would rise instantly if they perceived the number thirteen, which Orloff would have made by sitting down himself." — *Moore's Diary*, vol. ii. p. 206.

MACKENZIE WALCOTT, M.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

It is highly creditable to the literature of the provinces that to the provinces we are indebted for the first attempt to recall attention to the poetical merits of Samuel Daniel — the "gentle Daniel," as Southey happily designated him. We have now before us a beautifully-printed and carefully-edited volume, entitled *Selections from the Poetical Works of Samuel Daniel, with Biographical Introduction, Notes, &c.*, by John Morris; and those of our readers who may remember what Coleridge said of him to Charles Lamb (see "N. & Q.," Vol. vi., p. 118.),—that "thousands even of educated men would become more sensible, fitter to become Members of Parliament or Ministers, by reading Daniel,"— will, we are sure, be glad to avail themselves of Mr. Morris's judicious labours. They will find many a passage full of deep thought, and expressed in noble numbers, among the selections here made from the writings of this thoroughly English-minded poet.

The British Museum. — The annual Parliamentary papers relative to the British Museum, show that the receipts in the year ended the 31st of March, 1855, amounted to 74,689*l.*, and the expenditure to 59,047*l.*, leaving a balance of 15,642*l.* The items of expenditure include 25,281*l.* for salaries, 2,525*l.* for house expenses, 15,861*l.* for purchases and acquisitions, 11,091*l.* for bookbinding, cabinets, &c., 1,529*l.* for printing catalogues, making casts, &c., and 2,451*l.* for excavations in Assyria and the transport of marbles. The net amount of the estimate of the sum required for the year 1855–56 is 56,180*l.* In the Printed Book department of the Museum the number of volumes added to the library in 1854 amounted to 13,055 (including music, maps, and newspapers), of which 976 were presented, 6,182 purchased, and 5,897 acquired by copyright. The number of readers was, on the average, 194 per diem, the reading-room having been kept open 289 days; and each reader consulted, on the average, seven volumes a-day. The enforcement of the delivery of books under the Copyright Act has been steadily carried out, and the result has been the acquisition of 19,578 books, whereas in 1851 only 9,871 were received. In the Manuscript department 906 MSS., 695 charters and rolls, and 18 seals and impressions, had been added to the general collection; and 20 MSS. to the Egerton Collection. Among the acquisitions more worthy of notice may be mentioned—the Official and Private Correspondence and Papers, originals or copies, of the late Lieutenant-General Sir Hudson Lowe, from 1799 to 1828, embracing the whole of the transactions during the period he was governor of St. Helena, 1816—1821; a large Collection of Papers purchased of the Marquis Gualterio of Florence, estimated to form about 400 volumes; a Collection of 60 original Court Rolls, and above 350 Charters, relating to the counties of Sussex, Surrey, Suffolk, and Norfolk, extending from the reign of Henry III. to the seventeenth century, presented by C. W. Dilke, Esq.; an interesting Collection of Drawings and Sketches, illustrative of New Zealand, the Loyalty Islands, &c., presented by Sir George Grey, the late governor; the Cartulary of the Priory of St. Nicholas, Exeter, on vellum, of the thirteenth century, with a short Chronicle prefixed, to the year 1328: this is the Cottonian MS. marked Vitellius D. IX., which was missing from the Collection when Dr. Smith published his Catalogue in 1696, and it is now at length restored to its place in the Cottonian Library; a very fine copy of the *Historia Miscella*, comprising Eutropius, Paulus Diaconus, and Landulphus; together with the *Historia Ecclesiastica* of Cassiodorus; on vellum, of the twelfth century, folio; an extremely fine copy of the French translation of Crescentius, executed for Charles V. of France in 1373, with thirteen miniatures; on vellum, fifteenth century, large folio, from the MacCarthy and De Bure Libraries; some early Greek MSS., on vellum, eight Armenian MSS. on cotton paper, including a copy of the Gospels, and several scarce works in Hebrew, Samaritan, Arabic, Persian, Turkish, and Hindostani; a beautiful copy of the Persian poem *Khawar Nama*, composed by Ibn Hassam, at the commencement of the fifteenth century, in praise of the exploits of Ali, son-in-law of Mohammed (written at Mooltan in 1686); five folio volumes of the valuable Collections for the History of Essex, made by Thomas Jekyll, Secondary of the King's Bench, in the reign of Charles I.; a considerable number of volumes relating to the History and Literature of Ireland, from the library of the late Sir William Betham, including the original Entry-Books of Recognizances in Chancery and Statutes Staple, from the reign of Elizabeth to 1678; the original Account Book of the Privy Purse Expenses of King Henry VIII. from Nov. 1529, to Dec. 1532, signed throughout with his own hand; the Autograph Deed of Agreement of Edmund Spenser, the poet, of Kilcolman, county Cork, with a person named McHenry, signed and sealed; seventeen autograph Poems and Letters of Robert Burns; and fifteen original Letters of Fénélon, Archbishop of Cambray, 1703—1714; an original Charter of Eudes, King of France, executed in the year 888 or 889, with the seal *en placard*, finely preserved; also another original Charter of Peter, Bishop of Beauvais, granted in 1123,

with the seal *en placard*. In the department of Antiquities the acquisitions include a mutilated statue of An, an early Egyptian king, erected by Sesortesen I., of the twelfth dynasty, and discovered at Tivoli; the upper part of a statue of a monarch of the twenty-eighth dynasty, of oriental alabaster, presented by the Queen; a complete mummy cloth; a collection of engraved cylinders, bearing Assyrian and Phœnician characters; an extensive collection of Greek marbles and antiquities from the Greek islands, some few Roman relics, an extensive collection of Celtic antiquities found in Ireland, some mediæval articles of curiosity (including a Venetian glass tazza, the twelve Sybils enamelled in copper by Limousin, and three pocket sun-dials), a fine collection of objects from New Zealand, an earthen vessel found in a mound on the Mississippi, and moulded bricks from a temple at Agra. The total number of coins and medals acquired in 1854 amounted to 1,778 — 180 gold, 991 silver, and 607 copper. In the zoological branch of the department of Natural History, 24,413 specimens of various animals have been added to the collection — namely, 903 vertebrated, 9,663 annulose, and 13,847 molluscous and radiated animals. Valuable collections of shells from the Canaries, Cuba, Jamaica, and extensive collections of insects from New Zealand, India, China, and the banks of the Amazon, are specially mentioned. In the Mineralogical department, and the department of Prints and Drawings, the additions are very numerous; and in the Botanical branch several species of plants have been received from Dalmatia, Kurdistan, Armenia, Swan River, New Zealand, Ceylon, and the west coast of South America.

Books Received. — *The Annals of England; an Epitome of English History from cotemporary Writers, the Rolls of Parliament, and other Public Records.* Vol. I. The admirable object of this little volume is well described by its ample title-page. Its compiler deserves the best thanks of all who want the facts of English History in a small space.

The Poetical Works of Geoffrey Chaucer, edited by Robert Bell. Vol. IV. This volume, containing, as it does, some of the miscellaneous pieces, has afforded Mr. Bell more scope for his editorial labours. In his preliminary article on the *Court of Love*, he has overlooked an endeavour which was made some years since in the *Foreign Quarterly Review* to give the English reader a correct notion of the nature of that institution.

Protest and Counter-Statement against the Report from the Select Committee on the National Gallery. Second Edition. The tone of this protest is little calculated to procure attention to the facts stated. The subject is too important to Art and to the country to be discussed in such intemperate language.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

The Benefit that True Christians receive by Jesus Christ Crucified. Translated from the French, by A. G. 1570. Or any old Edition.

Elwood's Literrary Ladies. Vol. I. Published by Colburn, 1843.

Spinckes's Devotions. 18mo. Oxford. Large print.

Johnson's Works. Oxford Classics.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Early Prose Romances. Edited by W. J. Thoms. Nos. 2, 4, 5, 6, 10, 11, 12.

Wanted by *Messrs. John & Thos. Gardner*, Gardner's Library, Guildford.

Manning's Sermons. Vol. III.
Newman's Sermons. Vol. IV. Original Edition.
Tract No. 90. Original Edition.
Athenæum. 1842 to 1847.
Poems and Pictures. J. Burns. 1846.

Wanted by *Charles Blackburn*, Bookseller, Leamington.

Layamon's Brut. Edited by Sir Frederick Madden. 3 Vols.
Thomas a Kempis's Imitation of Christ. In Gaelic. Published in Scotland.
Robertson's Works. Vol. XI. (12-Vol. Edition.) 8vo. London, 1820. It is the 4th Vol. of the History of America.

Wanted by *Williams & Norgate*, 14. Henrietta Street, Covent Garden.

Herodotus, Edidit J. Gaisford, Editio Altera subinde Emendata. Tom. II. Oxonii, 1830.

Wanted by *Albert F. Jackson*, 2. Middle Temple Lane, Middle Temple.

Brand's Dictionary of Science, Literature, and Art. Parts 9, 10, 11, 12.

Wanted by *J. Coward, Esq.*, 11. Minerva Terrace, Islington.

Navarvete (M. F.), Salva (M.) y Baranoa (P. S. de), Coleccion de Documentos Ineditos para la Historia de Espana.
Juarros (D.), Compendio de la Historia de la Ciudad de Guatemala, escrito por el Br. D. Domingo Juarros. Guatemala, por D. Ign. Betata. 1808-18. 2 Vols. in 4.

Wanted by *John W. Parker & Son*, 445. West Strand.

Burton's Anatomy. 1676. A leaf, The Argument of the Frontispiece.
An History of the Earth and Animated Nature. By Oliver Goldsmith. Edition, J. Nourse, 1774. In 8 Vols. Volume II.

Wanted by *Mr. J. H. Shevill*, Salem House, Bishop Wearmouth.

Notices to Correspondents.

We hope next week to lay before our readers, among other interesting articles, one on Pope *from the pen of* Mr. Bolton Corney.

E. Goadby (Leicester) *is referred to our Advertising Columns of the present week.*

Pryme's History of Hatfield. *We have received a Note from* Mr. Peacock, *stating that this MS., which in the article on* French Protestant Refugees (ante, p. 287.) *he has described as a Harleian MS., is really one of the Lansdowne MSS.*

G. B. (Islington) *will find the Order in Council (dated 1st Jan., 1801), which substituted* Dominions *for* Kingdoms, *and made other similar alterations in the Prayer Book, in our* 6th Vol., p. 508.

Barbara. *The lines are nothing more than an unmeaning jumble of harsh, inharmonious words in Latin hexameter; an example of what rhetoricians style* cacophonia.

C. W. *We believe your suggestion as to soluble salts remaining in the paper to be correct. When the iodide of potassium is not sufficiently removed, similar results take place.*

Querist. — Black Tints in Printing. *This subject has been frequently treated of in our former Numbers. See answer to next Correspondent.*

T. B. (Edinburgh.) *We have it in contemplation to reprint the whole of the* Photographic Notes *which have been from time to time published in "N. & Q.," with explanatory and other illustrations.*

A Beginner. 1. *Messrs. Knight are the agents for Voightlander's lenses.* 2. *The price of the entire apparatus we cannot inform you of.* 3. *Let it not exceed a weight which you can carry yourself; independence of railway porters is a great comfort to a photographer.*

Dr. Diamond On deepening faint Collodion Pictures *in our next.*

Erratum. — Vol. xi., p. 334. col. 1. l. 45., *for* "reputation," *read* "refutation."

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TESTIMONIAL
TO
DR. DIAMOND, F.S.A.

The eminent services rendered by DR. DIAMOND to Photography, and especially to that important branch of it—its application to Archæology, have given rise to a general feeling that he is entitled to some public acknowledgment in the nature of a Testimonial. Scarcely any of the practisers of Archæological Photography but have received great benefit from the suggestions and improvements of DR. DIAMOND. Those improvements have been the results of numerous and costly experiments, carried on in the true spirit of scientific inquiry, and afterwards explained in the most frank and liberal manner; without the slightest reservation or endeavour to obtain from them any private or personal advantage. DR. DIAMOND'S conduct in this respect has been in every way so peculiarly honourable, that there can be no doubt many persons will be rejoiced to have an opportunity of testifying their sense of his high merit, and their own obligations to him, by aiding the suggested Testimonial.

To give expression to this feeling, a Meeting was recently held, when the following, Gentlemen were elected a Committee to receive Subscriptions.

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CONTENTS.

NOTES: — Page

Remarks on Crowns, and more particularly on the Royal or Imperial Crown of Great Britain, by S. M. Leake, Garter - - - - - 357

Carvings in Belgian Churches, by Henry Daveney - - - - - 358

SHAKSPEARIANA: — Passage in "Cymbeline" — An original Portrait of Shakspeare - - - - - 359

Inedited Letter of W. Penn, by Lord Braybrooke - - - - - 359

Alexander Pope: An Ode for Music, by Bolton Corney - - - - - 360

Notices of Ancient Libraries, No. 3., by Rev. B. H. Cowper - - - - 361

Latinius Latinus: Mr. Thomas Moore 362

MINOR NOTES: — Etymology of "Maroon" — A Cure for Witchcraft in London, 1573 — Monumental Skull-cap — Statfold: a Note for Warwickshire Readers - - - - - 363

QUERIES: —

Wanted a Publisher - - - - 364

Internal spiral wooden Staircase, by B. Ferrey - - - - - - 365

MINOR QUERIES: — Nokes the Actor — Marine Vivarium, how to stock one — Suzerain — Arms of Bishops — "Twitchil" or "Quitchil" — Engraving of a Battle — Daniel Timmins — Saints Dorothy and Pior, &c. — Sir John Grea or Gray — Was Napoleon I. ever in England? — Provincially-printed Books — Viscount Iveagh — Brawn: Plum-pudding - - 365

MINOR QUERIES WITH ANSWERS: — "Code de la Nature," &c. — Tea first brought to England — Cambridge Authors — Barmecide's Feast — Metrical Versions of the Book of Psalms — Goldsmith's "Deserted Village" — Quotation wanted — "The Apostate Protestant," &c. - - - - - 366

REPLIES: —

Manzoni's Ode and Lord Derby - 368

Stonehenge - - - - - 369

Junius's Letters, supposed Authors of - 370

Mathematical Bibliography, by James Cockle, M.A., F.R.A.S., F.C.P.S., &c. 370

PHOTOGRAPHIC CORRESPONDENCE: — How to deepen a Positive Collodion Picture into a good printing Negative — Mr. Sisson on Acetate and Nitrate of Lead — New Process for biting in, in heliographic Engraving, communicated by M. Niépce de Saint-Victor to "La Lumière" — Sutton's "Calotype Process" - - - - - 371

REPLIES TO MINOR QUERIES: — Glatton — Monmouth and Foudroyant — Mothering Sunday — Eminent men born in 1769 — Thames Water — Rathlin Island — The Nottingham Date-book, &c. 372

MISCELLANEOUS: —

Notes on Books, &c. - - - - 376

Books and Odd Volumes Wanted.

Notices to Correspondents.

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JOHN MURRAY, Albemarle Street.

LONDON, SATURDAY, MAY 12, 1855.

Notes.

REMARKS ON CROWNS, AND MORE PARTICULARLY ON THE ROYAL OR IMPERIAL CROWN OF GREAT BRITAIN.

(From the Autograph MS. of Stephen Martin Leake, Esq., GARTER.)

As to crowns in general, the first kind of crowns worn by kings was the diadem, which was no other than a fillet of silk, linen, or the like. Pliny supposes it to be as ancient as Bacchus for a general ensign of kings. Nor appears it, says Selden, that any other kind of crown was used for a royal ensign, except only in some kingdoms of Asia. The Romans conceived this kind of fillet to be the proper ensign of a king, and therefore endured not the use of it whilst they hated the name of king. Hence it was that the emperors at first abstained from the diadem. Caligula first put it on, but durst not continue it, nor did any afterwards publicly affect it for 280 years. The first that wore it, and sometimes perhaps publicly, was Aurelian, but not constantly; nor had the emperors yet any other ensign of dignity for their heads besides the laurel and the radiated crown, neither of which were proper to them as ensigns of the monarchy; the first being only triumphal, as imperatores or generals of the state, and the other a note of flattery, deifying them as gods. But soon after Aurelian, the diadem in Constantine the Great became a continual wearing, and was in common use. Constantine first used a diadem of pearls and rich stones, as appears upon his coins; afterwards the imperial diadem received additions of other parts that went from ear to ear over the crown of the head, and at length over a gold helm with a cap, which made it somewhat like a close crown of later times. Constantine appears with the diadem and helm in this manner upon some of his coins; but the frequent joining of the helm and cap to the diadem, according to Selden, was not till about the time of the younger Theodosius; the use of crowns thus deduced from Constantine the Great was an example which the rest of the kings of Europe followed.

Geoffrey of Monmouth (lib. i.) and Hector Boetius (lib. ii. & x.) tell us that Dunvallo Mulmutius, King of Britain, and the old kings of Scotland, even from Fergus I., used a gold crown; but these testimonies, says Selden, are not clear enough in credit; and to omit as a variety that of King Arthur's crown, which Leland says he saw in his seal (*Assert. Arth.*, p. 12.). But it appears by our old British coins that the diadem, or fillet of pearls, was worn by Cunobeline, King of Britain, who flourished under Augustus and Tiberius, brought up it is said in the court of Augustus, and died A.D. 22; so that the fillet was in use with us after the common fashion of other nations, and it appears to have been in use in the elder times of the Saxon. Upon a coin of Adulph, King of the East Angles, who began his reign A.D. 664, he appears with the plain fillet or diadem. Offa, King of the Mercians, A.D. 763, has a fillet of pearls, sometimes a double row, and sometimes single. Kenwolf, A.D. 794, has a double row. Cuthred, King of Kent, who died A.D. 805, has the diadem with a double row of pearl; Bertulf and Burgred, Kings of Mercia, the first a single, the latter a double row of pearl; but King Egbert, who about A.D. 800 became the sole monarch of the Heptarchy, appears upon his coins with a radiated crown, the rays being much shorter than those of the Roman emperors; and probably as being sole monarch he assumed this crown by way of eminence and distinction from the other kings of the Heptarchy in subjection to him; but this sort of crown was peculiar to him. Athelwolf, his son, had the fillet or diadem with a double row of pearl, and a large jewel for an ornament in the front. Elfred*, or Alfred the Great, has the plain fillet. Edward the Elder appears upon his money sometimes in a helmet with a plain fillet, which helmet on some coins appears like an arched crown. Athelstan seems to have the cap and helmet resembling an arched crown, and King Edmund, his brother, has the same. Edred, A.D. 946, has the fillet and cap, with three high rays and pearls on the points, somewhat like our earls' coronets; his successors, Edgar the Peaceable, Edward the Martyr, and Ethelred, have plain diadems. Edmund Ironside has a crown with three rays like Edred. Cnut appears upon his money either in a helmet, or with a plain fillet, sometimes with a single row of pearl. Harold has the same upon a helmet, with a jewel, or such like ornament, in the front of it; but sometimes the plain diadem and cap arched with pearl, and also three rays with pearls on the points. Hardicanute has the diadem with one row of pearl. Edward the Confessor upon some coins has a coronet or open crown fleuri, with three fleurs-de-lis, one in the middle, and one, or rather, as they appear, half flowers at each end: on others he has a high pointed helmet, which sometimes appears like an arched crown; but upon his great seal he has another kind of ornament upon his head, a cap and a crown on it, says Selden, in a strange form, unless perhaps the cutter of the stamp meant it for such a one as William the Conqueror's; and

* The print of Alfred by Vertue, taken from an ancient picture preserved in University College, Oxon, has his head crowned with an open crown composed of fleurs-de-lis, and lesser flowers between, which rather proves the picture modern than the crown ancient: the draught of an ancient stone bust of him in the same print seems to have only a cap or plain fillet, like his money.

indeed it bears so near a resemblance to it, that there is all the reason in the world to think so, and consequently that it is not a cap and a crown, but a helmet adorned with a fillet, and thereon three high raised points, that in the middle of the front, which is the highest, terminating in a cross, the other two at the sides being like rays inverted; the points being downwards may probably be designed for nails, for such we see accompanying the cross upon the reverse of some coins of the Conqueror. But after the Confessor, Harold appears with the diadem of one row of pearls, and on some of his money, says Selden, bears the diadem of pearls upon a helm; and this on a helm, says Selden, I conceive to be properly that which they called *cynehelme*, as the diadem without the helm, that which was their *cynebœnd*, or royal fillet, for those two words with the Saxons denoted a royal ensign of the head; and the royal helmet, I apprehend, is what we see upon the great seal of Edward the Confessor and the Conqueror.

After the Norman Conquest the first William appears upon his great seal with a helmet and diadem composed of a circle and three rays raised very high, their points terminating in crosses, having a pearl or pellet at each point of the cross, and two fleurs-de-lis between the rays. Selden calls this likewise a cap with a crown; but it is manifestly a helmet, and of the same form as that he wears upon the counterseal. This seems to have been compounded of the royal helmet and crown fleuri of Edward the Confessor; but on the coins attributed to this first William (supposing all those with the full face to be his), he appears in a cap, or the crown of the head appearing like one, having a pearled diadem with one row of pearls, and three larger pearls upon the upper part of the diadem, one at each end, and one in the middle, after the manner they are now placed upon our barons' coronets, having likewise labels of pearl, like earrings, hanging at each ear; others have three rays with pearls on the points, and some seem to have flowers or leaves between. Some have thought what I call a cap to be an arched crown, and Selden thought it to be an arch that went across the head, as is frequently seen in those of the Eastern emperors; but we have no instance of arched crowns with us, upon the great seals or otherwise, till long afterwards, nor has this the form of such an arch as he supposes. In some coins it makes a double arch by sinking in the middle, which shows it was intended to represent a cap which naturally falls into that shape; some have likewise three rays with pearls at the points. William Rufus upon his great seal has a coronet with high rays and pearls upon the points, like those of Edred and Edmund Ironside, with this difference, that they had but three rays, and Rufus's crown has five: the coins attributed to him having his head in profile, have some of them, the cap like an arched crown, the arch being composed of pearls, but without any ornament at the top, which all arched crowns are supposed to have, and therefore, as well as for the reasons before mentioned, I cannot admit it to be any other than a cap.

Henry I., both upon his great seal and money, has the open crown fleuri with three fleurs-de-lis, one in the middle, and half flowers at each end; the fillet is usually plain, but some of his coins show a single row of pearls, like Edward the Confessor, upon whose coins it first appeared. And of this crown with fleurs-de-lis it is remarkable, as Selden observes, that though the coins of the Saxon times show us no other than what we have mentioned; yet there are extant some volumes written under King Edgar, and by his command, touching the reformation of the monastic life in England, wherein he is pictured, and in a draught of his own time, with a crown fleuri, also rudely drawn. And whencesoever it proceeded, the crowns that are put on the heads of most ancient kings in pictures of the holy story of Genesis (*MSS. in Bibl. Cottoniana*), translated into Saxon in those times, and in such draughts as designed the holy story belonging to the Psalms of near or about a thousand years since, are no otherwise than fleurs-de-lis. This ancient use and attribute of the crown fleuri with fleurs-de-lis to the sacred history, and the fleur-de-lis being likewise an ancient emblem of the Trinity, was perhaps the reason that King Edward assumed it, and that it was afterwards used, and is still continued, as an ornament in the crowns of almost all the Christian princes. LEAKE.

(*To be continued.*)

CARVINGS IN BELGIAN CHURCHES.

I forward to you for insertion, if you deem the subject deserving a place in your journal, a list of the principal works in carving in the churches in Belgium, with the artists' names and dates of execution as correct as I could obtain them. I am aware there are many others equalling in merit those I have noticed; but as I could not obtain the name of the artist, or the date of the work, I have omitted them, trusting to some other correspondent to supply the deficiencies I am unable to avoid.

Pulpit. St Gudule, Brussels. Henry Verbruggen. Built for the church of the Jesuits at Louvaine, in 1699, and placed as it now stands in 1776.
Pulpit. Notre Dame de Finesterre, Brussels. Duroy.
Pulpit. St. Andrew's, Antwerp. Von Gheel. Figures by Von Roel. Medallions by Von der Hayden.
Pulpit. St. Augustine's. Antwerp. Verbruggen.
Pulpit. St. Jacques, Antwerp. Williamsens.
Medallions near the altar of St. Paul's Church, Antwerp. Pompe, 1755.

Pulpit. Notre Dame, Antwerp (Cathedral). Verbruggen.
Pulpit. St. Bavon, Ghent. Lawrence Delveaux. Lived in 1758.
Pulpit. St. Gertrude, Nevelles. Delveaux.
Pulpit. St Peter, Louvaine. Bergar. Built for the church of Ninove, 1742, and placed in this church in 1807.
Stalls. St. Paul's, Antwerp. Gillis, who was living in old age in 1740.
Confessional (The Curé). St. Paul's. Antwerp. Quillyn.
Confessional. St. Gudule, Brussels. Von Delen.
Stalls. St. Martin, Ypres. Taillebert, 1600.
Pulpit. Ligny. Jasquin of Neuchateau, 1713.
Pulpit. Notre Dame de la Chapelle, Brussels. Plumiors.
Pulpit. St. Saviour, Bruges. Taminn.
Pulpit. Chapelle du Sang, Bruges. Henry Pulincx.

HENRY DAVENEY.

SHAKSPEARIANA.

Passage in "Cymbeline" (Vol. xi., p. 278.).— After a lapse of two years, it is indeed refreshing to find "N. & Q." opened once more to admit a Note on Shakspeare. I think I can assure the Editor that I am far from singular in this feeling. It is to be hoped that his correspondents will be so careful for the future, that he may find no cause for again closing his pages against this subject.

The passage from *Cymbeline*, to which STYLITES alludes (p. 278.), is I think to be explained in the best manner by a consideration of the punctuation, which should be adapted to the sudden interruption of the speaker, thus:

"*Arvi.* I wish my brother make good time with him,
You say he is so fell.
Bel. Being scarce made up,
I meane to man; he had not apprehension
Of roaring terrors: For defect of judgement
Is oft the cause of fear —
[*Enter* Guiderius.
But see thy brother."

I have copied the passage *literatim* from my first folio, with this one change, viz., the substitution of a dash, indicating a breaking off, for the full-stop after "fear." The reading then seems plain, and worthy of the poet. Belarius had not finished what he was saying, when Guiderius entering caused him to stop abruptly:

"Being scarce grown up, he had not apprehension of real danger; for defect of judgment is oft the cause of *fear*, but it is a fear of imaginary more than of real dangers."

It seems to me that Shakspeare gave his hearers credit for being able to fill up what remained unuttered by Belarius.

That much-vexed passage in the *Tempest*, Act III. Sc. 1., admits of an easy and natural explanation in the same way:

"*Ferd.* My sweet mistris
Weepes when she sees me worke, and saies, such basenes
Had neuer like executor. I forget:
But these sweet thoughts do even refresh my labours,
Most busie; — lest when I doe it —
[*Enter* Miranda *and* Prospero.
Mir. Alas! now pray you
Worke not so hard," &c.

We all know what Ferdinand was going on to say, had he not been interrupted. H. C. K.

An original Portrait of Shakspeare. — A friend of mine has a miniature bearing the following inscription, which is written on paper at the back:

"An original (portrait) of W. Shakspeare, taken during his life, and (once) in the possession of the Dudley family, which was held in high estimation by them. The late John Lord Dudley and Ward, who kept it amongst his greatest valuables, presented it to Mr. James Gubbins as a token of his friendship for him.

"N.B. The portrait in the days it was taken cost only sixpence.

"The above was written July 10th, 1796."

The miniature is painted on wood, in a black wooden frame with a simple gold beading, and is in size six inches by two. Shakspeare is represented with little beard and eyebrows, but large mustachoes, and brown hair inclined to curl; his dress a blue tunic, with a Byronic collar. If any of the readers of "N. & Q." who are fond of pictures and antiquarian research can throw any farther light upon the history of this valuable portrait, I shall feel obliged. EUSTACE W. JACOB.

Crawley, Winchester.

INEDITED LETTER OF W. PENN.

Inclosed is a copy of an original letter from the celebrated William Penn, preserved at Audley End, which is placed at your disposal, should it be worthy of a place in "N. & Q." The letter is strictly of a complimentary character, and was addressed to the Hon. Ralph Grey, who had recently quitted the governorship of Barbadoes, and afterwards succeeded his brother as Baron Grey of Werke, which honour became extinct on his death in 1706. The Nevilles of Billingbear having descended from the Governor's sister will account for the letter finding its way into my possession, as well as a fine portrait of him by Lely now at Audley End. BRAYBROOKE.

Philadelphia, 23 2m., 1701.

Honorable Ffriend,

Tho' the bearer be a much better letter, he was not willing to leave this behinde, by w^ch I take the freedom of renewing the assurances I have given, and must ever make, of my cordial regards and respects for Governor Grey, and that for reasons w^ch will pass currant every where, for their own intrinsick vallue, his honorable and moderate conduct, a character that kings cannot give, and don't always reward; tho' the wise of

them make it the rule of dispensing of their favours. I heartily wish thee the continuance of those good qualitys w^ch^ have made thee the love and honour of the Island, and the esteem of all thy ffriends, and of them praying leave to be admitted one.

Thy affect. and respectful,

WILLIAM PENN.

I leave the rest to Capt. Gretton, who favours a close commerce between that and this province.

ALEXANDER POPE: AN ODE FOR MUSIC.

It may be assumed that every edition of the poetical works of Pope contains an *Ode for music on St. Cecilia's day*. We have it in his own editions of 1717 and 1736, and in the editions of Warburton in 1751, Ruffhead in 1769, and Warton in 1797. In the edition of 1736 it is said to have been written for the year 1708.

In 1730 this ode was revised, and adapted to another occasion. In that state it contained no allusion whatever to St. Cecilia. On the circumstances which led to its revision our information is very defective, and the poem itself seems now to have passed into oblivion.

Warburton was not aware of its existence, and the same may be said of Ruffhead. In 1778 sir John Hawkins printed it as from a manuscript; and in 1782 Mr. John Nichols inserted it, on the authority of sir John Hawkins, in his *Select collection of poems*. Now, the worthy Mr. Nichols was misled by the *knight errant*. He calls the poem an *Ode for St. Cecilia's day* — which is a misnomer; he says it first appeared in print in the *History of music* — which is an error; and he divides it into seven stanzas — for which there is no sufficient authority.

When Warton edited Pope, whose genius and writings had more or less occupied his attention for forty years, he omitted the *Ode for music* as revised in 1730, but adverted to it in his notes on the *Ode for music* as written in 1708, evidently on the authority of Mr. Nichols. His account of the rejected poem is very imperfect. He gives the additional stanza of ten lines, and says the poet made *another alteration* in stanza IV. v. 51. He then gives five lines of that stanza, in which only *one* word is altered. Now, the fact is that fifty-two lines are omitted, besides verbal amendments and transpositions. There is only one stanza which remains without alteration.

As I have denied that the poem was first printed in 1778, it becomes me to state when and where it *was* first printed. Examine the pamphlet thus entitled:

"Quæstiones, una cum carminibus, in Magnis Comitiis CANTABRIGIÆ celebratis 1730. Cantabrigiæ. Impensis Cornelii Crownfield, celeberrimæ Academiæ typographi. Prostant apud J. Crownfield bibliopolam Londinensem. 1730. 8vo., pp. 32 + 4."

The Latin pieces, prose and verse, end with page 32. The *Ode* has a new series of pages, and the publication of it seems to have been an afterthought. A copy of this pamphlet is in my possession, from which it is now reprinted verbatim.

"*An Ode compos'd for the publick Commencement, at Cambridge: on Monday July the 6th, 1730. At the Musick-Act. The Words by Alexander Pope, Esq. The Musick by Maurice Greene, Doctor in Musick.*

AN ODE.

I.

"Descend ye Nine! descend and sing;
The breathing instruments inspire,
Wake into voice each silent string,
And sweep the sounding lyre!
In a sadly-pleasing strain
Let the warbling lute complain:
In more lengthen'd notes and slow,
The deep, majestick, solemn organs blow.
Hark! the numbers, soft and clear,
Gently steal upon the ear;
Now louder, they sound,
Till the roofs all around
The shrill ecchoes rebound:
Till, by degrees, remote and small,
The strains decay,
And melt away
In a dying, dying fall.

II.

"By Musick, minds an equal temper know,
Nor swell too high, nor sink too low.
If in the breast tumultuous joys arise,
Musick her soft assuasive voice applies;
Or when the soul is sunk in cares
Exalts her with enlivening airs.
Warriors she fires by sprightly sounds;
Pours balm into the lover's wounds:
Passious no more the soul engage,
Ev'n factions hear away their rage.

III.

"*Amphion* thus bade wild dissention cease,
And soften'd mortals learn'd the arts of peace.
Amphion taught contending kings,
From various discords to create
The Musick of a well-tun'd state,
Nor slack nor strain the tender strings;
Those useful touches to impart
That strike the subjects answ'ring heart;
And the soft, silent harmony, that springs
From sacred union and consent of things.

IV.

"But when our country's cause provokes to arms,
How martial Musick every bosom warms!
When the first vessel dar'd the seas,
The *Thracian* rais'd his strain,
And *Argo* saw her kindred trees
Descend from *Pelion* to the main,
Transported demi-gods stood round
And men grew heroes at the sound,
Enflam'd with glory's charms:
Each chief his sevenfold shield display'd,
And half unsheath'd the shining blade;
And seas, and rocks, and skies rebound
To arms, to arms, to arms!

V.

"But when thro' all th' infernal bounds
Which flaming *Phlegethon* surrounds,
Sad *Orpheus* sought his consort lost;
The adamantine gates were barr'd,
And nought was seen, and nought was heard
Around the dreary coast,
But dreadful gleams,
Dismal screams,
Fires that glow,
Shrieks of woe,
Sullen moans,
Hollow groans,
And cries of tortur'd ghosts.
But hark! he strikes the golden lyre;
And see! the tortur'd ghosts respire,
See shady forms advance!
And the pale spectres dance!
The Furies sink upon their iron beds,
And snakes uncurl'd hang list'ning round their head.

VI.

"By the streams that ever flow,
By the fragrant winds that blow
O'er th' Elysian flow'rs,
By those happy souls who dwell
In yellow meads of *Asphodel*,
Or *Amaranthine* bow'rs:
By the hero's armed shades
Glitt'ring thro' the gloomy glades,
By the youths that dy'd for love,
Wand'ring in the myrtle grove,
Restore, restore *Eurydice* to life;
Oh take the husband, or return the wife!

He sung, and Hell consented
To hear the poet's pray'r;
Stern *Proserpine* relented,
And gave him back the Fair.
Thus Song could prevail
O'er Death and o'er Hell,
A conquest how hard and how glorious!
Tho' Fate had fast bound her
With Styx nine times round her,
Yet Musick and Love were victorious."

The main object of this note is to suggest that the above ode should be inserted in all future editions of the works of Pope. It certainly has a better claim to that distinction, both with regard to the evidence of its authorship and its intrinsic merit, than many pieces which have recently obtained it.

In support of this suggestion I have to observe, 1. That the ode in question is a distinct poem from the ode in honour of St. Cecilia, though chiefly made out of the same materials; 2. That it was recomposed some twenty years later than its prototype, and therefore exhibits the more mature taste of the poet; and 3. That the said poet was *peculiarly* anxious to preserve whatever he had written — even his less-finished ideas and expressions.

The first and second observations require no evidence; the third I shall briefly exemplify.

In the first collective edition of the works of Pope, which was published in 1717, there are no *various readings*; but in the small edition of 1736 they are rather numerous. I shall give an example from the first pastoral:

"STREPHON.

I'll stake yon lamb that near the fountain plays, 33
And from the brink his dancing shade surveys. 34

DAPHNIS.

And I this bowl, where wanton ivy twines, 35
And swelling clusters bend the curling vines. 36

[Notes] Ver. 34. The first reading was
And his own image from the bank surveys.
Ver. 36. *And clusters lurk beneath the curling vines.*"

Now, whence came the above readings? They are not in the *Pastorals* as published by Tonson in 1709 and 1716, nor in the *Works* as published by Lintot in 1717. I conceive, therefore, the poet drew them from his own manuscripts; and, if such was the fact, it establishes the point which I proposed to exemplify. If otherwise, there remains sufficient evidence in favour of my argument.

BOLTON CORNEY.

NOTICES OF ANCIENT LIBRARIES, NO. III.

(*Concluded from* p. 338.)

The emperor Charlemagne founded a splendid library at Lyons, which was destroyed in the wars of religion in 1562.

In A.D. 932, Moses of Tecrit added 250 volumes to the library of St. Mary Deipara, in the Nitrian desert, Egypt. Some of these identical MSS. are now in the British Museum.

A century later, mention is made of the library of the monastery of St. Macarius, also in Egypt.

The following particulars of the libraries of Alexandria, already mentioned, are curious: — Epiphanius (*On Weights and Measures*, c. ix.) informs us that the books which were translated into Greek at Alexandria were deposited in the Bruchion, which was the first library; another library on a smaller scale was afterwards formed in the Serapium, which is called the daughter of the other. In this were laid up the translations of Aquila, Symmachus, Theodotion, and others. Ammianus (xxii. 16.) says, that the libraries of the Serapium were of inestimable value, and that 70,000 volumes were burnt there in the first Alexandrine war. The Bruchion was destroyed under Aurelian.

In the Middle Ages most monasteries and abbies had libraries, to which frequent reference might be made. Some of these continue till now, but for the most part they have been dispersed or destroyed. The great book-collectors of the fourteenth, fifteenth, and sixteenth centuries did their best to deprive the religious houses of their literary treasures; and the Reformation led to the destruction of much that remained.

Wilhelmus ab Hazenburg, Papal legate, who flourished A.D. 1366, formed a fine collection of ancient MSS. After his death, his library was published for an immense sum by the Emperor Charles IV., who gave it to the Caroline (?) University.

The library of Charles V. of France was deposited in the Louvre. The catalogue included 900 volumes, which at that time (1380) was a considerable number.

The library of his successor (Charles VI., who died 1422) was catalogued after his decease; and found to contain 853 volumes, which were valued at 2323 *liv.* 4*s.*

John Lascar brought at one time nearly 200 volumes from a monastery on Mount Athos.

Mathia Corvino, King of Hungary, and Frederic Duke of Urbino, about the same period, with many others, actively engaged in the collection and preservation of ancient books.

Cosmo di Medici founded the library of St. George at Venice, which he enriched with many valuable MSS.

The same Cosmo laid the foundation of the celebrated Laurentian library, at Florence. (Roscoe's *Di Medici.*)

Niccolo Niccoli made a valuable collection of 800 volumes of Greek, Roman, and Oriental authors. These were purchased by Cosmo, who deposited them in St. Mark's at Florence. Hence arose the *Bibliotheca Marciana.*

The person employed as librarian for the last-named collection, afterwards became Pope as Nicholas V. He so augmented the scanty Pontifical library, that he may be styled the founder of the magnificent library of the Vatican.

The library of St. Gall, in 1414, is referred to by Berington, p. 322.

The *Vita et Epistolæ* of Robert Huntington (1704) contains a letter by Stephen the Patriarch of Antioch, which gives some notices of ancient MSS. at that time existing within the limits of his jurisdiction.

Mr. Curzon mentions an Armenian library which contains 2000 ancient MSS., in a very neglected condition, at Etchmiazin. (*Armenia*, p. 236.)

He also alludes to the libraries of the monastery of Lake Van, those of Urumia, &c.

It is known that in the East there are yet remaining many ancient MSS., the recovery of which is exceedingly to be desired.

"I remember that, in speaking of the monasteries near the Black Sea, and in other distant provinces, he (the Archbishop of Twer) informed me that many of them contained valuable ancient manuscripts in Greek, Chaldaic, &c., which are most jealously guarded by the monks under whose care they are; although the holy men are ordinarily so ignorant, that they cannot read them. On my inquiry in what way the monks had obtained possession of them, he told us, that at the siege of Byzantium, and at the destruction of the library of Alexandria, many persons fled into the remoter districts for safety, and carried with them the manuscripts of valuable ancient writings." — *Englishwoman in Russia*, p. 124.

A few additions to the previous list may be made from the lists of "Books Burnt;" and it might be farther enlarged perhaps by reference to Justus Lipsius *Syntagm. de Bibliothecis*, which I have not seen.

The fortunes and misfortunes of books would be a good subject; and a list of the principal European libraries would be useful. But both these for the present I must leave to others.

B. H. Cowper.

LATINIUS LATINUS — MR. THOMAS MOORE.

Is the following very amusing blunder worthy of a corner in "N. & Q.?"

Mr. Moore, in his *Journal* (vol. vi. p. 340. of Lord John Russell's edit.), mentions having seen a letter from Archbishop Howley, in which his grace spoke of the aspect of the times, "which he declared to be very lowering (meaning in respect to the Church), and adds: 'For myself, I can say with Latinus —

'Mihi parta est quies, omnisque in littore portus!'"

Mr. Moore continues:

"Bowles (the gentleman to whom the archbishop's letter was addressed) had read the name of this author Latinensis; but I saw it was Latinus, and found on reference to Morhofius, when I came home, that the archbishop's classic is Latinius Latinus, a Catholic divine of the sixteenth century, who wrote, among other things, Latin poems, and is lauded as a very honest man by Lipsius."

I need not inform your readers who the Latinus, alluded to by the archbishop, was; or that the verse quoted is well known to every schoolboy who has read Virgil. It is inexpressibly ludicrous to think of Moore hunting the index of Morhof's *Polyhistor*, and there hitting upon Latinus Latinius (for so the name ought really to have been written). But his blunders do not end there. He was, says Morhof, "vir magni apud Pontificios nominis." "A Catholic divine of the sixteenth century," says Mr. Moore, "who wrote, among other things, Latin poems." This will somewhat astonish those who are acquainted with the *Bibliotheca Sacra et Profana* of Latinius, which is a collection of notes on all manner of authors, made during a life of scholar-like drudgery, and written in the margin of the books which composed his library. These notes are in a style as far remote from poetry as can well be conceived, although some of the authors noted were poets, *e. g.* Horace and Ovid. And all Mr. Moore had as his authority for this transformation of Latinius into a poet, was the following statement of Morhof:

"Post mortem ejus ... prodiit ejusdem autoris sylloge

aliqua variarum observationum in varios autores sacros et profanos, poetas," &c.

How came Lord John Russell to suffer all this nonsense to pass without remark? H.

Minor Notes.

Etymology of "Maroon." — The most probable derivation of the word *maroon* is that suggested by Bryan Edwards, in his *History of the West Indies*, vol. i. p. 523., namely, from the Spanish *marráno*, a hog, the pursuit of which was one of the chief occupations of the early settlers in South America. Hence the French expression, *cochon marron*, for wild hog, and by analogy, *nègre marron* for wild or fugitive negro. Hence our adoption of it, in the same sense, in *maroon negro*, and also in *maroon party*, a term of nearly the same import as pic-nic, and employed in the West Indies to describe the meeting of a few friends in the country or by the sea-shore, when etiquette is laid aside for the nonce in the unrestrained indulgence of pleasure and amusement.

Bryan Edwards gives the etymon *marráno* on the authority of Long, the historian of Jamaica; and adds the following somewhat far-fetched derivation from the *Encyclopédie*, sub voce *Maron* (sic):

"On appelle *maron* dans les isles Françaises les nègres fugitifs. Ce terme vient du mot Espagnol *simaran*, qui signifie un singe. Les Espagnols crurent ne devoir pas faire plus d'honneur à leurs malheureux esclaves fugitifs que de les appeler *singes*, parcequ'ils se retiraient comme ces animaux au fonds des bois, et n'en sortaient que pour cueillir les fruits qui se trouvaient dans les lieux les plus voisins de leur retraite."

An amusing volume might be written on the "Curiosities of Etymology." Here we have the French going out of their way to trace the derivation of *maron* to the Spanish *simaran*, and taunting that people with treating their negroes as no better than monkeys; while at the same time their own colonists, in extending the expression to their fugitive negroes, assimilate them to hogs. HENRY H. BREEN.

St. Lucia.

A Cure for Witchcraft in London, 1573. — Among the City Records (*Reports*) it appears that on April 14, 1573, Alice, the wife of Thomas Lambard, chandler, confessed that, with the connivance and at the instigation of Thomasyn, the wife of John Clerk, Katherine, the wife of John Gold, and Johan Stockley, widow, she, by sorcery, witchcraft, enchantment, and other such like detestable and abominable practices, purposed to kill her husband, and gave money to the other three women for that purpose, which they also confessed; whereupon it was ordered that all four women should be taken from the Compter to the Standard in Chepe at ten o'clock in the forenoon of the next day (Wednesday), and there be set in the pillory, and remain one hour and a half, during which time each of them should stand naked from the middle upwards, and be beaten with rods; and moreover, that the said Alice Lambard should stand apart from the others, having written in great letters on her head "for devising and practising, by cosening and witchcraft, to destroy and murder her husband;" and that the other three standing apart by themselves, should have written in great letters on their heads "for devising and practising with Alice Lambert, by witchcraft and cosening, to destroy the said Alice's husband;" and Thomasyn Clerk for "keeping counsel with Alice Lambert in a lewd and ungodly practice." After which they were to be led back to the Compter till farther order should be taken.

WM. DURRANT COOPER.

Monumental Skull-cap. — The mention (Vol. xi., p. 241.) of a bewigged bust of King Charles II., leads me to make a Note of the following. On the south side of the chancel of Leigh Church, Worcestershire, is an altar-tomb to the memory of Mr. Edmund Colles, "a grave and learned justice of this shire, who purchased the inheritance of this manor" (Nash's *Worcestershire*, vol. ii. p. 73.), and who died Dec. 19, 1606. A recumbent figure represents him in his civil habit; the stone has been coloured "to the life," and the justice's head is surmounted with a skull-cap, made of thick leather, firmly cemented to the stone. The grandson of this justice is the "Old Coles" of the Leigh legend; of which I have given an account in my papers on "Old Superstitions," in *The Illustrated London Magazine*, articles "Carriage-and-four Ghosts" (Nov. 1854), "Eternal Waggoners" (Jan. 1855). CUTHBERT BEDE, B.A.

Statfold — A Note for Warwickshire Readers. — I recently bought at a bookstall a copy of Dr. Adam Littleton's *Latine Dictionary*, dated 1703. On one of the covers is written the following memorial of a former owner of the book:

"*County of Warwick.*

Quinque dedit primam Hic Comitatus Fratribus Auram. S°. E°. F°. N°. H°. Wolferstan.
Spirat adhuc Primus, quatuor cecidere minores. S. W. 1763. Ætat 74."

On the other cover are a couplet and its translation, which may identify the brothers:

"Ut circumpositas successor si colat ulmos,
Mox stabit in media veluti Statfoldia Sylva."

"Whoe'er succeeds me, if he will with care
Preserve the elms as they now planted are,
Statfold will soon appear as if it stood
Just in the centre of a little wood."

On the chance of these inscriptions having an

interest for some "successor" to "Statfold," the successor to the book transcribes the record.

C. Shirley Brooks.

The Garrick Club.

Queries.

WANTED A PUBLISHER.

Curiosities of Early Periodical Literature. — In an early Number of last year, a suggestion was thrown out by your correspondent Alpha, that literary men who had wares to dispose of should enter a description thereof in your list, in order that "N. & Q." might still farther increase its usefulness by becoming, to a certain extent, a medium between authors and "the trade;" and, if I do not mistake, this scheme received the editorial imprimatur in the form of a foot-note expressing cordial approval. I am surprised that no one has hitherto taken advantage of such an excellent proposition. To that numerous class of your readers whom D'Israeli has so happily classed under the title of "men of letters"—gentlemen who write for the "ruhm" and not for the "ihr"—and to whom our literature is indebted for so much that would have met with scant justice at the hands of the mercenary *littérateur*, its advantages would be incalculable. What a world of blundering in the dark and rabid feeling such announcements would save! Jones of Exeter, and Brown of York, each unknown to the other, have been perhaps for years devoting their days and nights to a Life of Robinson, or a History of the *Coleoptera*, or Kamschatkan Anthology, or some other theme of no such transcendent popularity as to threaten a blockade of Paternoster Row on the day of publication. Now Robinson may be a great man, and the poetry of the Esquimaux a most desirable addition to transatlantic *belles lettres;* but two books on the subject — to borrow a phrase from the Row, where, happy fellows! they can calculate to a nicety the precise elasticity of the public œsophagus—"won't go down." Ten to one that any publisher would venture upon Brown with the knowledge that Jones was also in the market, and so, between the two, Robinson's immortality is "dished;" or, if the work is brought out, its success is marred by the hostile party, headed by Jones, who are down upon it with a dash of criticism, to which the charge at Balaklava was as a flight of butterflies. But here "N. & Q.," like a good angel, interposes. Either such unpleasant conflict of interests is altogether avoided, or every Beaumont finds his Fletcher, and the rival candidates for fame lay their heads together like Leo and Agnus in one of old Cats's views of Paradise.

To the professional *littérateur*, the man of many irons, whose hours are his only coin, any plan which could prevent the mortifying waste of time and brain often thus caused, would be a real benefit. A scheme of this nature, and one for opening a medium of some sort between buyers and sellers, have always been leading desiderata in the promising young crop of institutes and associations which periodically sprout up about this time of the year.

Not that I would turn the columns of "N. & Q." into a foundling hospital for the sickly brats of every Bedlamite. Every one who has conducted a periodical, or who has had an opportunity of becoming acquainted with the practical working of a large publishing concern, must well remember the preposterous and unspeakably idiotic schemes which he is daily called upon to negative. I would mercilessly exclude all Histories of Rome on new principles in twenty volumes, all Histories of everything Human and Divine in fifty, all obliging offers to edit new impressions of *Hayley's Poems* and *Hervey's Meditations*, every five-act attempt to revive the legitimate drama, and all those twenty-times-anticipated and threadbare subjects proposed by happy individuals guiltless of *Watt* or the *London Catalogue*. Above all, I would make an absolute stand against scissors and paste in every shape, and look upon all petty attempts at "book-making" with the eye of the Great Leviathan (I don't mean Hobbes's). No one is so well calculated to exercise this kind of supervision as the Editor of "N. & Q.," to whom, with how much more truth! might Time repeat the reprehensible observation which he is reported to have made to Thomas Hearne. No doubt there is a certain delicacy violated in the idea of an author coming forward Cheap-Jack-like to trumpet forth his own wares; and as a Curtius seems wanted, I have magnanimously resolved to offer myself as the victim. I beg, therefore, to announce to all whom it may concern, that I have been for a long time giving my leisure to a work on the *Curiosities of Early Periodical Literature, or Glimpses of old Journals and Journalists*, in which I have endeavoured to exhibit the Fourth Estate in its long clothes and hobbetyhoyhood, by means of curious or amusing extracts from the old newspapers and periodicals, with illustrative sketches of their history and contributors. I should add that I have made a leading feature of the old satirical and humorous periodicals — a chapter of our literary history hitherto, as Grose has it, entirely "untapped."

The work would probably extend to from twenty to twenty-four sheets, medium 8vo.; and any communications addressed to the publishers will meet with attention from Qu'est-il.

INTERNAL SPIRAL WOODEN STAIRCASE.

Can any of your readers inform me where examples of internal spiral wooden staircases, with solid steps, and newel inclosed within ornamental framework, may be met with in churches?

Internal stairs, having perforated enclosures of stone (of which there is a beautiful example in the church of St. Maclou at Rouen), are not uncommon in continental churches; but I am only aware of one instance of an angular spiral oak staircase inclosed within a traceried casing, which is to be found in English churches.

At Whitchurch, Hants, there is in the south-west inner angle of the tower a curious spiral stair turret, leading to the belfry. The steps are of solid oak, the soffites neatly worked; they are enclosed by an octangular casing of woodwork, quaintly rebated together, and banded at certain heights by an ornamental strongcourse; each stage thus separated is pierced by small couplet windows and quatrefoils, where necessary to give light to the stairs. The tower itself, and the stair turret, have evidently been rebuilt. I should be glad to be made acquainted with any other instances of this kind. B. FERREY.

Minor Queries.

Nokes the Actor. — Can any reader furnish me with the date of the death, and place of burial, of Nokes the actor, of Colley Cibber's time? or inform me of any book, other than Cibber's *Apology*, containing any particulars concerning him?* W. D.

Marine Vivarium, how to stock one. — As you have before now admitted Queries from fern-growers, pray have pity on one who would fain have a marine vivarium. In *Fraser's Magazine* for the present month is an admirable article, "Periwinkles in Pound," by C. D. B. (I presume the learned author of the *Esculent Funguses of England*), in which the writer tells us where to get our *vivarium* — how to supply it with an artificial sea-water — and then what inhabitants of the vasty deep we may put into it. He is learned and amusing in his *Memoirs of a Mænas;* in his description of the beauties of the sea-anemones — and the *chitons* with their coats of mail — and in his picture of the activity of the *gobies:* — but where can a Londoner procure these? Will C. D. B. (or some other qualified correspondent) therefore kindly supply me with the information which will render quite complete his description of what Shakspeare was, I presume, referring to when he wrote about

> "The vast globe itself,
> And all that it *inhabit?*"

A COCKNEY NATURALIST.

Suzerain. — Is this word used by our diplomatists in its proper sense? Charles Butler tells us (*Revolutions of the Germanic Empire*, p. 62.) that —

> "The king was called the Sovereign Lord, his immediate vassal was called the Suzereign, and the tenant, holding of him were called the arriere vassals."

M—E.

Arms of Bishops. — I should feel obliged by any of your correspondents sending me the arms of the following bishops: — Allen, Kaye, Cornwall, Wilson, Sparke, Turton, Majendie, Bethell, Cleaver, Warren, Ewer, Otter, Buckner, Philpotts, Ross, Coneybeare, Gray, W. Lort Mansell, Bulkeley, Butler (Hereford), Reynolds, and Hampden. MACKENZIE WALCOTT, M.A.

"*Twitchil*" *or* "*Quitchil.*" — I shall be glad to know the derivation of the word *twitchil* or *quitchil*, used in South Yorkshire synonymously with passage or opening between houses or buildings. *Twi* is substituted in the same district for *qui*, as *twill* for *quill*, and *twilt* for *quilt*, &c. J. S. (3)

Engraving of a Battle. — I should feel obliged to any of your readers who will give me some information respecting a print which I bought at an auction about two years since. It is twenty-eight inches long by fourteen wide, and represents a field of battle (I think either Marengo or Austerlitz). In the right centre is Napoleon, surrounded by his staff, on horseback; a general officer is riding up to him at full speed, bare-headed, his right arm extended towards the field of action, from whence he seems to come, and from his wrist his sword hangs by the sword-knot. Immediately behind him a hussar is leading the horse of an Austrian officer, who appears to be a prisoner. In the left-hand corner a mameluke is rising from his horse, which has fallen, apparently wounded. In the fore-ground are three dead soldiers, one lying across a broken gun-carriage. There is no name or date to the engraving. J. COWARD.

Daniel Timmins. — Over the geometrical staircase in St. Paul's, London, is painted, in moderate-sized letters, "Dan. Timmins, 1782" (if I mistake

[* We have before us a cutting from a newspaper, entitled "Memoirs of Mr. James Nokes, the celebrated Comedian," which seems to be from the *London Chronicle* of 1778, containing some few particulars respecting him not noticed by Cibber. Among others it states that "from Nokes's admirable talents of humour and story-telling, he must have spent much of his time at the tables of dissipation; but he made the labours of his youth subservient to the conveniences of old age, by retiring from the stage with an estate of 400*l.* per annum, which he purchased at Totteridge, near Barnet, and which he bequeathed at his death to a nephew, who was his only successor." It is probable that the registers of Totteridge may furnish the date of his death. Nokes is not noticed either in Chauncy's or Clutterbuck's *Hertfordshire.*]

not the date). Will any of your correspondents tell me who the said Daniel Timmins was, and why it was painted there? J. D. T.

Saints Dorothy and Pior, &c. — In a letter to Rev. John Wesley, by a country clergyman, London, 1772, is the following:

"Your hymns to jigs and sarabands are no new invention, and your advice to your disciples to close their eyes against the world, and not to waste their time in visits, are anticipated by your French model in his celebrations of Saints Dorothy and Pior; but they follow the French example better, and only half shutting their eyes, ogle worldly things through the corners. The Abbé is more practical, as well as more musical."

Can any of your readers explain the above? Who were the saints and the abbé? T.

Sir John Grea or Gray. — In the *Calendarium Inquisit. post Mort.*, vol. iv. p. 127., 8 Hen. VI., mention is made of "Margareta quæ fuit uxor Johannis Gra* militis filia et hæres Rogeri Swillington chival."

Can you tell me, if this was the same Sir John Grey who fought at Agincourt; and how he was related (if at all) to the Sir John Grey who fell at St. Alban's? J. Sansom.

Was Napoleon I. ever in England? — Some weeks ago a leader in *The Times* referred to his presence in London; this was denied, and a letter appeared in the *Birmingham Journal* of April 21, affirming the fact on the authority of —

"Mr. J. Coleman of the Strand, who is now 104 years of age, and whose portrait and biographical sketch appeared in the *Illustrated London News*, Feb., 1850, and who knew perfectly well M. Bonaparte, who, while he lived in London, which was for five weeks, in 1791 or 1792, lodged at a house in George Street, Strand, and whose chief occupation appeared to be in taking pedestrian exercise in the streets of London. Hence his marvellous knowledge of the great Metropolis, which used to astonish any Englishmen of distinction who were not aware of this visit. I have also heard Mr. Matthews, the grandfather of the celebrated comedian, Mr. Thomas Goldsmith of the Strand, Mr. Graves, Mr. Drury, and my father, all of whom were tradesmen in the Strand in the immediate vicinity of George Street, speak of this visit. He occasionally took his cup of chocolate at the Northumberland, occupying himself in reading, and preserving a provoking taciturnity to the gentlemen in the room; though his manner was stern, his deportment was that of a gentleman. P. T. W. can rely upon the memory of the above old gentleman, whose faculties are yet in full vigour. G. Batson."

Is there any truth in the above story? It is circumstantial enough, and may easily be disproved if false. If any of your correspondents can prove or disprove it, they will oblige Este.

Birmingham.

* This Sir John Graa (or Gray) is described by Thoroton as "of South Ingleby in the county of Lincoln" (*Hist. Nott.*, edit. Throsby, vol. iii. p. 51.). Conf. Parkins's *Norfolk*, edit. Lynn, 1775, vol. v. p. 1126.

Provincially-printed Books. — Is there any collection of provincially-printed books, as distinct from those appertaining to particular counties? Of the latter class, which are the most extensive? What works and catalogues would give information generally applicable and useful? Furvus.

Plumstead Common.

Viscount Iveagh. — Magenis Viscount Iveagh, who had been married to the Lady Margaret de Burgh, daughter of William, seventh Earl of Clanrickarde, after the surrender of Limerick in 1690, proceeded to Germany with his regiment, and was killed fighting against the Turkish forces about 1692. Where can a detailed account of his services and death be found? W. R. G.

Brawn — Plum-pudding. — Having lately had occasion to refer to Dr. King's *Art of Cookery*, and finding that *Brawn* is in several passages spoken of in the same way as *Kitcat*, *Locket*, and other well-known keepers of houses of entertainment of the time, as in the following passage:

"Why not with *Brawn*, with *Locket*, or with me."

and in the letter at the end (p. 85.):

"What estates might *Brawn* or *Locket* have got in those days." — P. 104.

and that *Brawn* is elsewhere spoken of (p. 71.) as a native invention —

"But Pudding, Brawn, and Whitepots, own'd to be
Th' effects of native ingenuity." —

and not finding any earlier mention of that dainty dish so entitled, and for which Canterbury is now so famous, I am inclined to ask, Was this *Brawn* the inventor of the dish which bears his name?

Let me add one other Query. Though the doctor in this poem, published about 1709 (I quote the second edition, which is not dated), mentions (p. 49.) —

"Porridge with plums and turkeys with the chine," —

he is silent on the subject of plum-pudding. When, then, was plum-porridge changed to plum-pudding, and by what writer is the latter first mentioned? M. N. S.

Minor Queries with Answers.

"*Code de la Nature*," *&c.* —

"Code de la Nature, ou le Véritable Esprit de ses Loix, de tout tems négligé ou méconnu. Par-tout, chez le Vrai Sage. 1755."

Who was the "Vrai Sage" who here prescribes an Utopian code for the reformation of society?

J. O.

[A notice of this work, too long to be quoted, will be found in Barbier, *Dictionnaire des Ouvrages Anonymes et Pseudonymes*, vol. i. p. 183.]

Tea first brought to England. — In Timbs's *Curiosities of London*, p. 566., it is stated that —

"The Earl of Arlington, in the year 1666, brought from Holland, for sixty shillings, the first pound of tea received in England; so that in all probability the first cup of tea made in England was drunk upon the site of Buckingham Palace."

Haydn too, in his *Dictionary of Dates*, p. 506., also states that "tea was brought into England in 1666 by Lord Ossory and Lord Arlington from Holland."

I very much doubt the accuracy of these statements, and am inclined to think that tea was used in England some time before 1666. G. A. B.

[Both Mr. Timbs and Mr. Haydn, we suspect, have been misled by Anderson. From a paper in the Sloane MSS., copied *in extenso* in Ellis's *Letters* (Second Series), vol. iv. p. 58., it appears that tea was known in England in 1657, though not then in general use. The writer of this paper, Thomas Garway, the founder of Garraway's Coffee-house, says, "That the virtues and excellencies of this leaf and drink are many and great, is evident and manifest by the high esteem and use of it (especially of late years) among the physicians and knowing men in France, Italy, Holland, and other parts of Christendom; and in England it hath been sold in the leaf for 6*l.*, and sometimes for 10*l.*, the pound weight: and in respect of its former scarceness and dearness, it hath been only used as a regalia in high treatments and entertainments, and presents made thereof to princes and grandees till the year 1657. The said Garway did purchase a quantity thereof, and first publicly sold the said tea in leaf or drink, made according to the directions of the most knowing merchant into those eastern countries. On the knowledge of the said Garway's continued care and industry in obtaining the best tea, and making drink thereof, very many noblemen, physicians, merchants, &c. have ever since sent to him for the said leaf, and daily resort to his house to drink the drink thereof. He sells tea from 16*s.* to 50*s.* a pound." Tea is mentioned in an act of parliament of 1660 (12 Charles II. c. 23.), whereby a duty of eightpence is charged on every gallon of chocolate, sherbet, and tea made for sale. And again, 15 Charles II. c. 11., 1663, "No person was permitted to sell any coffee, chocolate, sherbett, or tea, without license first obtained of the general sessions." In the *Diurnall* of Thomas Rugge, in the British Museum (Addit. MSS. 10,116-7.), under date of Nov. 1659, he says, "About this time the parliament was forced out the 13th day of October, 1659. It was called by all sorts of people *The Rump*, because they were so few in number. And there were also at this time a Turkish drink to be sould almost in every street, called coffee; and another kind of drink called tee; and also a drink called chocolate, which was a very hearty drink." Pepys, in his *Diary*, Sept. 25, 1660, has the following entry: — "I did send for a cup of tee (a China drink), of which I never had drunk before." Catherine of Braganza, soon after her marriage with Charles II., 1662, has the credit of setting the fashion for the use of this temperate beverage. Waller, in his complimentary verses upon his Majesty's marriage, expressly owns our obligations to the Portuguese for its introduction into England:

> "The best of queens and best of herbs we owe
> To that bold nation, who the way did show
> To the fair region where the sun doth rise,
> Whose rich productions we so justly prize."]

Cambridge Authors. — Do Cole's MS. Athenæ Cantab. contain any account of the following authors? 1. Mr. Brooke, of Trinity College, author of *Melanthe*, a drama, acted before James I. in 1614. 2. Mr. Cecill of St. John's College, author of *Emilia*, a comedy, acted before King James I. in 1614. 3. Robert Nevile, Fellow of King's College, author of *The Poor Scholar*, a comedy, 4to., 1662. 4. Mr. Arrowsmith, M.A., author of *The Reformation*, a comedy, 4to., 1673. 5. Robert Owen of King's College, author of *Hypermnestra*, a tragedy, 4to., 1703; 12mo., 1722. 6. George Adams, Fellow of St. John's College, author of a translation of seven plays of Sophocles, 2 vols. 8vo., 1729. R. J.

[There is no account of these writers in Cole's *Athenæ Cantab.* The following notice of Mr. Brooke is given in Nichols's *Progresses of James I.*, vol. iii. p. 55.: — "Of this pastoral, *Melanthe*, there is a copy in the British Museum, presented by George III. Dr. Pegge, in 1756, had a copy, which had belonged to Matthew Hutton, and in which 'the names of the Masters of Arts and Bachelors concerned in acting the play, are written against the respective *dramatis personæ*.' (*Gent. Mag.*, vol. xxvi. p. 224.) Of the author of *Melanthe* we know nothing more than that he was Mr. Brooke, of Trinity College, and 'mox Doctour:' and that he had previously written a Latin pastoral called *Scyros*, performed before Prince Charles and the Elector Palatine, Mar. 30, 1612." *Scyros* is in MS. in the library of Emmanuel College. Nichols (*Ibid.* vol. iii. pp. 49. 88.) has also a brief notice of Mr. Cecill: — "The first night's entertainment was a comedy, entitled *Æmilia*, written by Mr. Cecill, of St. John's College. It has never been printed. The author was Moderator of the Divinity Disputation before the King, on his second visit to the university, May 13, 1615; upon which occasion Mr. Cecill was taken seriously ill, fainted, and was carried out apparently dead; but after a quarter of an hour recovered again."]

Barmecide's Feast. — In Liddell and Scott's *Lexicon* (1845), under ἑστιάω, to feast, I find this expression, "ἑστιάσθαι ἐνύπνιον, to have a visionary feast, 'feast with the Barmecide' (Aris. *Vesp.*, 1218.," where the reference is, —

"Φι. Πρὸς τῶν Θεῶν ἐνύπνιον ἑστιώμεθα").

May I ask some of your readers to enlighten my ignorance on the meaning and derivation of "to feast with the Barmecide?" B. H. ALFORD.

[The family of the Barmecides was long one of the most illustrious in the East. "The most ancient personage of this family (says the *Biographie Universelle*), of whom Mussulman authors make mention, appears to have been one Djafar, who came to Damascus, where the Calif Solyman, son of Abdelmelek, held his court. Djafar distinguished himself no less by his mild and easy temper and noble and agreeable manners, than by his eloquence, wit, and judgment." He was the companion, friend, and confidant of his master; and it is as such that he is so often introduced in the *Thousand and One Nights*, commonly called *The Arabian Nights*, for Giafar is no other than Djafar. "To feast with the Barmecide," therefore, is to enjoy a dream, or to have an intellectual feast while half-slumbering: to be in an ecstasy: "for whether what we call *ecstasy* (says Locke) be not dreaming with our eyes open, I leave to be examined." Πρὸς τῶν Θεῶν, &c.:

"Are we, in the name of the gods, wrapped into a trance or ecstasy?" See "N. & Q.," Vol. ix., p. 543.]

Metrical Versions of the Book of Psalms. — Archdeacon Churton, in the preface to his *Cleveland Psalter*, asserts that

"It is said that there have been between sixty and seventy metrical versions of the Book of Psalms produced in England during the last three centuries, without reckoning those translations of select portions of the book or of single Psalms made by writers who never undertook the task of a complete version."

Can you or any of your correspondents refer me to a list of the authors of these versions, or assist in collecting their names? GEO. E. FRERE.

[Our correspondent may consult with advantage the following useful work: *The Psalmists of Great Britain.* Records, Biographical and Literary, of upwards of One Hundred and Fifty Authors, who have rendered the Whole or Parts of the Book of Psalms into English Verse, with Specimens of the Different Versions, and a General Introduction. By John Holland, 2 vols. 8vo. 1843.]

Goldsmith's "Deserted Village." — Can you inform me the name of the village supposed to be made the subject of Goldsmith's beautiful poem, the *Deserted Village?* ARGO.

[Lissoy (or Lishoy) near Ballymahon, where the poet's brother, a clergyman, had his living, claims the honour of being the spot from which the localities of the *Deserted Village* were derived. The church which tops the neighbouring hill, the mill, and the brook, are still pointed out; and a hawthorn has suffered the penalty of poetical celebrity, being cut to pieces by those admirers of the bard, who desired to have classical tooth-pick cases and tobacco-stoppers. Much of this supposed locality may be fanciful; but it is a pleasing tribute to the poet in the land of his fathers. — Sir Walter Scott, *Misc. Prose Works*, vol. iii. p. 250., edit. 1834; and vol. i. p. 293., edit. 1841.]

Quotation wanted. —

"Incest! O name it not!
The very mention shakes my inmost soul;
The gods are startled in their peaceful mansions,
And nature sickens at the shocking sound."
Smith.

A friend has sent me the above quotation, which is so given in Johnson's *Dictionary* under "Startle." He inquired of me who this Smith was, and in what work of his the lines occur. Being unable to answer his question, I forward it to the Editor of "N. & Q.," who will probably be able to answer it at once. Should he not, some of his correspondents no doubt will. E. H. D. D.

[The passage is quoted from Edmund Smith's tragedy, *Phædra and Hippolitus*, 4to. [1709] p. 55. See a notice of the author in Baker's *Biographia Dramatica.*]

"The Apostate Protestant," &c. —

"The Apostate Protestant, a Letter to a Friend, occasioned by the late reprinting of a Jesuites Book about Succession to the Crown of England, pretended to have been written by R. Doleman, &c. 1682."

Is the author of this antidote to Father Parsons known? The conference had fallen into the hands of the writer's friend, who, startled by its horrid and traitorous assertions, submits it for the critical inspection of the author.

"I am apt to mistrust," writes the Protestant advocate, "that you parted with the book chiefly out of *fear* of keeping such a lewd and dangerous companion in your closet, especially since you confess that 'twas brought to your hands as it were by *stealth*, being happily seized on by one of his Majesty's officers. 'Tis a dangerous book indeed, and without doubt is published and handed up and down to serve a *turn* in these ticklish times, when some ambitious men have taken *pepper in the nose*, and to be revenged for their disappointments endeavour to make another strong pass at our government, and would fain hurl the world into confusion. Since you have lodged the knave with me, I'll take care that for me he shall not go abroad to do mischief. But yet I cannot answer your commands unless I give you some account both of the author and the book."

J. O.

[Attributed to the celebrated Roger L'Estrange in Watt's *Bibliotheca.*]

Replies.

MANZONI'S ODE AND LORD DERBY.

(Vol. xi., pp. 62. 108.)

The anecdote of B. (1), Vol. xi., p. 108., is most interesting, especially to admirers of Italian poetry, and still more so to those who have attempted a translation of the matchless ode referred to, amongst whom I take some humble rank. The feat recorded of his lordship is astounding, and your correspondent's memory almost equally so, in retaining line for line and word for word, two stanzas delivered in company thirty-four years ago; unless, indeed, B. (1) wrote them down at the time, which can scarcely be inferred from his letter. For myself, I have little faith in these so-called *impromptus*. The *impromptu* speeches of men in parliament and at public meetings, and the *extempore* sermons of popular preachers, are most frequently prepared carefully beforehand and committed to memory; and perhaps it is not uncharitable to suppose that, during the fresh popularity of the Napoleon ode at Rome, an Englishman of genius, enthusiastic in his admiration of it, might have closely studied the composition and diligently attempted a version of it in his own language, before he produced it *ore rotundo* on the occasion in question. The two stanzas given by B. (1) are spirited and faithful; but the smoothness of rhythm, and the correct rhymes in addition, make one rather sceptical about their having been dashed off at the moment without previous preparation.

Several English translations of this ode have been published; one by that accomplished scholar and poet Archdeacon Wrangham; another by

"Delta" of *Blackwood's Magazine*; and another by an American reviewer of Manzoni's works, either in the *North American Review* or *Christian Examiner* (I am sadly negligent in making notes.) The latter is remarkable (amidst a fine appreciation of the poet generally) for one of the most outrageous blunders ever perpetrated by a translator. He mistook Manzoni's verb "disperò" for "disparì:" and accordingly, instead of making Napoleon's soul *despair*, he tells us that it "fled away and *disappeared!*"—a most ludicrous image, reminding one of another less illustrious poem on a ghost that

> "Vanish'd in a flash of fire,
> Which made the people all admire?"

Neither Wrangham's nor Delta's translation (though full of poetical merit) retained the author's metre or rhyme; and their versions may be compared in that respect to good engravings of a fine painting, in which the original is reproduced *on a different scale and without colour*. It was this chiefly that emboldened me (without hope of rivalling those translations in other respects) to attempt to preserve the original metre and rhyme of the ode in the version alluded to. (See *Dearden's Miscellany* (now defunct), vol. xi. p. 756.)

I have seen some good *un*published English versions; one of much merit by the late George Taylor, Esq. (father of the author of Philip Van Artevelde), done at the special request of a relative of the undersigned; another (perhaps the most satisfactory of any altogether) in a *printed* collection of poems by a deceased lady, who desired that they should not be *published* (the greater the loss to the public!).

It is well known that Göthe turned the ode into German, a most uncongenial language for it, sounding rude and homely after it, if not harsh and rugged, especially as Göthe's stanza, though metrical, is without rhyme, and, if one may venture to find any fault with a poet so bepraised of late, eminently prosaical. M. H. R.

STONEHENGE.

(Vol. xi., pp. 126. 228.)

The stones of which this structure is composed, and which are called *sarsen* by Sir R. C. Hoare and other antiquaries, and by geological writers *grey-wethers* or *Druid-sandstones*, are found dispersed over all the chalk country, but abound most in Wiltshire and Berks. They are undoubtedly the relics of some of the tertiary strata of which the chalk has been denuded by aqueous agency; whether of a gradual and quiet, or of a violent and catastrophic mode of operation, has not yet been determined — perhaps of both. There may have been amongst them some blocks of a granite character; and if it be true that the stones of the inner circle at Stonehenge are of granite, it is not necessary to suppose that they have been transported from Cornwall. The probability is, that they were found along with the sarsen-stones, and are of the character of boulders, transported from their native sites by more ancient diluvial forces, or by the agency of icebergs, like the granite blocks of Russia, Livonia, and the countries south of the Baltic Sea. The beaches of our southern coast afford specimens of the like nature, and of a variety of rocks foreign to this part of our island, and whose presence is only to be accounted for in this way. The "sarsen" are for the most part sandstone concretions, very probably originally impacted in the looser parts of their native beds, as we see limestone and hornstone concretions impacted in the sands below the chalk. But many are also formed of a conglomerate of flints, originally imbedded in chalk, but washed out of their "matrix" and united by a siliceous cement. Specimens of all sorts abound much in the Vale of Pewsey, where they have been collected from the surface, and form fences, boundary-marks, the walls of pigsties, and so forth; and thousands no doubt have been broken up here, and on the chalk districts, for building, and for road materials. The phenomenon of the existence of loose portions of the most durable materials of lost strata, is to be observed on all the recognised denudations of geologists. Common gravel is of this description. But in like manner as the grey-wethers or sarsens of the chalk remain on its surface to attest the former existence of superior strata, in like manner flints (the most durable parts of the chalk formation) are found on the clays and sands below the chalk. The iron-stone of the "lower green-sand," and the tough limestone concretions of the same, are found on the surface of the weald-clay, or on the other clays where that one is absent.—To return to the Wiltshire and Berkshire hills. The stones for the great Temple of Abury were easily collected from the neighbouring hills; but, judging from the present state of Salisbury Plains, it must be supposed that the materials of Stonehenge were sought for on the Marlborough Downs, or in the valley above mentioned, and transported down the course of the Avon. Still it is not unlikely that even the largest of these stones might have been found near at hand, for doubtless many such were dispersed about at that time, which have since been used up, like the blocks at Pewsey, for economical purposes.

I will conclude these remarks with a Query. Can anybody tell whence the name of *sarsen*, and is it specific and traditional only? M. (2)

JUNIUS'S LETTERS, SUPPOSED AUTHORS OF.

(Vol. xi., p. 302.)

George the Third — Dr. Wilmot. —

"Ma'am Serres condemns all aspirers to pot
That prate of a Junius, since Uncle Wilmot
Ranks scribe of each letter she dares pledge her word,
As sure as not one came from King George the Third." *

Mr. Suett. —

Junius with his Vizor up, by Œdipus Oronoko: Oxford, 1819, 8vo. pp. 54. A clumsy display of wit and learning; the former consisting of stale anecdotes and ill-put jokes; the latter of *looked-for* quotations. To justify his catchpenny-title, about a dozen pages at the end are given to the author's interview with a dying stranger, who confessed himself to be Suett the comedian, and the author of *Junius*.

Mr. Bickerton. —

"What wonder, too, if thou shouldst claim a seat
In this bright conclave of the wise and great;
Too gay for pomp, too lively for a don,
At thee they laugh, unhappy Bickerton! †
Yet thou, methinks, couldst laugh in turn to see
How ill their mien and character agree;
Strip but the stately step and sapient brow,
They stand as helpless and as mad as thou!"

"Counsellor" Bickerton, as he was commonly styled, was a conspicuous person at Oxford about thirty-five years ago. He was half-crazy, or eccentric, and sometimes went into court and took his seat among the barristers, wearing a dubious wig and a M. A.'s gown. He did not take any part in the proceedings of the court, not having a client, and as his manners were good and his infirmity known, his right to the long robe was not questioned. He was permitted to live in Hertford College, then deserted; and it was said that he kept a horse, which was sometimes seen looking out of a window on the second floor. This, I presume, is a myth. Perhaps some Oxford man of that time knows more about him, and can tell what he was and when he died? In that case I think a Note would be acceptable. I never heard him mentioned as Junius.

Writing upon Junius, I take the opportunity of introducing a new claim to the authorship. The following is from a letter of a Calcutta correspondent in the *Delhi Gazette*, March 6, 1855:

"You must have seen in the Calcutta newspapers a controversy, or at least a series of articles, about a document that is to unveil the real author of *Junius's Letters*, and reveal in Calcutta a secret which has perplexed the reading world of England for the last seventy or eighty years. It turns out that this document is in the hands of a man named 'Jones,' who, as I understand, states that he is lineally descended from some person who was employed in Lord Chatham's household, and into whose possession the paper came, with several others now on their way out from England to authenticate the main instrument. Just imagine the powerful, mysterious, sarcastic, and *trenchant Junius* being at last stripped naked and turned out on the world in his real personality, by — JONES!"

H. B. C.

U. U. Club.

MATHEMATICAL BIBLIOGRAPHY.

(Vol. x., pp. 190, 191.)

The memory of Herigone should be held in respect on account of his merits, not only as a mathematician and a compiler (his "Course" was the *second* ever published; see DE MORGAN, *Arithmetical Books*, pp. 42, 43.), but as a historian.

Montucla, in the preface to (both editions of) his *Histoire*, adverts to the historians, his predecessors. But he makes no mention of the historical labours of Herigone, which were amongst the earliest, if not the very earliest, of those never published in any other than a printed form. PROFESSOR DE MORGAN has not included the works of Herigone in his *References* (see the *Companion to the Almanac* for 1843), nor is there any allusion to their historical portion in his *Arithmetical Books* (see p. 40.). I therefore subjoin the following bibliographic notice, in a form substantially the same as that prescribed by PROFESSOR DE MORGAN.

Paris, sixteen-forty-four. HERIGONE, Pierre, 'Cursus Mathematici Tomus sextus et ultimus, siue Supplementum, Continens Geometricas æquationum cubicarum, atque affectarum Effectiones.' *Octavo.*

Although this volume (with the exception of the *Supplementum Algebræ*) is *not* polyglott, the Latin title just given precedes the French:

'Tome sixiesme et dernier, ou Supplement du Cours Mathematique, contenant les Effections Geometriques des

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* I cannot refrain from annexing a ludicrous anecdote to which the above line refers, and which is stated to have come from the lips of the noted Mrs. Clarke. It is said that during the visit of a certain royal personage to this lady, he requested to know whether or not she had perused Junius, adding that a great mystery hung over the real composer of those elegantly-written epistles. Mrs. C. in reply stated, that she had perused them with delight, but that the author was not known to any one. The great personage then made answer, 'You are mistaken. I know the writer, and will let you into the secret;' when with a very grave face Mary Anne was given to understand that the unknown author of *Junius's Letters* was no other than his own august father, which information the lady was enjoined to keep a dead secret from all the world."— *Scribbleomania*, or *The Printer's Devil's Polychronicon*, p. 308., London, 1815, 8vo., pp. 341.

† "Mr. Bickerton is an original character, which in most cases is sufficient to cast upon a man the imputation of insanity. I once, in the summer, heard him inveigh with great indignation against the epithet here joined with his name. 'How,' he said, 'can any one be unhappy who breathes the air of heaven on a morning like this?' There is more philosophy in this single exclamation than in all the gloomy denunciations of modern poetry."— *The Oxford Spy*, p. 24., Oxford, 1818, 8vo., pp. 192.

equations cubiques, pures et affectées. L'Isagoge de l'Algebre. La Methode de mettre en Perspectiue toutes sortes d'objects par le moyen du Compas de proportion. La Theorie des Planetes, distinguée selon les hypotheses de la terre immobile et mobile. L'Introduction en la Chronologie, auec une Table des choses plus notables par ordre alphabétique: Et un Catalogue des meilleurs Autheurs des Mathematiques.'

Both headings appear on the same title-page. The historical part commences at p. 200. with a "Distinction de la suite du temps par les choses les plus notables en Chronologie, et descriuant plus particulierement les principaux autheurs qui ont inuenté ou escrit quelque chose des Mathematiques." At page 245. there follows a "Table par ordre alphabetique des choses notables par lesquels nous auons distingué la suite du temps;" at p. 252. we have a "Table par ordre alphabetique des Autheurs Mathematiques contenus en la Chronologie precedente;" and, lastly, at p. 255. a "Catalogue des principaux Autheurs qui ont escrit des Mathematiques." In the last catalogue the authors are arranged under their respective subjects. This system of reference is admirable, and, if imitated, would greatly enhance the value of similar narratives where it is infinitely more needed than in the 62 pages which comprise Herigone's historical labours. The words "Acheué d'imprimer le 2 Iuillet 1642" appear at the end of the volume.

JAMES COCKLE, M.A., F.R.A.S., F.C.P.S., &c.

4. Pump Court, Temple.

PHOTOGRAPHIC CORRESPONDENCE.

How to deepen a Positive Collodion Picture into a good printing Negative. — Having frequently been asked the above question, will you allow me to reply through "N. & Q," that I use the following mode with general success. I put two drachms of bichloride of mercury into a stoppered bottle, with the same weight of chloride of ammonia, and add ten ounces of water. It soon dissolves, and may be kept any length of time for use. Then, after a picture is thoroughly washed from the hypo-sulph. of soda, I pour some of this fluid rapidly over the whole surface, beginning at one corner, so that it may flow evenly and without any hesitation-off at the opposite diagonal corner; and immediately wash it perfectly with water. If allowed to remain, a white picture will be the result; which must be afterwards blackened with weak hypo. as recommended by Mr. Archer: but it is far more convenient to use the solution I have described, as it acts most perfectly, and there is little danger of its destroying the collodion film, which is often done when more powerful agents are used. The half-tones are in no measure injured by this process. Paper negatives acquire intensity by very quick manipulation in the same way.

HUGH W. DIAMOND.

Mr. Sisson on Acetate and Nitrate of Lead. — *La Lumière* of April 7 publishes the following extract from a letter addressed to the editor by MR. J. LAWSON SISSON, upon the employment of acetate and nitrate of lead in photography. MR. SISSON remarks, "that in his recent communication to *La Lumière*, M. Julien Blot mentions M. Laborde as being the first who employed nitrate and acetate of lead in photography. In 1851 M. Muller (of Patna, in the East Indies) made use of a solution of nitrate of lead to wash the negative paper before iodizing it. The iodide of lead being completely soluble in the solution of nitrate of silver, he thought that it would furnish a very useful photographic agent. His process was published in *The Athenæum*, with a note in which the author said that this process appeared to him applicable to albumen and collodion. Having made some experiments with nitrate of lead, I have found that it gives excellent results in the preparation of protonitrate of iron for collodion positives. It will keep an indefinite time (this is a very remarkable fact), and never injures the picture if it is poured on it with care; it produces also very brilliant tones, if the manipulations are properly done. The formula which I employ is this:

Protosulphate of iron - - - -	6 grammes.
Common water - - - - -	248
When it is dissolved, add nitrate of lead	3·90.

Stir it well, till the decomposition is complete; let it settle; decant or filter it; then add to the clear liqnid:

Acetic acid - - - - - -	12 grammes.
Or bromic acid - - - - -	ditto.

LAWSON SISSON.

New Process for biting in, in heliographic Engraving; communicated by M. Niépce de Saint-Victor to "La Lumière."—"Since the publication of my last memoir, I have been engaged in investigations having for their object the replacing the aqua fortis used in heliographic engraving on steel.

"The fumigations that I mentioned are certainly a great assistance, but their employment is difficult. They often give too much or too little resistance to the varnish, so that it has become necessary to seek for another mordant than aqua fortis, which will act upon the metal without attacking the varnish. Amongst a great number of experiments that I have made on this subject, I have found nothing better than water saturated with iodine, at a temperature of 10 to 15 C., or more (50° to 59° Fahrenheit); so that it has a golden-yellow colour, not passing to orange-red.

"The biting in is commenced by covering the plate with the iodized water; then, after ten minutes or a quarter of an hour, the iodized water is renewed, for the first water will no longer contain any iodine: a part will have combined with the steel, forming iodide of iron, and the rest will have volatilized; so that it is important to change the iodized water two or three times, that is to say, until the plate appears to be sufficiently bitten in.

"The biting in proceeds slowly, and it will never be sufficiently deep unless we finish by using water slightly acidulated with nitric acid. It then acts sufficiently to bite in the metal deeper than the iodine, without attacking the varnish. The application of this process has given M. Riffaut, engraver, excellent results.

"NIÉPCE DE SAINT-VICTOR."

Sutton's "Calotype Process." — There should now be no lack of good photographers, for many and excellent are the treatises upon the art which have from time to time been published. To those already issued may now be added, one very clear and minute in its details, and which will be found to contain many hints which even practised hands will be the better for. The work to which we refer is entitled, *The Calotype Process, a Handbook to Photography on Paper*, by Thomas Sutton, B.A., Caius College, Cambridge; and those who, with the old proverb, prefer

practice to precept, may be glad to learn that Mr. Sutton gives lessons on the calotype process at the *Photographic Institution*, New Bond Street.

Replies to Minor Queries.

Glatton (Vol. xi., p. 343.).—Your correspondent Gn. will find in James's *Naval History*, vol. i., an account of the exploit performed in 1796 by H.M.S. Glatton, Captain Trollope, of 1256 tons, 56 guns, carrying twenty-eight 68-pounders on her lower deck. On July 15, Captain Trollope fell in with a squadron of French ships, consisting of Brutus, 50; Incorruptible, 38; Magicienne, 36; Républicaine, 28; two corvettes of 22 guns each, a brig of 16, and a cutter of 8 guns. This squadron Captain Trollope unhesitatingly engaged single-handed; the action lasted from 9.45 p. m. till 11 p. m. Having repaired damages during the night, he offered the French battle at daybreak, which they declined, and bore away for Flushing, followed by the Glatton. Having thus driven the enemy into port, the Glatton proceeded to Yarmouth to refit. Her loss in the action was two men wounded. On the side of the enemy one frigate lost seventy in killed and wounded, and one frigate sank in Flushing harbour; further particulars are not known. The largest of the French frigates was 300 or 400 tons larger than the Glatton. The Glatton was one of nine Indiamen purchased by the government in 1795, and was probably named by her owner from the place of the same name in Huntingdonshire. It is in memory of this exploit that the Admiralty have called one of the new floating batteries the *Glatton*. May she be equally successful against the Russian!

H. C. K.

Monmouth and Foudroyant (Vol. xi., p. 342.).—In Giffard's *Deeds of Naval Daring*, Murray, 1852, will be found an account of this celebrated action, which, says Campbell, was "one of the most glorious in the naval history of Britain." It took place in 1758. The Foudroyant mounted thirty 42-pounders, thirty-two 24-pounders, and eighteen 12-pounders, with a picked crew of 880 men. The Monmouth carried sixty-four 24-pounders, with a complement of 470 men. The loss of the former (which was captured) was 190 killed and wounded; that of the latter, 27 killed, including her captain (Gardiner), and 79 wounded.

H. C. K.

Lives there a man so dead to his country's honour, that on seeing the sign at Lostwithiel, of the brave capture of the Foudroyant by the bold little Monmouth, he recollects no description of the action in Smollet, or any other historian of the reign of George II.? In a sailor's family, though not descended from poor Captain Gardiner, the slight is deeply felt. The Monmouth, a 64, captured the Foudroyant, 84, commanded by the Marquis De Quesne, in February, 1758, after an obstinate action, almost without extraneous assistance. (See Charnock's *Naval Biography*, vol. vi. p. 301., and vol. v. p. 386. Also see stanzas on this action in *Naval Chronicle*, vol. iv., for latter half of 1800, p. 322. They were written by Glover, secretary to the Commodore. They were set to a very noble tune, and became a very favourite song.) When the morning dawned, De Quesne is said to have burst into tears on seeing to what a small ship he had struck.

A. S.

Mothering Sunday (Vol. xi., p. 353.); *St. Simon the Apostle* (Vol. xi., p. 354.).—My present object is merely to correct an erroneous expression in each of the above articles. On Mothering Sunday, the priest and his ministers are not vested in *white*, but in purple; that is, violet colour, the same as on the other Sundays in Lent. What I certainly meant to say was, that the *candles* on the altar were of *white wax*; whereas, on the other Sundays in Lent, they are yellow or unbleached. The only difference in the vestments is, that those of the deacon and sub-deacon are not folded as on the other Sundays of Lent; but let down, and worn full, as at other seasons.

In the account of the Apostle St. Simon, I should have included the fuller's bat with the saw, as an instrument of that Apostle's martyrdom occasionally met with; instead of placing it with other emblems with which he is represented.

F. C. H.

Eminent Men born in 1769 (Vol. xi., pp. 27. 135.).—I am afraid the year 1769, with all its claims to distinction, will turn out in the end to be nothing more than a new version of the fable of the jay with the borrowed plumes. Sir Walter Scott, as stated, Vol. xi., p. 135., was not born in that year, but in 1771; and in a foot-note to Alison's *History of Europe*, vol. iv. p. 1. edit. 1849, I find the following statement with reference to Napoleon:

"'He (Napoleon) was born on the 5th February, 1768, and subsequently gave out that he was born in August, 1769, as in the interim Corsica had been incorporated with the French monarchy.'—Odeleben, i. 230., and *Histoire de France*, par M. Salgues, i. 67."

Henry H. Breen.

St. Lucia.

Thames Water (Vol. x., p. 402.; Vol. xi., p. 295.).—I was the other day told by a person that he had drunk Thames water two thousand miles out at sea, which was as pure and "beautiful" as possible, but which, when they had left land, was as black and filthy as could be. He added that it did not taste like common water, but that there seemed to be a "solidity" about it.

Pelicanus Americanus.

Rathlin Island (Vol. ix., p. 589.).—ABHBA may be glad to know that several particulars respecting this interesting locality are given in Reeves' *Ecclesiastical Antiquities of Down, Connor, and Dromore*, pp. 288—292. (4to., Dublin, 1847.)

FLOS.

The Nottingham Date-book (Vol. xi., p. 283.) is out of stock at Simpkin and Marshall's, but may be procured direct from R. Sutton, Nottingham, price 10*s.* 6*d*, cloth, 8vo. FURVUS.

Plumstead Common.

Visit of Charles I. to Glasgow (Vol. xi., p. 282.).—It would appear, from a detailed account of Charles I.'s visit to Scotland in 1633 given by Spalding (*History of the Troubles in Scotland*, ed. 1830, 13—20.), that the king did not go to Glasgow on that occasion; but on the 14th of July, when at Seaton House, he granted for the advancement of the library and fabric of the College of Glasgow 200*l.* sterling, which sum was paid by Oliver Cromwell, Lord Protector, in 1654. (See Pennant's *Tour in Scotland*, ii. 156.; Dibdin's *Northern Tour*, ii. 713.) From this grant perhaps originated a notion that it was made on occasion of a royal visit to Glasgow. C. H. COOPER.

Cambridge.

Execution by Burning (Vol. xi., p. 222.).—W. W. cites an example of a woman in Maryland who was burned for murder in 1746. I have noted several similar instances which occurred in our own country. In every case a woman was the culprit.*

July, 1735. At the Northampton assizes Mary Fasson was condemned to be burnt for poisoning her husband; and Elizabeth Wilson to be hanged for picking a farmer's pocket of thirty shillings.

Same date, at Chelmsford, "a woman was condemned to be burnt for poisoning her husband."

And these sentences were carried out, for on Aug. 7 "Margaret Onion was burnt at a stake at Chelmsford for poisoning her husband. She was a poor ignorant creature, and confessed the fact."

Aug. 8. "Mrs. Fawson was burnt at Northampton for poisoning her husband. Her behaviour in prison was with the utmost rigour of contrition. She would not, to gratify people's curiosity, be unveiled to any. She confessed the justice of the sentence, and died with great composure of mind."

March, 1738. Sentence of death was pronounced on Mary Troke, at Winchester, for poisoning her mistress. She was but sixteen years of age, yet the poor creature was "burnt at the stake."

Dec. 21, 1739. Susannah Broom, for the murder of her husband, was drawn on a hurdle and burnt at Tyburn. B. H. C.

"*Accipe tuum calamum*," *&c.* (Vol. x., p. 139. &c.).—The meaning of Bede's last words has been discussed in "N. & Q.," but I believe neither RUPICASTRENSIS nor SIR J. E. TENNENT has cited Pliny in support of their translations of the word *tempera*, by "mix," or "dilute," or, as we say, "thin" the ink. His words are these: "Atramentum librarium ex diluto ejus *temperatum*, litteras a musculis tuetur." He is speaking of absinthium, or wormwood. (*Nat. Hist.* xxvii. 28.) This passage will also fix the meaning of an expression quoted from Cicero, *ad Quint. Fr.* ii. 14. (15.) B. H. C.

N. B. A few lines before Pliny says, wormwood "nauseas maris arcet in navigationibus potum," *i. e.* it is a remedy for sea-sickness. ("N. & Q.," Vol. xi., p. 221.) I agree with your correspondent, that such passages might be quoted *ad nauseam*.

Sir Samuel Garth (Vol. xi., p. 283.).—Unless the records of Harrow School contain an entry of Sir Samuel's name, I do not think there is any evidence to show his having been educated at that school. Mr. Surtees, the historian of Durham, took great pains to ascertain his early history and education; but he could not learn at what school he was educated. Dr. Johnson gives us no information. Mr. Surtees states,—

"He graduated A. B. of Peterhouse, 1679, A. M. 1684, and M. D. 1691. William Garth, the father of Sir Samuel, recites in his will, that he had been at great charges in the education of his eldest son, Samuel Garth, at the University of Cambridge, and in his taking his degree there of Doctor of Physic; and that his son William had several times denied great and good preferments offered to him, choosing rather to live and remain with him (the father), though to his loss of time. He had therefore in part recompense granted to William all his leasehold lands in Bolam, held under the Hospital of Jesus in Guisborough; and the testator adds, 'I now devise to him all my lands in Bolam.'"

From the above extract of the father's will, we may reasonably infer that Sir Samuel was not educated at Harrow School. FRA. MEWBURN.

Darlington.

Oysters with an r *in the Month* (Vol. xi., p. 302.).—I cannot remember the questions of VERTAUR as to the date of this gastronomic canon, though of course it originated in the observation of some ancient *Dando*, that during four certain months in the year, in the spelling of which no *r* occurs, and which happen to be consecutive, oysters are not in season. The rule is doubtless a pretty safe guide; but the *fin gourmet* need not be informed that during the proscribed months a species may be obtained on the south-east coast, known as

* Query, when was this relic of barbarism abolished? [See "N. & Q.," Vol. ii., pp. 6. 441.]

"summer oysters," worthy, from delicacy of flavour, to be lapped from the briny board, as Christopher North has it, by the lambent tongue of Neptune himself.

So much for oysters; the lovers of which, though mostly disciples of Raleigh, are perhaps not aware that the *converse* of the rule with which they are so familiar has been held to apply to the taking of tobacco. I transcribe the following passage from the curious chapter "Of Salivation, or Tobacco-taking," in a volume entitled *Directions for Health, Naturall and Artificiall, &c.*, 4to., London, 1633:

"Good *tobacco* leafe, somewhat biting in the taste, of a tawny colour, or somewhat yellow, being taking fasting, in a raw or rainy morning, *after the manner of physicke*, in a purified pipe during those months which in spelling want the letter *r*, it is a most singular and sudden remedy against the megrim, the toothache, the fits of the mother, the falling-sickness, the dropsie, the gout, and against all such diseases as are caused of wintry, cold, or waterish humours."—P. 79.

The reason of this injunction is not so obvious as that of the one previously spoken of. Perhaps an explanation can be given. WILLIAM BATES.

Birmingham.

Passage in St. Augustine (Vol. xi., pp. 125. 251. 316.). — I have hitherto been as sure as F. C. H. that the passage in question is from St. Augustine; and the Bishop of Tasmania, in his *Lectures on the Church Catechism* (Lect. xix. p. 223, 3rd edition), is of the same opinion. His words are:

"'One instance only,' says S. Augustine, 'of the acceptance of a dying repentance is recorded: one that none might despair: and only one, that none might presume.'"

In the margin he refers to S. Aug. *Symbol. ad Catech.* i. 6., but I have been unable to verify it there; and after examining every passage in St. Augustine's works, where, according to the Benedictine editor's index, the two thieves are mentioned, I am equally unsuccessful. Can it be from St. Gregory the Great? G. A. T.

Withyham.

Call-duck (Vol. xi., p. 282.). — This bird does not appear to belong to any of the wild species, Pennant making no mention of it; but since the poultry mania has become so fashionable, and consequently called forth works on the art of rearing poultry, we find it, in such books as Nolan's and Richardson's *Domestic Fowl*, &c., mentioned as a variety of the domestic species, and as such they are exhibited at poultry shows. They are used, as your correspondent T. J. SCOTT mentions, as decoys for alluring the wild ducks into the net, and are most generally white, or marked with white, which, as Nolan says,

"The fowlers prefer as being better able to distinguish them from their wild companions, a circumstance of much consequence, as well-trained call-ducks are most valuable to the decoy-man. They are frequently kept by persons who have collections of water fowl, to prevent their birds from straying, and if astray to call them back."

H. J.

Handsworth.

Times prohibiting Marriage (Vol. xi., p. 301.). — Not long ago I met with the following memorandum in the register in the parish of Hornby, near Catterick, in Yorkshire. It is not dated, but appears to have been written early in the seventeenth century.

"*Times excepted from Marriage.*

"From Advent Sunday untill eight dayes after Epiphany. From Septuagesima untill eight dayes after Easter. From Rogation Sunday untill seaven dayes after Whitsontide; and in all these the latter term is taken inclusively."

PATONCE.

It is probable that there never has been a law forbidding members of the Established Church of England to marry during times of solemn fasting or feasting. The Catholic Church forbids marriage from the first Sunday in Advent until after the twelfth day, and from the beginning of Lent until Low Sunday. The rule in England before the Reformation was similar, if not precisely the same, as among Catholics at present. A feeling against celebrating marriage during prohibited seasons long remained prevalent, and is even yet not quite extinct among the common people.

K. P. D. E.

Monteith (Vol. ix., pp. 452. 599.). — As the Query inserted at the former of these references has only been imperfectly answered, allow me to add my mite of information. At p. 37. of Dr. King's *Art of Cookery in Imitation of Horace's Art of Poetry, Dedicated to the Beef-steak Club*, of which the second edition printed for Bernard Lintot is now before me, we have the following allusion to its inventor:

"New things produce new words, and thus *Monteth*
Has by one vessel sav'd his name from Death."

And in one of the introductory letters prefixed to it (p. 12.) he says:

"Lest *Monteth*, *Vinegar*, *Thaliessen* and *Bossu* should be taken for dishes of rarities, it may be known that *Monteth* was a gentleman with a scallop'd coat; that *Vinegar* keeps the ring at Lincoln's Inn Fields," &c.

M. N. S.

Was the Host ever buried in a Pyx? (Vol. x., pp. 184. 333.). — Absence from home and a press of duty prevented my referring before to this Query, and to thank F. C. H. and MR. WM. FRASER for their just conclusions. I had an opportunity some time since of examining the fragments of the sacred vessel, and had no difficulty in reconciling the parts, which clearly proved what those gentlemen had stated, viz. that it was

a chalice and patten, broken and much injured by the gravedigger's spade, but still retaining a chaste and beautiful proportion. The metal was some kind of pewter, but quite flexible and corroded. I hope some archæological artist may be able to preserve a sketch of it. SIMON WARD.

Duration of a Visit (Vol. xi., p. 121.). — The same thought is expressed in the following lines, quoted by Tabourot in his *Bigarrures et Touches du Seigneur Des Accords*, and described by him, with his usual tone of badinage, as an inscription over the mantelpiece of an "honourable" monastery:

"Post triduum mulier fastidit, et *hospes* et imber;
Quod si plus maneat, quatriduanus eat."

HENRY H. BREEN.

St. Lucia.

Bonny Clabber (Vol. v., p. 318.). — The following reference to this drink may be recorded in "N. & Q.:"

"I remember Erpenius, in his notes upon *Locman's Fables* (whom I take to be the same person with Æsop), gives us an admirable receipt for making the *Sowre Milk*, that is, the *bonny clabber of the Arabians*." — King's *Art of Cookery*, Int. Letter, p. 14.

M. N. S.

Play Ticket by Hogarth (Vol. xi., p. 303.). — Joe Miller's benefit took place on April 25, 1717. In the *Family Joe Miller*, Lond. 1848, is a facsimile of the ticket, which, by the bye, is said to have given rise to the expression "That's the ticket." THOMPSON COOPER.

Cambridge.

Serpent Worship (Vol. viii., p. 39.). — In the books quoted by EIRIONNACH, he does not mention the following work, a copy of which has just come into my possession:

"The Ophion; or, the Theology of the Serpent and the Unity of God. Comprehending the Customs of the most ancient People, who were instructed to apply the sagacity of the Serpent to the Fall of Man. With critical Remarks on Dr. Adam Clarke's Annotations on that Subject in the Book of Genesis. 'In this work it is shown, from the original language, that, in every age of the Jewish and Christian Churches, a *monkey* was never understood to be the agent employed to bring about the Fall of Man.' By John Bellamy, author of 'Biblical Criticisms,' in the 'Classical, Biblical, and Oriental Journal.' Hatchard, London, 1811."

CUTHBERT BEDE, B.A.

Bells heard by the Drowned (Vol. xi., p. 65.). — I met an old man some twenty years ago who described the sensations he felt at drowning, and was with difficulty restored. He had the ringing of bells in his ears, which increased as consciousness was becoming less, and he felt as if "all the bells of Heaven were ringing him into Paradise!" — "the most soothing sensation." I know the locality where the circumstance occurred, and there is no bell within a circuit of more than six miles, but one old cracked church bell. SIMON WARD.

Petrified Wheat (Vol. xi., p. 283.). — Under this suspicious title we have a little bundle of queries, including the names of persons and places, with some of which I am not ashamed to confess my non-familiarity; but to the alleged fact, the discovery of petrified wheat, — In what form was it? In the car, or in the grain? If the former, it was no doubt similar to those vegetable spilles which are common in the carboniferous shales of all countries; if the latter, the likelihood of mistake is still greater. How often have we seen certain forms of the sulphate of barytes exhibited as *petrified oats!* Once more, what geologist has seen and certified the reality of this so-called "petrified wheat?" Has any specimen of the fossil reached this country? The sight of such a rarity would, I suspect, startle a geologist, and prompt even more recondite queries than those propounded by W. W. It is an amusing coincidence, that almost at the same moment that botanists are discussing the probable identity of our common wheat with a well-known grass, a traveller is said to have discovered the grain in a condition indicative of immeasurable antiquity. With one of these "evidences" in each hand, a statue of Cercs would present at least a new symbolical significance. Let any query relative to the bearing of a discovery of petrified wheat on ancient tradition rest on the recognised existence of such fossil in some accredited geological work.

D.

Aisnesce (Vol. xi., p. 325.). — In reply to your correspondent KARL's inquiry, I have to inform him that the word above named, or, as it is termed, "einecia," or "esnccy," is derived from the French "aisne," signifying "eldership," and it means simply "a private prerogative allowed to the eldest coparcener, where an estate is descended to daughters for want of heir male, to chuse first after the inheritance is divided."

Jus esneciæ is *Jus primo-genituræ;* and the word occurs in the Statute of Ireland made at Westminster on 9th February, 1229, and 14th year of Henry III.'s reign; the title of which is as follows: "How lands holden by Knight service descending to coparceners within age shall be divided." It is now obsolete, and the original, I believe, is among the Cotton MSS.

I have since searched some old dictionaries, from which I find that "Aisnesse" is an old French law term, and signifies "the inheritance of the first-born." So says Boyer. In Bailey's *English Dictionary*, ed. 1721, I find that the word is thus defined:

"Esnecy [Aisnesse, Fr.], the right of choosing first in a divided inheritance which belongs to the eldest copartner."

J. Kersey, ed. 1708, answers to the same description.

I hope these explanations will be satisfactory.

J. N—C.

House of Coburg (Vol. xi., p. 166.).—I have heard it stated, and also seen it in print somewhere, but cannot now recollect where, that Prince Albert's surname is *Watten*. C. I. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

We had lately occasion to notice a valuable publication by the *Chetham Society*, and we have just received two more volumes (the first published some years since, the second only just issued) of a work of most considerable literary interest, and which has been edited by the President of the Society, Mr. Crossley, of whose ability to do full justice to any literary task undertaken by him, the readers of "N. & Q." do not require other evidence than the valuable communications from his own pen which have from time to time appeared in our columns. The work is entitled, *The Diary and Correspondence of Dr. John Worthington, Master of Jesus College, Cambridge, Vice-Chancellor of the University of Cambridge, &c., from the Baker MSS. in the British Museum and the Cambridge University Library, and other Sources*, edited by James Crossley, Esq., F.S.A. The portion now issued is the First Part of the Second Volume, and continues Worthington's Correspondence with Hartlib to its close, and gives a part of that with Dr. Cudworth, Dr. Henry More, and others. The Diary is carried on from 1661, through the period of the Great Plague and Fire of London, to Dr. Worthington's settlement at Ingoldsby in Lincolnshire, in 1667. The original value of the materials for these volumes is sufficiently obvious; and when we add that every page is largely annotated, and abounds with that literary and bibliographical illustration in which Mr. Crossley is so peculiarly versed, it is obvious what good service has here been rendered to letters by the Chetham Society and its most able President.

From the Chetham Society — one of the earliest and best of the many Societies to which the success which attended the institution of the Camden Society gave rise — to the Camden Society itself, the transition is a natural one. We therefore record, that at the General Meeting of the latter, held on the 2nd inst., it was stated, among other signs of progress, that the valuable transcripts of the *Diplomatic Correspondence of Mons. d'Inteville, Mons. de Chatillon, and Mons. De Marillac, successively French Ambassadors in England during the Reign of Henry VIII.*, had been placed in the hands of His Excellency M. Van de Weyer, the Belgian Minister, who has kindly undertaken to edit them, the Council feeling assured that a volume of such materials, edited by a gentleman so peculiarly qualified for the task, will be received with great satisfaction by the Society. It was also stated that Mrs. Everett Green had consented to edit two Diaries for the Society; and that — with the view, on the one hand, of making the vast mass of historical materials to be found in the publications of the Society more easily accessible, and, on the other hand, of giving completeness to the long series of works already published — the Council have under consideration the subject of publishing a copious and well-digested general index. The Council having invited the opinion of the members on the latter point, some conversation ensued, in which fears were expressed lest the publication of such an index might be regarded as a sign of the approaching dissolution of the Society. As it is obvious that such an objection is one which may easily be removed, those who share our love of indices will probably ultimately be gratified with one — say to the first sixty volumes of the Camden Society's publications.

Books Received. — *A Supplement to the Imperial Dictionary, English, Technological, and Scientific*, by John Ogilvie, LL.D., Parts III., IV., and V. This useful and needful adjunct to all ordinary dictionaries is in these Parts continued from *Drysalter* to *Wostitz*.

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ERRATA. — Vol. xi., p. 95. col. 1. (*Notes on Books*) place line 8. from bottom before line 10. from bottom; p. 369. col. 2. l. 16., *for* "Russia," *read* "Malta"; p. 351. col. 2. l. 43., *for* "Lord Howell," *read* "Lord Stowell."

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CONTENTS.

NOTES: — Page

Pope and Woodfall - - - 377
D'Israeli's Sonnet on the Duke of Wellington, by F. Kyffin Lenthall - 379
Remarks on Crowns, and more particularly on the Royal or Imperial Crown of Great Britain, by S. M. Leake, Garter - - - - - 379
Early Concert Bill, by James Graves - 381
London Topography, by J. Waylen - 382

MINOR NOTES: — The Office of Justice of the Peace held by a Lady — Harbingers of Spring — Hamir — Jeremy Taylor at Cambridge - - - 383

QUERIES: —
Lanfranc and Odo - - - - 383

MINOR QUERIES: — William Clayton — Anonymous Work — Jamesons of Yorkshire — "Give place ye ladies all" — "Handicap" and "Heat" — Fourth Estate — Frogs in the Arms of France — "The Tin Trumpet" — "The Tempting Present," by Woodward — Sir Robert Holmes of the Isle of Wight — Swaine of Leverington — Passages in Dr. Twisse — Old Dutch Song — "The Whole Duty of Man;" Popular Error — "Tryals per Pais" — Shew Family — Incident related by Bishop Patrick — Paget Arms - 384

MINOR QUERIES WITH ANSWERS: — "Happy Future State of England" — "England's Glory by a Royal Bank" — George Ellis — The MacCarthy Library — "All the Talents" — "Life of Father Paul Sarpi" - - - 385

REPLIES: —
"New Foundling Hospital for Wit," by Edward Hawkins - - - 386
Old Engraving - - - - 387
Coaching Queries, by Robert S. Salmon, &c. - - - - 387
"Bel Child," by Henry Daveney - 389
French Protestant Refugees, by Rev. C. W. Bingham, &c. - - - 389

PHOTOGRAPHIC CORRESPONDENCE: — Photographic Notes: Never throw away your Collodion — Amber Varnish — Dry Collodion — Fading of Positives: Photographic Society - - 390

REPLIES TO MINOR QUERIES: — Population of Dedham, U. S. — Mardel — Spenser and Tasso — Battle-door — Average annual Temperature — Dancetté: Sir Bryan Tuke — "Peart as a pearmonger" — Names of illegitimate Children — Heavenly Guides — Two Brothers of the same Christian Name — Lines written at Lord Macclesfield's — The Euxine or Black Sea — Guy of Warwick's Cow's Rib — Henry Fitzjames — Serpent's Eggs — The oldest Paper in Ireland — Napoleon's Marshals, &c. - - - 390

MISCELLANEOUS: —
Notes on Books, &c. - - - 395
Books and Odd Volumes Wanted.
Notices to Correspondents.

VOL. XI. — No. 290.

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These accounts begin April 1, 1734, and conclude May 13, 1747; about which time Henry Woodfall, Sen., died, as the next entry, June 5, 1747, is headed "Paid on my late father's account."

The accounts are divided. The first half of the volume is devoted to "gentlemen's work, and others not booksellers." The second to "booksellers' work." Under the former heading is included all the miscellaneous business of a printer; catalogues for auctioneers and booksellers, "Historical lists" of horses and races, "law cases," broadsides, bills, and so on. From the latter little can be learnt more than from title-pages. I shall, however, glean from both when a date or a fact happen to be of interest, or may be suggestive to persons better informed.

One fact is established by this volume, that Woodfall printed many of Pope's works. That it was principally for the booksellers still leaves it as a probability that he was so employed at the suggestion of Pope; and, indeed, in one instance, as my extracts will show (an edition of the *Epistles of Horace*, printed for Gilliver, from whom I presume the order was received, as it is registered under the head of "Booksellers' Work"), Woodfall notes in the margin, "Paid by Mr. Pope." It is however of interest to know that, on one occasion at least, he was directly employed by Pope himself. The fact is recorded in *The Gentleman's Journal*. The following are the earliest references which I have stumbled on. They are from "Booksellers' Work:"

"Mr. Bernard Lintot, Dr.

		£	s.	d.
Dec. 15, 1735.	Printing the first volume of Mr. Pope's Works, cr. Long Primer 8vo., No. 3000 (and 75 fine), at 2*l.* 2*s.* pd. for 2*l.* per sht., 14 shts. and a half	30	09	0
Received, Jan. 15, 173⅝, 37*l.* 10*s.* for fine paper, and the print: so that the whole at 2*l.* per sht.	Title in red and black	1	01	0
	Paid for two reams ¼ of writing demy	2	16	3
	Received, Sept. 3, 1737. Notes for this. Paid.			

Mr. Henry Lintot, Dr.

		£	s.	d.
April 30, 1736.	Printing the third volume of Pope's Works, cr. Long Primer 8vo., No. 3000, and 75 fine, at 2*l.* 2*s.* pr. sht., 13 shts.	27	06	0
	Title in red and black	1	01	0
	Paid for two reams of writing demy	2	10	0
	Paid for Ovid's Metam. and Statius	0	03	0
	Received, Sept. 3, 1737. Notes for this. Paid.			

Mr. Henry Lintot, Dr.

		£	s.	d.
May 15, 1736.	Printing the Iliad of Homer, by Mr. Pope, demy, L. Primer and Brevier, No. 2000, in 6 vols., 68 shts. ½, at 2*l.* 2*s.* pr. sht.	143	17	0
Paid, Aug. 3, 1737, 80*l.* 10*s.* 6*d.* by Mr. H. Lintot.	Vol 1. 15 shts.	80	10	6
	„ 2. 11	63	6	6
	„ 3. 9½			
	„ 4. 11½	143	17	0
	„ 5. 11			
	„ 6. 10½			
	68½			

Mr. R. Dodsley, Dr.

		£	s.	d.
May 12, 1737.	Printing the first Epistle of the Second Book of Horace Imitated, folio, double size, Poetry, No. 2000, and 150 fine and shts. at 27*s.* pr. sht.	9	09	0
May 18, 1737.	150 fol. titles, Second Book of Epistles	0	04	0
	Paid, June 23, 1737."			

The following is the order given by Gilliver, and registered under "Booksellers' Work," but paid for by Pope. The "altering the last sheet to a half sheet" looks like a cancel, and may suggest careful comparison to future editors.

"Mr. Lawton Gilliver and Co., Drs.

		£	s.	d.
June 15, 1737. Paid by Mr. Pope, June 2, 1738.	Printing Epistles of Horace, 3 shts. ½, cr. 8vo., L. Prim., No. 1500, and 100 fine, 28*s.* per sht.	4	18	0
	Altering the last sht. to a half sht.	0	05	0
	Had 16 r. sm. paper, 1 large, only 15 qu. used. 24. 20 quire.			

Mr. Robert Dodsley, Dr.

		£	s.	d.
July 21, 1737.	Printing 500 Mr. Pope's first Epistle of Second Book of Horace, 7 shts. at 11s. pr. sht. - - - - -	3	17	0
	Paid, Octob. 31, 1738.			

Mr. Henry Lintot, Dr.

		£	s.	d.
Sept. 9, 1737.	The 2nd edition of Pope's Works, Vol. 1. No. 2000, 14 shts., at 30s. pr. sht. -	21	00	0
	Title in red and black -	0	15	0"

I must now turn to the *Gentleman's Journal* for the entry before referred to, when the work was done by Pope's order, and charged to him personally.

" Alexander Pope, Esq., Dr.

		£	s.	d.
Feb. 10, 173⅞.	Printing Epistles of Horace, 3 shts. ¾ (as 4 shts.), No. 1500 : and 100 fine at 28s. pr. sht. - - - -	5	12	0
16 qu. used for this, 5½ left of t'other.	Five reams of cr. paper, and 15 quire, at 8s. - -	2	06	0
	11½ quire fine writing paper	0	14	0
	Paid, June 2, 1738."			

It is worth noting, that amongst the loose papers in this ledger is a large pen-sketch after this fashion :

EPISTLES
OF
HORACE,
IMITATED.

Pope was so much accustomed to this imitation of print, that I think it not improbable that he sent this sketch to Woodfall to show the sort of title-page he desired ; and that it was preserved at the time because it was Pope's autograph, and for the last century by mere accident. I, however, have not found one title-page that resembles it amongst the few to which I have been able to refer. Other of your correspondents may be more fortunate.

I now return to the " Booksellers' Work :"

" Mr. Henry Lintot, Dr.

		£	s.	d.
March 30, 1738.	Printing the third volume of Pope's Works, cr. 8vo., L. Primer, No. 2000, 2nd edit., 13 shts., at 30s. pr. sht. - - - - -	19	10	0
	Title in red and black -	0	05	0
Nov. 13, 1739.	Printing the first vol., Part I. of Pope's Poems, cr. 8vo., L. Prim., No. 2000, and 100 fine, 14 shts., at 32s. pr. sht. - - - - -	22	08	0
	Title in red and black -	0	16	0
	Reprinting first sht. red title, No. 50, fine - - -	0	18	0
Nov. 24, 1739.	A sht. Catal., No. 500 -	1	05	0
	Paid in full, March 19, 173⅞.			

		£	s.	d.
Dec. 5, 1740.	Printing Part II. of Vol. I. of Pope's Poems, in 8vo., No. 2000, and 55 fine, at 32s. pr. sht., 13 shts. -	20	16	0
	Title in red and black -	0	16	0
July 4, 1741.	Printing the Dunciad, cr. L. Prim. 8vo., No. 4000, 100 fine, 16 shts., at 2l. 10s. pr. sht. - - - -	40	00	0
	Paid, April 5, 1742."			

Woodfall appears to have printed for some of Pope's known friends. The following are from the *Gentleman's Journal*, although Mr. De Silhouette's bill appears to have been in part paid for by Dunoyer, the bookseller :

" Mr. De Silhouette, Dr.

		£	s.	d.
Feb. 6, 173⅝.	Printing Essai sur l'Homme, demy English 12mo., No. 675, and 75 fine, margin open'd, 6 shts., at 20s. pr. sht., and two leaves 6s. -	6	06	0
	Eight reams 4 quire ½ of Dutch demy perfect, at 12s. 6d. pr. r. - -	5	03	0
	One ream and sixteen shts. of fine Dutch royal -	1	10	0
	Received, Jan. 173⅝, in part, 4l. 4s. 0d.			
	Received, March 5, 173⅝, 8l. 15s. 0d. of Mr. Dunoyer.			
	Rev. Mr. Spence, Dr.			
Jan. 14, 174⅞.	Printing Polymetis, or an Enquiry concerning the Agreement between the Works of the Roman Poets, &c. Demy, English, Small Pica, and Long Primer, folio, No. 1000, 94 shts., at 25s. pr. sht. -	117	10	0
	Some alterations - -	4	14	0
		122	04	0
	Gave half-a-guinea to Mr. Spence's man."			

(I think it ought to be 26s. as first set down.)

Whether Mr. Lorleach, for whom the following were printed, was a friend or enemy, I know not, never having seen the *Satirical Epistle*. *The Muff* is still occasionally met with :

" Mr. Lorleach, Dr.

		£	s.	d.
March 13, 173⅞.	Printing the Muff, a Poem, 4 shts., No. 500, on a fine large paper - - -	4	18	0
	Paid, March 13, 173⅞.			
April 5, 1740.	Satirical Epistle to Mr. Pope, 2 shts. fol., No. 500, at 12s.	1	04	0
	Paid, April 5, 1740."			

I may hereafter make a few more extracts relating to other works and other writers. P. T. P.

D'ISRAELI'S SONNET ON THE DUKE OF WELLINGTON.

The following beautiful lines, improvised by Mr. D'Israeli whilst on a visit at Stowe many years since, were, with a fine silver statuette of the late Duke of Wellington — in the contemplation of which, indeed, they would appear to have originated — long carefully preserved in the, alas! now deserted "halls" of that once classic and yet palatial mansion.

Printed for the first and only time, I believe, by Mr. Rumsey Forster, in his admirable "Stowe Catalogue,"—a work of comparatively mere ephemeral interest, or, at best, a book only for future occasional historic, antiquarian, or fine-art reference — I now venture to claim for them a niche in pages better adapted for their more public and permanent enshrinement. At the hazard of doing Mr. D'Israeli some injustice, for it is seldom safe or discreet to challenge criticism by the use of language of either exaggerated praise or censure, I will farther venture to say that, with the exception of Milton's magnificent "Sonnet to Cromwell," and some of Dryden's "immortal strains," any more faithful, brilliant, or felicitously just pourtrayal than this could scarcely be found of (when rightly estimated) almost unparalleled greatness:

"Not only that thy puissant arm could bind
The Tyrant of a world, and, conquering Fate,
Enfranchise Europe, do I deem thee great;
But that in all thy actions I do find
Exact propriety: no gusts of mind
Fitful and wild, but that continuous state
Of order'd impulse mariners await
In some benignant and enriching wind,—
The breath ordain'd of Nature. Thy calm mien
Recalls old Rome, as much as thy high deed;
Duty thine only idol, and serene
When all are troubled; in the utmost need
Prescient; thy country's servant ever seen,
Yet sovereign of thyself whate'er may speed."

F. Kyffin Lenthall.

Athenæum Club.

REMARKS ON CROWNS, AND MORE PARTICULARLY ON THE ROYAL OR IMPERIAL CROWN OF GREAT BRITAIN.

(From the Autograph MS. of Stephen Martin Leake, Esq., Garter.)

(*Continued from* p. 358.)

The Empress Maud appears upon her great seal with a like crown fleuri, quite open (without either a cap or the crown of the head appearing through it), and a very small ray or low point between the fleurs-de-lis.

King Stephen upon his great seal has a like crown with three fleurs-de-lis; the draught in Speed shows the crown of the head through it, but Sandford's draught does not. The crown is quite open as the coin in Speed has it, but upon some of his coins the fleurs-de-lis appear raised very high upon stems or stalks; some have the diadem plain, others have a double row of pearls and a cap like an arched crown, the arch composed of pearls; but by the height of the fleurs-de-lis of the diadem or coronet, which rise considerably above the arch, as well as for other reasons mentioned before, it cannot be considered as an arched crown; besides that the arched crown is not of very ancient use but in the Empire. The French kings did not use it before Francis I. (though M. Le Blanc gives us some double ducats and testoons of Louis XII.), nor did it come into constant use with them before Henry II., and therefore these supposed arches of King Stephen's crown are owing to the fancy of the workman, or were designed to express the cap or covering of the head.

The great seal of King Henry II. has the open crown with three fleurs-de-lis, the diadem set with pearls; but his son Henry, crowned king in his father's lifetime, appears upon his great seal with a crown having short rays between the fleurs-de-lis, like that of Maud the Empress, his mother: his money is supposed to have the same fashioned crown as Henry I.'s money, but his effigies upon his tomb at Font Evrard,* in Normandy, according to the draught in Sandford, has a crown of leaves. This monument, says he, was erected A.D. 1638 by the lady abbess, when the effigy was removed from the place where it was first fixed; but from the fashion of the crown I should rather think the effigies were no older than the monument, or at least not so old as the original monument.

Richard I. has the open crown with three fleurs-de-lis upon both his great seals, the diadem or fillet being plain in one, but in the others set with pearls.†

King John‡ on his great seal has the crown

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* Vertue's draught of his monumental figure, taken from Montfaucon's *Antiquities*, has leaves with lesser leaves upon points between.

† Vertue's draught of the effigies of Richard I. from his monument at Font Evrard, has the crown with three leaves and small points between; but, for the reasons before mentioned under his father, the antiquity of the figure may be questioned. Hoveden and Diceto, who were both present at the coronation of King Richard I., tell us that Geoffry de Lucy bore the royal cap in the procession, and William de Mandeville, Earl of Albemarle and Essex, bore a large crown of gold set with precious stones; which cap was first put upon his head, and some time after the crown. (*Rapin*, 245.)

‡ Vertue admires the likeness of this king upon his statue and great seal, so conformable with each other. I as much admire that the crowns upon their heads are so very different. John was first crowned Duke of Nor-

with three short rays, the fillet set with pearls, and a cap, or the crown of the head like a cap, appearing through it, which was not in any of the former. But upon his effigies on his tomb in the cathedral of Worcester, which Sandford thinks as old as Henry III., the coronet is composed of leaves close together, and all of an equal height: this is the more probable, because King Henry III. used a crown with leaves, and the monument of this king being erected in the reign of King Henry III., had the crowns made according to the fashion then used. Upon his coins King John has the crown fleuri.

Henry III. upon his first great seal has the open crown and plain diadem. Selden describes it as a crown fleuri pointed or rayed, and the points or rays are raised, but not high, between the flowers; but it appears by the draught to be composed of leaves exactly resembling the leaves upon our dukes' coronets, three in number, with very short rays or points between: and his second great seal is like the first, only it wants the points or rays between the leaves. But the crown on the head of his effigies of copper gilt, on his tomb at Westminster, by Sandford's draught seems to be fleuri with fleurs-de-lis, and so it is by Vertue's draught*; but by his print of this king from the same statue, Matt. Paris says this king was the first crowned with a *circulus aureus*. His crown upon his money is only a plain *circulus aureus*, or fillet, with a pearl at each end and a fleur-de-lis in the middle.

Edward I. has the open crown upon his great seal, having a plain fillet, and adorned with what I take to be leaves, like his predecessor; but in Speed's draught the fillet is set with pearl, and a cap on the head appears through it: his coins have the open crown with fleurs-de-lis; some have rays between, and some pearls on the points. The groat of this king has the crown with leaves five in number, viz. three entire leaves and two half-leaves at each end. The seal of Queen Eleanora, his first wife, has three leaves or flowers upon the plain fillet, and so has the crown upon her effigies on her tomb in Westminster Abbey.†

Edward II.'s great seal has the open crown with three leaves and plain fillet (Speed's adorned), and very small points just rising between the leaves, and the crown upon his head; on his monument at Gloucester, entire and well preserved according to Vertue's draught, appears the same fashioned crown; and his coins seem to have the crown with fleurs-de-lis and pearls upon points between.*

Edward III. upon his first great seal has the coronet and cap with the three leaves or flowers, and lesser fleurs-de-lis between, all somewhat raised upon points; but his second great seal has the open crown with three fleurs-de-lis, and small points just rising between the flowers, and his third great seal, which bears the title of France as well as England, has the open crown with five leaves or flowers raised upon points, whereas on the former crowns they lay almost close upon the fillet.† And the seal of Queen Philippa has very distinctly five ducal leaves, somewhat raised upon points like the king's; but her effigies upon her monument in Westminster Abbey has a crown of fleurs-de-lis and crosses, as seems by the draught in Sandford. Some have attributed the first use of the imperial or arched crown to King Edward III., for no other reason, as I conceive, but because he was made Vicar-General of the Empire by the Emperor Lewis of Bavaria, but there is not the least proof of it. We have shown what crowns are upon his great seals; and upon his money he used a crown with three fleurs-de-lis, like his second great seal, with rays between, and sometimes pearls upon the points.‡

Richard II. upon his great seal has the open crown with three flowers or leaves, but most resembling the latter. Upon his money he appears with a crown like that of his grandfather King Edward III. upon his money. In that most ancient original picture of this king in the Choir of Westminster Abbey, he has an open crown, with five high rays and small flowers upon the

mandy at Rouen, and Matt. Paris says with a golden circle or coronet adorned all round with golden roses curiously wrought.

* Vertue's draughts from his monumental statue or brass, erected at great cost and care to his memory (who built a great part of Westminster Abbey), has the open crown with five leaves and low rays between.

† The draught of the remains of his statue over the gate of Caernarvon Castle, as taken by Vertue, has the open crown with three leaves, low points, between the fillets adorned with jewels.

* At the coronation of King Edward II., Gaveston carried the crown of St. Edward, with which the king was to be crowned, an honour that by ancient custom belonged to the princes of the blood. The king gave to Gaveston the crown jewels with the crown of his father, which he sent beyond sea for his own use.—(*Walter de Hemingford, Tyrrel, Walsingham.*)

This is the first mention of King Edward's crown at the coronation, and it does not appear that King John used it; it is probable King Henry III. first used it, who named his son Edward after Edward I., in memory of him, and ever honoured him as his tutelar saint.

† Vertue's draught from an ancient painting in Windsor Castle gives him a crown open with fleurs-de-lis and leaves alternately, and pearls upon small points between; but this was probably the painter's own composition.

‡ It appears by several instruments in Rymer, that this king (Edward III.) frequently pawned his crown to raise money; as in his ninth year, "duas coronas aureas," which had been pawned for 8000 marks; and in his fourteenth year his crown, called "Magna corona regis," to the Archbishop of Treves for 25,000 florins: and the crown of Philippa his queen, and a smaller crown pawned at Cologne; and the same crown, called "Magna Corona Angliæ," was pawned in his eighteenth year.

points, or rather leaves, the three nearest resembling ducal leaves, and the two others more like trefoils, which shows how little we can depend upon such draughts, or even statues, for the fashion of the crowns.

Henry IV. has upon his great seal the open crown, with three leaves or flowers, as King Richard II.; and his coins have the same crown as the money of the two preceding kings. The crown upon his head on his tomb at Canterbury, is composed of leaves with very low points rising between.

Henry V.* The great seal of King Henry V. has the crown with three leaves or flowers, more resembling fleurs-de-lis than his father's, with smaller flowers or leaves between; but that they were all intended for leaves, appears by the seal of Queen Catherine his wife, which has very distinctly five large leaves like ducal leaves, with lesser leaves between, and the fillet or circle adorned with jewels.† The crown of this king upon his money is as his father's upon his money; his effigies upon his monument in Westminster Abbey is headless, for, having been of silver, it was stolen away the latter end of the reign of King Henry VIII.; but if the draught in Sandford be right, it had an imperial or arched crown, with the orb and cross at the top, and composed of crosses paté and fleurs-de-lis, as used at this day; and Sandford tells us this draught was supplied from an ancient picture of this king in the royal palace of Whitehall, which I apprehend was destroyed when that palace was burnt down. If that picture was indeed an original, it confirms what Selden says he had read in a book of the institution of the Garter under Henry VIII., that Henry V. first made him an imperial crown: however that be, none but the old open crown appears either upon his great seal or his money.‡

Henry VI. The crown on his head, and likewise over two escocheons upon his great seal, are open crowns, with three fleurs-de-lis and two shorts rays between, with pearls upon the points, and the same upon his money, for though some coins with the arched crown have been attributed to this prince, it is certain by their weight they belong to Henry VII. LEAKE.

(*To be continued.*)

* Henry V., in the third year of his reign, raised money upon his crown called "La Corown Henry;" and the same year pledged, as a security for 1000 marks, "Unum Magnum Circulum Aureum Garnizatum."—*Rymer.*

† Nevertheless an ancient picture upon board of this king, now in the Palace of Kensington, of which Vertue has given us a draught, with his heads of the English kings, has the cap and coronet, with three fleurs-de-lis, and lesser flowers or leaves between, all round a little above the circle.

‡ Upon the tomb of Margaret, Countess of Richmond, mother to King Henry VII., who died 1 Henry VIII., the arms of Henry V. and Queen Catherine are placed on the south side, under a double-arched crown, composed of crosses and fleurs-de-lis, which probably was taken from that ancient picture, or that picture probably not older than the time of Henry VII. or VIII.

EARLY CONCERT BILL.

I inclose the original broadside of an early concert bill, although perhaps it should not strictly be called a concert, as dancing was introduced. The *Vivat Regina* confines its date to Anne's reign. Perhaps, for the gratification of the curious in such matters, you will print as closely as possible after the original. The price of seats is put in in writing, "at an English shilling the pitt, and an English sixpence the upper seats."

The Engliſh Diverſion:

Consisting of Musick, several Opera Songs, pleasant Dialogues, and Commical Dances, viz. *French Dances, Dutch Dances, Venetian, Italian, Spanish, Scaramouch,* and *English Dance;* both commical and lofty; all represented in Habits according to the Fashions of the Countries.

A Catalogue of Songs and Dances as represented at times by the Performers.

Several Songs out of the Opera's of *Camilla, Arsenio,* Love's Triumphs, *Thomirus, Pirrius,* and *Demetrus,* &c.

English Songs.

Genius of *England.*
The Crooking of the Toad.
Rosie Bowers.
Charms of bright Beauty.
O lead me to some peaceful Gloom.
Let all be gay.
Celia has a thousand Charms.
Let *Marlborough*'s Actions.
What Joys does Conquest.
Awake harmonious Powers.
Could I *Martillo* you.
Of glorious Liberty possest.
I gently touch'd her Hand.
Alass their Lives upon.
Marinda's Face like.
Melinda cou'd I constant.
Whilst *Anna* with victorions.
Muse then a faithful Lover.
Cinthia now is cruel grown.
Strephon the Bright.

Dialogues.

Since Times are so bad.
Hark you Madam.
Prethee tell me.
Vulcan and *Venus.*
Come my dear *Peggy.*
Hold, *John,* ere you leave.
'Tis sultry weather.
Shepherds tune your Pipes.
Thanks to kind Fortune.
Doll, if thou lovest me.
Furbelow'd Dialogue.
No Kissing at all.
Daphne, awake.
A Satyr upon Trades.
Tell me why.
Oh! my poor Husband.
While wretched Fools.
Ah! *Roger* had you.
Where *Oxen* do low.
Blowsa Bella.
Should I not lead a happy Life.
The Country Wedding.
Come, Girls, lets be merry.

Dances.

A Scaramouch Man and a Scaramouch Woman.
A Country Clown.
A Country foolish Girl.
A Scaramouch and Country Man.
An Irish Woman.
A *Venetian* Man and Woman.
Two Wrastlers.
A Country Man and a Milkmaid.
A Spaniard and his Lady.
A *French* Peasant and his Wife in Wooden Shooes.
A *French* Gentleman and his Lady.
Two Hugonots.
A Dutch Man courting a Woman.
Two Morris Dancers.
Two Palatines.
A Scoth Highlander and his Lass.
A Miller and a Maid.
A Country Man and his *Wife.*
Two Shepherds and Shepherdesses.
A *Spanish Man* and *Spanish Lady.*
The celebrated Entertainment call'd the Night Scene, *perform'd* by a *Scaramouch, Harlequin,* and *Punchenello.*
A Dance called the *Stripping Dance.*
Tollets Grounds.

With several other Entertainments too tedious to mention.

If any Gentlemen or Ladies have a mind for any particular Songs, Dances, or Dialogues, to be performed as in the Catalogue, to let the Performers know in time, by reason they have their particular Entertainments set for every night: and they divert you with twelve Entertainments of Singing and Dancing each Night, as long as they stay. If a select Company has a mind to have them perform, they will at any time; but their usual hour of

beginning is at Six a Clock in the Evening, and is ended at Nine.

Note.—Their stay will be in this place but very short. Tickets may be had at the Place of Performance.

Vivat Regina.

One would be curious now to know how "An Irish Woman," "Two Hugonots," and the "Scoth Highlander and his Lass" got on.

JAMES GRAVES.

Kilkenny.

LONDON TOPOGRAPHY.

The New Road in 1756.—Copy of a letter written by a tenant of the Duke of Bedford to induce his lordship to oppose that portion of the New Road to Paddington, extending from Battle Bridge to Tottenham Court:

MY LORD, —I am informed of a road intended to be made at the back of your grace's estate, which, from the dust and number of people, must entirely spoil those fields, and make them no better than one common land. I most humbly entreat your grace to prevent such an evil; for it will be impossible for me to hold your grace's estate without a large abatement of rent. I am, with all submission, your grace's most dutiful and obedient servant. ESTHER CAPPER.

14 Feb. 1756.

Mrs. Capper was in the occupation of a large cow-farm, at a rental of 3*l.* an acre.

The Building of Blackfriars Bridge. — The evidence given before Committee on this subject in 1757, exhibits, in many of its details, a state of feeling so at variance with what we now see around us, as hardly to be explained by the lapse of a single century. Though London, properly speaking, had but one bridge (for Westminster bridge was some two miles distant) there was not wanting a crowd of opposers, who could allege most excellent reasons against any farther accommodation of the kind. One of their best weapons was the prospective diminution of "the nursery" of watermen, affording formerly large supplies for the navy, sometimes 500 at a time, whenever the Lords of the Admiralty chose to send for them by virtue of an Act of 4 Queen Anne. At the present time, there were at least 1500 London watermen in the royal navy. Other alarmists professed great fears for the safety of the west-country barges; and some of the frequenters of Covent Garden were quite sure they should be so long hindered in coming down the river as entirely to lose their market. It was even propounded whether or not it would interfere with the "liberties of the Fleet." Finally, the economists entertained an opinion that the taking down of the houses on London Bridge would answer all the purposes intended.

On the other hand, Mr. Launcelot Dowbiggen, who drew out the first plans for Blackfriars Bridge, and offered to execute it, with ten arches, for 140,000*l.*, made the following complimentary remarks on London citizens. He should not feel himself at all obliged to employ freemen simply because it was on their river. In fact, he designed to employ as few citizens as possible, for they were not sufficiently expert in such works as bridge-building; neither would they work so cheaply as foreigners (by "foreigners" was meant only, not belonging to London guilds). The Court of Aldermen, he admitted, did sometimes, though very unwillingly, grant leave for foreigners to be employed on city works; but before he could ever obtain this kind of aid, he was always obliged to make oath that he wanted London freemen and could not get them.

Mr. John Besant, collector of land tax in Castle Baynard Ward, said, That in the last twenty years rents had in general fallen one third, in St. Paul's Churchyard fully fifty per cent; that new dwelling-houses on a grand scale were greatly wanted by the citizens, and would be built at the north approaches of the proposed bridge; that many merchants now lived with regret out of the city, because there were no handsome houses to accommodate them withal. He never looked upon the city as a place of manufacture, but of buying and selling.

The proposal of a new bridge of course involved another discussion, as to the effects likely to be produced by the alteration or possible removal of old London Bridge. Mr. George Ludlow, lighterman, was of opinion that the starlings of that bridge so checked the water, that, in the event of their removal, a strong spring tide would infallibly overflow the city of Westminster. Mr. Deputy James Hodges, who had long lived on the bridge, said, That bargemen would sometimes in the night throw coal at such windows on the bridge as showed candle-lights; such lights tending to dazzle the eyes just before the dangerous moment when the shadow of the overhanging houses left them to shoot the arches in the dark. Mr. Peter Collinson said, That about the year 1718, all the water being out of the river, he went down amongst the piers of the old bridge, and had an opportunity of minutely examining their structure (which he then described).

It seems to have been the unanimous verdict of all reasonable men, that the houses must be taken down at once. The roadway between them was barely wide enough for two vehicles to meet, and was moreover on Sundays and Mondays thronged with cattle. The evidence of surveyors all testified that the fabrics were rotten, and the leases not worth renewal; the only vocal utterance of a dissentient kind being the complaint of the Rev. Robert Gibson, praying that the assessment of

48*l.* on the said houses, due to him as rector of St. Magnus, might not be overlooked.

J. WAYLEN.

Minor Notes.

The Office of Justice of the Peace held by a Lady. — In Harleian MSS., 980. fol. 153., is the following curious entry:

"The Countess of Richmond, mother to Henry VII., was a justice of the peace. Mr. Atturney said if it was so, it ought to have been by commission, for w^ch^ he had made many an hower search for the record, but could never find it; but he had seen many arbitriments that were made by her. Justice Joanes affirmed that he had often heard from his mother of the Lady Bartlet, mother to the Lord Bartlet, that she was a justice of the peace, and did set usually upon the bench with the other justices in Gloucestershire; that she was made so by Q. Mary upon her complaint to her of the injuries she sustained by some of that county, and desiring for redresse thereof, that as she herself was cheif justice of all England, so this lady might be in her own county, w^ch^ accordingly the queen granted. Another example was alledged of one —— Rowse in Suffolk, who usually at the assizes and sessions there held set upon the bench among the justices *gladio cincta.*"

CL. HOPPER.

Harbingers of Spring. — As a proof of the lateness of this season, compared with that of 1854, I may mention a fact in natural history which I think is worth a place in "N. & Q.," that on this day (April 19) last year, I gathered a branch of whitethorn in full blossom; and swallows were seen here two days previously. The former is not likely to be found this year for several weeks to come, and the latter have not made their appearance yet.

The above is the earliest appearance of hawthorn blossoms, called "May," that I have ever noticed; but I must in justice state, that they were not general for some days after.

E. S. TAYLOR.

Ormesby, St. Margaret, Norfolk.

Hamir. — In a critical notice of M. Fieffé's *History of Foreign Troops in the Service of France*, the *Athenæum* of April 28 quotes as follows from his account of the Scotch brigade:

"In testimony of its old fidelity, it retained precedence over other companies, and adopted (it should have been retained) the custom of answering when challenged in Scotch, by the word *hhay hamier.*"

Which sounds very much like *I am here*, and is translated by our learned author *Me voilà.* I have the same story in a French almanac, which gives a succinct history of the army in 1820. But the word is there given *hamir*, which is Scotch for *me voilà*, without the gibberish from whence M. Fieffé says it is derived. Every one practised in the Scotch dialect will recognise the exclamation of "Aam here" in the so-called Scotch word.

M. (2)

Jeremy Taylor at Cambridge. — "Whether he received any emolument or honorary distinction from Cambridge is doubtful." This statement (*Life* by Heber, ed. Edin., 1854, p. xvi.) cannot be repeated by any future biographer who may see in the *Gent. Mag.*, April, 1855, sufficient evidence that Jeremy Taylor was a *pauper scholaris* of Caius College for above a year and a half, and subsequently received stipend as Perse scholar for ten half-years, and as Fellow for five half-years, and was thus member of the College for above nine years.

W. R. C.

Queries.

LANFRANC AND ODO.

Sir Francis Palgrave says that in the reign of William the Conqueror a "folkmoot" (called by Lingard a *shiremote*) was held on Pennenden Heath, near Maidstone, where three days were spent in discussing the adverse rights of Odo and Lanfranc to some lands stated to belong to the archbishop.

"The Norman earl and the Norman prelate contended for the Anglo-Saxon franchises, according to the construction of Anglo-Saxon jurisprudence. The Witen, the English versed in the old usages and customs of their country, were ordered to attend; and the hoary Egilric, Bishop of Chichester, was brought thither in a chariot drawn by four horses, to record the jurisprudence of the old time." — Palgrave, p. 254., quoted from *Spicilegium ad Eadmerum*, p. 197.

The work to which Sir Francis refers is written in Latin. Is there any English work which describes this memorable assembly? Why does not Mr. Bohn give us a translation of Eadmer, the friend and historian of Bishop Anselm, whose history of England in his own time, from 1066 to 1122, is said to contain many facts nowhere else to be found?

Besides the general interest concerning this national assembly, in which the haughty archbishop bowed in homage to the old forms of Saxon freedom, I want to know something of the long ride which the aged Egilric submitted to, the longest surely on record before the discovery of coach-springs, and which must have shaken him grievously if taken across the rough and hilly wealds of Sussex and Kent. Geoffrey, Bishop of Coutance, presided at the *mote* by order of William, and it ended in the triumph of the archbishop, who gained the possession of the lands.

C. thanks F. for his observations on "devising land" in your 288th Number, p. 354. Surely there can be no "counterbalancing disadvantages to the testamentary power" worthy of being weighed in the scale against the benefits of being exempt from the old shackles of feudalism!

C. (1)

Minor Queries.

William Clayton. —

"The Invisible Hand; a Tale. By W. Clayton. Second Edition. London: Cadell & Davies, Strand; and Hatchard, Piccadilly, 1817. 8vo."

Can any reader of "N. & Q." tell me who W. Clayton was? I suspect the name was fictitious, although the work is dedicated to "Mr. Clayton, of Highbury Place, by her Affectionate Son the Author." J. K.

Anonymous Work. —

"Edward Duncombe, or Religion a Reality; by the Author of the Narrative of Eliza S——, or the Efficacy of the Spirit's teaching. Edinburgh, Wm. Whyte & Co.; Chalmers & Collins, Glasgow; Nisbet, London. 1826."

Who was the author of this work? J. K.

Jamesons of Yorkshire. — Could any of your correspondents inform me what are the arms of the Jamesons of Yorkshire? and whether there is any existing pedigree of the family of Richer, who I believe lived in the county of Suffolk two generations since, but who I believe removed to Colchester, and are at present there residing.

Rob. Valvasseur.

2. Albion Road, Stoke Newington Green.

"*Give place ye ladies all.*" — Where can I find some lines beginning —

> "Give place ye ladies all,
> Unto my mistress fair,
> For none of you, or great, or small,
> Can with my love compare?"

Mormon.

"*Handicap*" *and* "*Heat.*" — Can you or any of your numerous readers acquaint me with the derivation and meaning of the words *handicap* and *heat*, as applied to horse-racing?

Henry M. Feist.

Fourth Estate. — When was the term "fourth estate" first applied to the newspaper press, and by whom? J. J. L.

Underwood Cottage, Paisley.

Frogs in the Arms of France. — In the *Chronicles* of Fabyan (reprinted in 1811 by Ellis), p. 57., the "olde armys of Fraunce" are given an escutcheon with three frogs. When were these arms first disused, and why? Cl. Hopper.

"*The Tin Trumpet.*" — Who is the author of a work named *The Tin Trumpet*, 2 vols., 1836? I have heard it attributed to Horace Smith, upon what grounds I do not know.

Pelicanus Americanus.

"*The Tempting Present,*" *by Woodward.* — Can any one give me information as to the present *locus in quo* of this well-known picture? It has been at least twice engraved; and I have some idea, that upon the larger transcript the name of the then possessor is to be found, but I cannot meet with it to refer to. William Bates.

Birmingham.

Sir Robert Holmes of the Isle of Wight. — Can any of your readers inform me whether this gentleman had any family? and if so, what were their names, and who was his lady? Also, the names of his brothers and their wives' children. S. S.

Swaine of Leverington. — Will one of your Wisbech readers be good enough to inform me who was the father and the grandfather of John Swaine, Jun., Esq., of Leverington, in the Isle of Ely; who married Alice Cross in 1744, and died 1763 or 1772? He must not be confounded with another John Swaine of the same ancient family, who married into the Tregonwells of Dorsetshire, and died at Leverington in 1752. What relation was Thomas Swaine, Esq., who died very old there in 1728, to John Swaine, Jun.? S.

Passages in Dr. Twisse. — What is the story alluded to in this sentence from an old work by Dr. Twisse, *Riches of God's Mercy*, p. 124.?

"The author seems to discourse after such a manner *as if he were of the number of those who heard the devil read lectures through the grate in the University of Toledo.*"

And what is the allusion, p. 151.?

"If powder of a hare burnt alive in an oven be found to be wholesome for us, God gives you leave thus to deal with it."

P. J. T.

Old Dutch Song. — In *Blackwood's Magazine*, vol. v. p. 633., Christopher North, describing a drive with Mr. John Ballantyne, says:

"We proposed to enliven our journey by singing a few duets together, which we did. We think both of us were particularly happy in that exquisite genuine old High Dutch one:

> 'Persantribat clericus
> Durch einem grünem waldt,
> Videbat ibi stantem, stantem, stantem,
> Ein Magdelein wohlgestallt,
> Salva sis puellula,
> Godt gruss dich Magdelein fein,' &c."

Is this mixture of barbarous Latin known, or did Christopher invent it for the occasion? If old, where can I find it? J. K.

"*The Whole Duty of Man*" — *Popular Error.* — The theological doctrines in this excellent book are no doubt perfectly orthodox; but it may contain some popular errors on other subjects, without prejudice to its character. In speaking of the folly of revenge, the author says:

"But alas! we give not ourselves time to weigh things, but suffer ourselves to be carried away with the heat of

an angry humour, never considering how dear we must pay for it; like the silly bee, that in anger leaves at once her sting and her life behind her. The sting may perhaps give some short pain to the flesh it sticks in, but yet there is none but discerns the bee has the worst of it, that pays her life for so poor a revenge."—P. 288. (Pickering's edition).

Is there any foundation for this supposed fact in natural history, that the sting of the bee is fatal to itself? F.

"*Tryals per Pais.*"—I am in search of a work entitled *Tryals per Pais* (published before 1666), by S. E. of the Inner Temple, Esq. I have editions by another hand, which appeared in the years 1682, 1685, 1695, 1702, 1717, 1725, 1739, and 1766; but I wish to see a copy of the original work; in fact and in short, the author's, not an editor's work. There is no copy in the Bodleian,* or the British Museum. I have law-booksellers' catalogues down to 1720, but none of them contain the original work, nor is it mentioned by any of the legal bibliographers. Perhaps the librarians of the inns of court, some of them, may direct me to a copy. LEGALIS.

Shew Family.—In the village of Finglas, a few miles from the city of Dublin, there has been resident, from about the period of William III., a family named *Shew*, who have successively been the principal landlords in this locality. The name is not generally heard of, except here, and evidently is not of Irish extraction. Can any of your correspondents inform me what place this family came from, or the origin of the name? S.

Incident related by Bishop Patrick.—Bishop Patrick, in his *Mensa Mystica, or Christian Sacrifice*, makes use of the following illustration:

"The world cannot but shrink at the thoughts of that fearful act of one of the Popes, who, making a league with Cæsar and the French king, divided the bread of the Sacrament into three parts, with this saying (scarce tolerable), 'As the Holy Trinity is but one God, so let the union endure between us three confederates;' and yet he was the first that broke it, and started from the agreement."—P. 64.

Is this historical, and who was the Pope of whom the incident is related? A. TAYLOR.

Paget Arms.—When were the arms of the Paget family granted, and who was the first grantee? The name seems to have been French, and probably the grant may have been made originally by the French heralds. The coat is, Sable, a cross engrailed argent. In the dexter chief an escallop of the second. JAYTEE.

[* An edition of 1665 is in the Bodleian: entered in the *Catalogue*, vol. i., under EVER, Sampson.—ED.]

Minor Queries with Answers.

"*Happy Future State of England.*"—Looking over *An Account of several new Inventions and Improvements now necessary for England, in a Discourse by way of Letter to the Earl of Marlborough*, 1691, I find the author, in a very interesting and discursive epistle touching ships, timber, taxes, conservancy, and his own invention of *milled lead*, takes occasion to praise a book entitled *The Happy Future State of England.*

"I shall," says T. H. (probably Thomas Hales), "commend to your lordship a frequent conversation with this book, as containing in it more variety of political calculations than you will find in all printed books in all languages: and it is the rather worthy your serious perusal in this warlike conjuncture, because the author hath in so nervous a manner given our English world so many new directions about the *modus* of our being furnished with the sinews of war, and in apportioning great taxes with great equality, the want whereof is in effect the only grievance in public supplies."

A more particular reference to this *Happy Future State, &c.*, with the author's name, is desired. J. O.

[This work is by Sir Peter Pett, and is entitled "The Happy Future State of England; or, a Discourse by way of Letter to the late Earl of Anglesey, vindicating him from the Reflections of an Affidavit published by the House of Commons, A° 1680, by occasion whereof observations are made concerning Infamous Witnesses. The said Discourse likewise contains various political remarks and calculations referring to many parts of Christendom; with observations of the Number of the People of England, and of its growth in populousness and trade. The vanity of the late fears and jealousies being shown, the Author doth on grounds of Nature predict the Happy Future State of the Realm. At the end of the Discourse there is a casuistical discussion of the obligation to the King, his heirs and successors, wherein many of the Moral Offices of Absolute and Unconditional Loyalty are asserted. Before the Discourse is a large Preface, giving an account of the whole work, with an Index of the principal matters. Also, the Obligation resulting from the Oath of Supremacy to assist and defend the Pre-eminence or Prerogative of the Dispensative Power belonging to the King, his heirs and successors: in the asserting of that power various historical passages occurring in the Usurpation after the year 1641 are mentioned, and an account is given of the progress of the Power of Dispensing, as to Acts of Parliament about religion since the Reformation, and of diverse judgments of Parliament, declaring their approbation of the exercise of such power, and particularly in what concerns punishment by disability or incapacity. London, printed 1688," folio.]

"*England's Glory by a Royal Bank.*"—Wanted the title to this book, date about 1694, 12mo., dedication to Sir W. Ashurst, signed H. M. J. O.

["England's Glory; or, the Great Improvement of Trade in General, by a Royal Bank or Office of Credit, to be erected in London, wherein many great advantages that will hereby accrue to the Nation, to the Crown, and to the People, are mentioned; with Answers to the Objections that may be made against this Bank. Luke xix.

33.: 'Wherefore then gavest not thou my money into the BANK, that at my coming I might have required mine own with usury?' By H. M. Licensed, June 23, 1694. London, printed by T. W. for Tho. Bever, at the Hand and Star within Temple Bar, 1694," pp. 94.]

George Ellis. — The *Lamentation of the Lost Sheepe*, 4to.: London, printed by W. Jaggard, 1605. A copy of this book has lately come into my hands. It is a poem, unpaged, in eighty stanzas, besides two of "conclusion." The dedication is to Sir Francis Castillion, Knight, followed by another, in verse, on his name (an acrostic). The first two stanzas are, —

"Aboue the clouds, where spangled troops of stars
Adorne the pretious bosome of the skie,
Where heauenly peace abandons breaking iars,
From whence sweet comfort comes in miserie:
And all the consort that is tun'de on high,
Send forth their delicate melodious sound,
That make those christal vaults with ioy rebound.

"Within the bright imperiall orbe of rest,
Where soules of saints on golden altars set,
And in the Lamb's sweet breath are onlie blest,
Where thousand graces, millions more beget;
Where daies bright shine suffers no sunne to set,
There Mercie is enthron'de in blessed chaire,
Most gorgeous in attire, most heauenlie faire."

I can find no notice either of the poem or the author. Is the book rare or unique?

GEORGE STEPHENS.

Copenhagen.

[There is a copy of this work in the British Museum, wanting the leaf containing stanzas 49. to 52., which seems to have formerly belonged to Dr. Farmer. On a fly-leaf is written "No other copy known."]

The MacCarthy Library. — What became of the once famous MacCarthy Library at Toulouse, for which the Duke of Devonshire offered 25,000*l.* in 1814?

Can "N. & Q." give us any notice of its founders? I think they were Irish Spaniards, connected with Cardinal Wiseman's family.

M. L.

[The library of Count MacCarthy was dispersed at Paris in 1817; the sale lasted from January 28 to May 6. According to Dibdin, the Duke of Devonshire proposed giving 20,000*l.* sterling for it; but it did not realise that sum, as the total produce of the sale was 404,000 francs, or 16,000 guineas. Dibdin, in his *Bibliographical Decameron*, vol. iii. pp. 162—180., has given a long account of the dispersion of this matchless collection. He says, "The MacCarthy library produced, in the gross amount, 404,000 francs. Of this production not less than a fourth part (or 100,000 francs) came to London through the agency of Messrs. Payne and Foss; while the probable amount of other purchases for England, through Mr. Chardin at Paris, and Mr. Griffiths (champion of Paternoster Row), might have been somewhere upon 75,000 francs. Euge! In France, in the country where this collection was acquired, purchases to the amount of about 40,000 francs were nobly made by the king. The De Bures (fine fellows! though they talk of 'dispatching' certain bibliographers with 'bare bodkins') expended to the amount of about 60,000 francs, chiefly with the view of enriching the Royal Collection; yet a considerable portion of that sum must be considered as arising from commissions given by the Grand Duke of Tuscany, who showed himself to be a thorough *Helluo Librorum* on this occasion. Add to the foregoing about 65,000 francs for the amount of French amateurs and booksellers (eheu!), and you have then the respective items of which the aggregate result, 404,000 francs, is composed."]

"*All the Talents.*" — Is the author of a satirical poem under the above title, and carried on in the form of a dialogue between "Polypus and Scriblerus." known? It was published in or about the years 1806–7, in ridicule of the Whig administration then formed, and which lasted but a short time. A. B. R.

Belmont.

[By Eaton Stannard Barrett, Esq., a native of Ireland, and a student of the Middle Temple. He died in 1820 of a rapid decline, occasioned by the bursting of a blood-vessel.]

"*Life of Father Paul Sarpi.*" — Who is the author of the *Life of Father Paul Sarpi*, which was translated out of Italian by a person of quality, and published in London in 1651? β.

[The following is the title of the original: *Vita del Padre Paolo, dell' Ordine de' Servi; e Theologo della serenissima Republ. di Venetia.* In Leida, 1646. It was written by M. Fulgentio.]

Replies.

"NEW FOUNDLING HOSPITAL FOR WIT."

(Vol. xi., p. 325.)

"New Foundling Hospital for Wit. London, no publisher. MDCCLXVIII. Written by Lords Chesterfield, Hardwicke, Lyttelton, Sir C. H. Williams, Mr. Wilkes, Mr. Churchill, Mr. Garrick, Mr. Potter, Dr. Akenside, and other eminent persons."

(1.) "New Foundling Hospital for Wit. London, for J. Almon. Third Edition. MDCCLXXI."

(2.) "New Foundling Hospital for Wit. Part the second. London. No publisher. MDCCLXIX. No writers' names."

"New Foundling Hospital for Wit. Part the third. London. No publisher. MDCCLXIX. Written by Earl of Chesterfield, Earl of Carlisle, Earl Delawarr, Lord Lyttelton, Lord Harvey, Lord Clive, Lady M. W. Montagu, Sir C. H. Williams, Sir Walter Raleigh, Right Hon. C. Townsend, John Wilkes, Esq., D. Garrick, Esq., B. Thornton, Esq., Mrs. Lenox, Mr. Rt. Lloyd, Mr. W. Kenrick, Mr. J. Cunningham."

"New Foundling Hospital for Wit. Part the fourth. London, for J. Almon, 1771. Written by Sir C. H. Williams, Earl of Chesterfield, Earl of Delawarr, Earl of Hardwicke, Earl of Carlisle, Lords Lyttelton, Harvey, Capel, Lady M. W. Montagu, T. Potter, C. Townsend, J. S. Hall, J. Wilkes, D. Garrick, B. Thornton, G. Colman, R. Lloyd, &c., &c."

(3.) "New Foundling Hospital for Wit. Part the fifth (a new Edition). London, for J. Almon, 1776. Written by Sir C. H. Williams, Earls of Chesterfield, Delawarr, Bath, Hardwicke, Carlisle, Lords Lyttelton, Harvey, Capel, Lady M. W. Montagu, Hon. C. Yorke, H. Walpole, C. Morris, Sir J. Mawby, T. Potter, C. Townsend, Soame

Jenyns, Dr. King, Dr. Armstrong, C. Anstey, T. Edwards, C. Churchill, J. Thomson, J. S. Hall, J. Wilkes, D. Garrick, R. Bentley, S. Johnson, B. Thornton, G. Colman, R. Lloyd, &c., &c."

"New Foundling Hospital for Wit. Part the sixth. London, for J. Almon, 1773. Written by Sir C. H. Williams, Duke of Wharton, Earls Chesterfield, Delawarr, Bath, Hardwicke, Carlisle, Chatham, Lords Vise, Clare, Lyttelton, Harvey, Capel, Lady M. W. Montagu, Lady Irwin, Miss Carter, Hon. C. Yorke, H. Walpole, C. Morris, Sir J. Mawby, T. Potter, C. Townsend, Soame Jenyns, Dr. King, Dr. Armstrong, Dr. Akenside, C. Anstey, T. Edwards, C. Churchill, W. Shenstone, Mr. Gray, J. Thomson, J. S. Hall, J. Wilkes, D. Garrick, R. Bentley, S. Johnson, B. Thornton, G. Colman, R. Lloyd, Esq., &c., &c."

"The New Foundling Hospital for Wit being finished, this volume of Fugitives is humbly offered as a continuation."

"The Fugitive Miscellany. London, for J. Almon. MDCCLXXIV."

"The Fugitive Miscellany. Part the second. London, for J. Almon. MDCCLXXV."

"An Asylum for Fugitives. Vol. I. London, for J. Almon. MDCCLXXVI."

"An Asylum for Fugitives. Vol. II. London, for J. Almon. 1779."

"An Asylum for Fugitive Pieces. London, for J. Debrett. MDCCLXXXV."

"The New Hospital for Wit. A new Edition. 6 Vols., corrected and considerably enlarged. J. Debrett. 1784."

"An Asylum for Fugitive Pieces. New Edition (with addition). J. Debrett. MDCCLXXXV."

"An Asylum for Fugitive Pieces. Vol. II. New Ed. (with addition). J. Debrett. MDCCLXXXVI."

"An Asylum for Fugitive Pieces. Vol. III. Second Edition (with addition). J. Debrett. MDCCXCV."

"An Asylum for Fugitive Pieces. Vol. IV. New Edition (with addition). J. Debrett. 1798."

"Spirit of Public Journals, commenced 1797, continued annually for seventeen years."

(1.) "A Companion for Leisure Hours. London, J. Almon. MDCCLXIX."

(2.) "The second Edition of part the first was published in 1768."

(3.) "The first Edition of part the fifth was published in 1772."

EDW. HAWKINS.

OLD ENGRAVING.

(Vol. xi., p. 265.)

"Una volta che San Francesco era fortemente infermo, e Fra Leone lo serviva, il detto Fra Leone stando in orazione appresso a San Francesco, fu rapito in estasi, e menato in spirito ad un fiume grandissimo largo ed impetuoso; e stando egli cosi a guardare chi passava, e vidde alquanti Frati caricati entrare in questo fiume, i quali subitamente erano battuti dall' empito del fiume, e s' annegarono. Alcuni andavano per sino a l' altra riva, i quali tutti per l' empito del fiume e per li pesi che portavano addosso finalmente cadevano, e si annegavano. Vedendo questo Fra Leone, avea loro gran compassione, e stando cosi vidde una gran moltitudine di Frati senza carico alcuno, o pesa di cosa alcune, in quali rilucea la santa povertà, i quali entrando in questo fiume passarono senza pericolo, e vedendo questo Fra Leone ritorno in se stesso. Allora San Francesco sentendo in spirito, che Fra Leone aveva veduto alcuna visione lo chiamò a se, e gli domando quello, che egli aveva veduto, e raccontata, che gli ebbe Fra Leone tutta la visione per ordine, disse San Francesco: 'Cio che hai veduto è vero. Il gran fiume è questo mondo, i Frati che si annegarono nel fiume sono quelli, che non seguitano la Evangelica professione specialmente quanto al altissima povertà, ma coloro, che passavano senza pericolo sono quei Frati, liquali nessuna cosa terrena cercano, ne possedano in questo mondo, ma avendo solamente il temperato vivere, e vestire sono contenti, seguitando Gesu Cristo nudo in croce, il giogo soave di Cristo della santa obbedienza portavano allegramente, e pero leggermente dalla vita temporale passano all' eterna." — *Fioretti di San Francesco*, p. 120.; Bassano, 18mo., no date.

At the head of each chapter is a rough woodcut. That to chap. xxxv., above quoted, represents an angel acting as guide to four monks, walking on the river, and wearing the costume as in E T.'s engraving. I do not know whether Fra Leone, who seems to have been the favourite disciple of St. Francis, ever rose to be San Leone. In this book "Fra" is not confined to "brother" in the monastic sense, as in chap. xx. St. Francis addresses the wolf, who had eaten so many citizens of Ugabio that the inhabitants dared not venture beyond the walls, "Fra Lupo." In the vignette to this chapter the saint and "Brother Wolf" are shaking hands over an agreement that he shall eat no more men, but live at his ease in the city, as he did for two years, being well fed and never barked at by the dogs, and died "much lamented."

H. B. C.

U. U. Club.

COACHING QUERIES.

(Vol. xi., p. 281.)

Turnpike Roads. — Pulleyn, if your correspondent H. T. G. quotes him correctly, is evidently mistaken in asserting that "the first act for the repair of the public roads was passed in 1698." I have before me —

"A Catalogue and Collection of all those Ordinances, Proclamations, Declarations, &c., which have been printed and published since the Government was established in His Highness the Lord Protector (viz.), from Dec. 16, 1653, unto Sept. 3, 1654."

in which, at page 75., I find "An Ordinance for better amending and keeping in Repair the Common Highways within this Nation," bearing date "Friday, March 31, 1654."

Moreover, the last section of this ordinance refers in the following terms to an act passed more than a century anterior, 1553:

"And it is lastly ordained, by the authority aforesaid, that one act made in the first year of the reign of the late Queen Mary, for and concerning the making, repairing, and amendment of the common highway and causie, in the counties of Dorset and Somerset, between the towns of Shaftsbury and Shirborne, in the said county of Dorset, intituled, An Act to repair Shirborne Causie in the counties of Dorset and Somerset, from henceforth shall bee revived and stand in force until the first of September, 1662."

Section V. of the ordinance commands the surveyors to—

"Give public notice in the church or chappel to the parishioners to meet to make an assessment for repairing the said highways . . . within three days of such notice."

but no mention occurs of toll.

Section XIII. is extremely curious; it is as follows:

"That if any wagons, carts, or carriages, wherein any burthen of dead commodities or wares shall at any time from and after the first day of May next, bee drawn upon any such highways, roads, or streets, with above five horses or mares, or six oxen and one horse or mare, in any one cart or wagon, that then it shall bee lawful to or for any constable or surveyor of highways, or other inhabitant, in any parish where such loaden wagon, cart, or carriage shall pass and bee drawn as aforesaid, to distrain and seize all such supernumerary horses, mares, or oxen, as he shall finde in any such wagon, cart, or carriage, over and above the number of five horses or mares, or six oxen and one horse or mare respectively, and the same supernumerary horses, oxen, and mares, respectively, to detain and keep nntil such owuer or driver have paid and answered into the hands of the surveyors of highways within the parish where such distress and seizure shall bee made, or one of them, the sum of twenty shillings for every such supernumerary horse, mare, or ox; and if such penalty bee not paid within seven days after such distress or seizure, together with full satisfaction for keeping the beasts and cattle distrained, and other charges thereabouts in the mean time, that then it shall bee lawful for such surveyors of highways to sell such horses, mares, or oxen, so seized, and to retain out of the price the said twenty shillings and charges, returning the overplus to the party. And in case any difference happen about the same, the next justice of peace shall determine the same, whose order therein shall bee final to each party."

This clause, however, appears to have been too stringently worded, and accordingly, on Tuesday, May 16, 1654, another ordinance was issued, in which, after quoting Section XIII., it is declared:

"That the said ordinance shall not extend to any carts or carriages at any time used in the conveying, draught, or carriage of any ordnance, timber, or artillery, of any sort or kinde whatsoever, for the use of the army or navy. . . . .

"Provided, that such persons that attend the said draughts, carts, or carriages, for the use of the army or navy, have some order or pass, under the hands of his Highness the Lord Protector," &c. &c.

ROBERT S. SALMON.

Newcastle-on-Tyne.

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1. Mr. Haydn says:

"*Toll-bars* in England originated in 1267, on the grant of a penny for every waggon that passed through a certain manor; and the first regular toll was collected a few years after for mending the road in London between St. Giles's and Temple-bar. . . . . *Toll-gates* or *turnpikes* were used in 1663."

"Hackney-coaches were first established in London in 1625." (*M'Culloch.*) "They were first licensed in 1660." (*Haydn.*) "In 1678 an agreement was made to run a coach between Edinburgh and Glasgow. . . . . So late as 1763 there was but one stage coach from Edinburgh to London." (*M.*) "Mail coaches were first set up at Bristol in 1784, and were extended to other routes in 1785, at the end of which they became general in England." The Stage Coach Duty Act passed in 1785; and in the same year "mail coaches were exempted from tolls." Pulleyn is wrong when he says "that the first act for the repair of the public roads was passed in 1698." According to Haydn, "the first general repair of the highways of this country was directed in 1283. Acts passed for the purpose in 1524 and 1555." The latter, which M'Culloch by a strange misprint calls the statute of the 28th instead of the 2nd Philip and Mary, is, according to him, "the first legislative enactment in which a regular provision was made for the repair of the roads. The preamble to this statute declares that the roads were tedious and noisome to travel on, and dangerous to passengers and carriages; and therefore it enacts, that in every parish two surveyors of the highways shall be annually chosen, and the inhabitants of all parishes obliged, according to their respective ability, to provide labourers, carriages, tools, &c. for *four* days each year, to work upon the roads under the direction of the surveyors. This system, though in many respects exceedingly defective, was at the time justly considered a great improvement, and answered pretty well till the reign of Charles II., when, owing to the increase of carriages, particularly about London, it became necessary to adopt more efficient measures for the formation and repair of roads; and the plan of imposing tolls upon those who made use of them began to be adopted. But this system was not carried into full effect, and placed upon a solid footing till about 1767, when it was extended to the great roads to all parts of the country; the contributions of labour under the act of Philip and Mary being then appropriated entirely to the cross or country roads. A money payment is also very frequently made instead of a contribution in labour." (*M.*)

"London M'Adam's roads were introduced about 1818. . . . . Wooden pavements were successfully tried in the streets of London at Whitehall in 1839, and in other streets in 1840." (*Haydn.*)

D'Israeli's account of sedan-chairs is not altogether at variance with, nor Pulleyn's the same as Haydn's, who says, that they were "first seen in England in 1581. One was used in the reign of James I. by the Duke of Buckingham, to the great indignation of the people, who exclaimed that he was employing his fellow-creatures to do the service of beasts." (Haydn's *Dict. of Dates*, p. 538.)

R. J. ALLEN.

"BEL CHILD."

(Vol. xi., pp. 36. 132.)

The interest taken in the application of the word *bel-child* induces me to continue the inquiry. I respectfully differ from your correspondent F. C. H. (Vol. xi., p. 36.), and in some material points from MR. GODDARD JOHNSON (p. 132.). I found my objections to their surmises upon the following extracts, taken from the very curious will of Robert Davenie, of Snetterton in Norfolk, 1580:

"*Itm.* I doe gyve and bequeathe unto Ann Davenye my wyffe, all that tent lying in Snetterton aforesayde, w^th^ the pigtithes thereto belonging, w^th^ all such landes w^ch^ I latelie purchased w^th^ the same tent of one Edmond Thayne of Shropham, to have and to hold the same tent w^th^ all the sayed land thereto belonging, w^th^ all and singular the appurtenances, unto the sayd Ann my wyffe, and to her assigns for and during the hole term of her naturall lyffe, w^thout^ any impeachment of wayste; and after her decease my will and mynde that Austyn Steward, and Prudence nowe his wyffe, shall have the same premisses, w^th^ their appurtenances, for and duringe their naturall lives. And after their decease my will and mynde is alsoe: I doe gyve and bequeathe the same tenement, w^th^ all and singular the appurtenances, w^th^ the premisses, which were bequeathed unto Ann my wyffe, unto Ann Steward, the daughter of the sayd Augustyn Steward, and to the heirs of her bodie lawfully begotten; and for want of such issue, I will and bequeath the same unto Edward Steward her brother, being my 'bel-child,' and to the heyres of his bodie lawfully begotten."

The inference to be drawn from the above extract is, that Prudence was his daughter, and consequently Ann his granddaughter; while it is expressed Edward was her brother, and selected and chosen her heir in default of issue by the testator, "being his *bel-child*." Thus it follows, a grandchild may be a *bel-child;* but it by no means establishes the point, that a *bel-child* is necessarily a grandchild.

The will continues:

"*Itm.* I gyve and bequeathe unto everie one of my godchildren xii*d*."

This distinctly proves the baptismal vow bore no reference towards the debatable word, but a preference to this tie is confirmed by the amount of the legacies subsequently bequeathed.

The testator then names five children of four different families, to each of whom he gives xs., and calls them separately "my *bel-child*." If these were his grandchildren, and in that affinity alone could be his *bel-children*, it is truly singular that three of the four daughters should have had but one child; and it appears improbable, and almost impossible, that not one of these four daughters should have been named in their father's will.

If *bel-child* is used as a term of endearment, the selection I conclude was evidently voluntary; but from the wording of this will, I am induced to believe, that some rite, sacred or profane, constituted a moral and perhaps an obligatory tie, of the meaning of which in a comparatively short space of time all record is lost. HENRY DAVENEY.

FRENCH PROTESTANT REFUGEES.

(Vol. xi., p. 206.)

I was reminded by MR. LOWER'S Query of "the short and simple annals" of a French refugee family in humble life, of which I made a note some years since, and which may not perhaps be altogether uninteresting to him and to others of your readers.

In the churchyard of Hinton Blewett, in the county of Somerset, there is (or was) a plain old tombstone, very much sunk in the ground; but bearing thus much of its original inscription legible:

"Heare resteth the body of Louis Thiery, whoe departed this life the 9th of June, 1665."

On the wall, just above it, is another inscription as follows:

"Near this wall do lie interred the bodies of Richard Thiery and Mary his wife. He died the 6th of Novem., 1751, aged 68 years; and she died the 10th of June, 1745, aged 57 years. Also four of their children, viz. Richard, Mary, Sarah, and Hannah. Richard died the 13th of Feb., 1738, aged 22. Mary died the 2nd of March, 1740, aged 22. Sarah died the 21st of May, 1740, aged 18, Hannah died the 29th of April, 1743, aged 17."

Within the chancel there is a more modern inscription, which explains the descent of the family:

"In memory of Louis Thiery, who was born in France, and (being persecuted for true religion) came over to this free and happy kingdom about the year of our Lord 1650, and was buried under this stone about the year 1680 (?). He had by his wife Grace 5 sons and 1 daughter, who were most of them buried near this place.

"Bevis Thiery, hosier, one of the sons of the above Lewis and Grace, died at Coley; and was interred here the 23rd of April, 1746, aged 82 years. He had by his wife Mary 3 sons, Richard, Lewis, and Bevis; and 5 daughters, Grace, Hannah, Dorothea, Mary, and Betty; who all lived to be married, and left a numerous offspring.

"Dorothea (who was the last of that line) died at Litton, and was buried here the 24th of Novem., 1788, aged 88. She lived to see 64 great-grandchildren, 44 of whom are now living; and, by her particular request, 8 of her grandsons carried her to her grave.

"The above family (though not all of them possessed of abundant riches) lived well by honest industry, respected by their superiors and equals, and beloved by all men.

"Reader, let their bright examples provoke thy imitation."

In my boyhood, and probably it may still be so, there were some of the family remaining who were farmers, and, I think, small proprietors, though their name was universally corrupted into *Carey*. C. W. BINGHAM.

Mr. Lower will find some information in the—

"Memoirs of a Huguenot Family: translated and compiled from the original autobiography of the Rev. James Fontaine, and other Family Manuscripts; comprising an original Journal of Travels in Virginia, New York, &c., in 1715 and 1716, by Ann Maury . . . With an Appendix, containing a Translation of the Edict of Nantes, the Edict of Revocation, and other interesting Historical Documents. New York: George P. Putnam & Co., 10. Park Place, 1853."

O. S. (1)

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Notes — Never throw away your Collodion — Being rather fond of testing by experiment the truth of the results given by many photographers as to the superior character of their respective collodions, I have from time to time followed the various formulæ given; some I have found to work well and up to their character, others have fallen far short of the mark, and some almost useless. Being unwilling last autumn to throw away the remains of the various samples, consisting of some small quantities of Horne's, Bland and Long's, Thomas and Hockin's, together with all those prepared by myself from the formulæ of Dr. Diamond, Lyte, Wood, &c., amounting to nearly fourteen ounces, I jumbled the whole together, and gave it good and repeated shakings; and I must confess that now, after nearly six months' rest, it proves the best negative collodion that I have ever met with.

M. P. M.

Amber Varnish. — Last summer I made an ounce of amber varnish, according to Dr. Diamond's formula in the *Photographic Journal*, and a most exquisite sample it proved to be; a few weeks since it was perfectly useless, although securely kept during the interval; and I have again tried with new samples of chloroform, and the same quality amber, to manufacture more, and cannot succeed. After three days' maceration, and good shaking at intervals, the chloroform does not appear to have dissolved any portion of the resinous qualities of the amber. The amber was of good quality, and consisted of the broken mouthpieces of meerschaum pipes. Pray will any of your friends explain the why and wherefore. M. P. M.

Dry Collodion. — Mr. Mayall communicated to the *Athenæum* of Saturday last a new process, which he has just completed, for using collodion dry. We have ventured to transfer it to our columns, because every hint from so practised a photographer as Mr. Mayall deserves attention.

The usual plain collodion is excited with

(No. 1.) 3 grains iodide of cadmium.
1 grain chloride of zinc.
1 ounce collodion.
½ ounce alcohol.

Dissolve the chemicals in the alcohol, and then mix with the collodion: or

(No. 2.) 3 grains iodide of zinc.
1 grain bromide of cadmium: or

(No. 3.) 2 grains iodide of cadmium.
1 grain bromide of cadmium.
$\frac{1}{60}$ grain bromide of iron.
$\frac{1}{20}$ grain bromide of calcium.

In the last it will be necessary to dissolve 1 grain of bromide of iron in 1 drachm of alcohol, and use 1 fluid grain of the solution. Similarly 3 grains of bromide of calcium must be dissolved in 1 drachm of alcohol, and use 1 fluid grain. The excited collodion will require to stand a few days to completely settle. Decant into a dry bottle to avoid sediment. Spread as usual.

Bath of Albuminate of Silver.

16 ounces distilled water.
1 ounce albumen.
1½ ounce nitrate of silver (neutral).
1½ ounce glacial acetic acid.
2 grains iodide of potassium.

The albumen and water must be well mixed first, then the glacial acetic acid added; shake up and stand three hours, then the nitrate of silver in crystals, shake and filter, stand twenty-four hours, then add the iodide of potassium, filter again ready for use. Coat the plate as usual with collodion, and use the albuminate of silver bath as an ordinary silver bath; wash in another bath of distilled water five minutes, then wash the back of the plate with common water, the front with distilled; set the plate aside to dry, vertical position, in a place free from dust. It will keep three weeks. Expose in the camera as usual, from two minutes to ten, according to the light, diaphragm, &c. Pass into the silvering bath again three minutes. Develope with

6 grains proto-sulphate of iron.
1 ounce distilled water.
1 drachm glacial acetic acid.

Wash, and fix with

1 cyanide of potassium.
20 water.

It is about as quick as albumen in the camera. The albuminate of silver bath must on no account be exposed to daylight, nor the developing solution. Potassium and ammonium salts will do to excite the collodion; but it will not keep so long as with the metallic iodides.

Fading of Positives: Photographic Society. — The charge which we have occasionally heard brought against the Photographic Society, that it has done little for the art for the promotion of which it was specially instituted, cannot hereafter be justly preferred. That Society has just taken an important step, which all lovers of photography must admit to be a step in the right direction. It has appointed a Scientific Committee, consisting of Mr. Delamotte, Mr. Hardwick, Dr. Diamond, Dr. Percy, Mr. Pollock, and Mr. Shadbolt, to investigate the permanency of photographs, causes of fading, &c. The funds of the Society are made applicable to the investigation; and Prince Albert has contributed 50*l.* also to this special purpose. We shall be glad to use our influence among our photographic readers for the promotion of this important object; and we will take care that any faded photographs sent to us for investigation by the Committee shall duly reach their destination.

Replies to Minor Queries.

Population of Dedham, U. S. (Vol. xi., p. 324.). — At the census of 1850, the population of the "town of Dedham (Massachusetts), U. S.," was 4447, of whom 18 were free coloured persons. But this bald answer would, I imagine, very probably mislead your correspondent J. B. The term *town* in this, and most of the other states of the Union, is equivalent, or nearly so, to our

township; and includes, not only what we should call the town, but frequently two or more such collections of houses, and always a certain tract of country. What in England is called a *town*, is in these states designated a *village*. The census of the United States unfortunately does not give the acreage of the towns, or the population of the villages; and hence it is almost impossible, without local knowledge, to estimate their relative populousness. According to the *Statistical Gazetteer* of the United States (New York, 1853), the village of Dedham, which is the capital of Norfolk county, contains "about 200 dwellings," which would give a probable population of somewhat over 1000. The town (or township) appears to be of considerable extent, as it is stated in the *Gazetteer* that "the Boston and Providence railroad passes through the town, and gives off a branch railroad two miles long to the village." The foregoing appears to be a very long answer to a very simple question, but it embodies a Note which may be of use to other readers of American books besides your correspondent J. B. Let me add, that in asking a question respecting any place in the United States, the *state* should always be added; as there are frequently from ten to twenty, and in some instances from 100 to 160 places of the same name in the Union; there are, for instance, 163 Washingtons, 136 Jacksons, and so on. There happen to be, so far as I know, only two "Dedhams, U. S.:" Dedham, Massachusetts; and Dedham, Maine. I have taken for granted that the former is intended, as the latter happens to be a very unimportant place. But once again, Mr. Editor, impress on querists the necessity for precision, in order to spare your space and answerers' time. J. THORNE.

Kennington.

Mardel (Vol. ix., p. 233, &c.).—When I proposed the Anglo-Sax. maðelian as the etymon of this word, I did so with some hesitation, as Bosworth gives "harangue" as its meaning. In the *Ancren Riwle*, however, the word occurs precisely in the sense in which it is now used in Norfolk (p. 90.):

"People say of anchoresses, that almost every one hath an old quean to feed her ears; ane maðelild (another reading is maðelere) þ maðeleð hire all þe talen of þe londe."

This Mr. Morton has rendered "A prating gossip who tells her all the tales of the land;" but in the Norfolk dialect it might be rendered, "A *mardler* who *mardles* to her all the tales of the land."

In the same passage occurs the word *cheafle*, translated "idle discourse;" and by the editor connected with Anglo-Sax. *ceaf*, *chaff*; or, Anglo-Sax. *ceafle*, the jaw or cheek. In Norfolk, "jaffle" is used in the sense of idle discourse, of an indecent or malicious character; and a prating busybody is said to be "always a *snaffling* and *jafflin* about what don't concern him." I should derive it from Icelandic *gafla*, "blaterare." (Vide Jamieson's *Scotch Dict.*, voce GIBBLEGABBLE.)

E. G. R.

Spenser and Tasso (Vol. xi., p. 121.).—The circumstance of the "lovely lay" being a translation from Tasso, is noted in one edition of Spenser, which perhaps your correspondent has not met with. In *The Poetical Works of Edmund Spenser*, 5 vols., Boston (Little and Brown, 1842), I find the following note:

"LXXIV. 1.—*The whiles*, &c.] The song which follows is translated from Tasso, *Jer. Del.*, Canto XVI., Stanzas XIV. XV., where it is sung by a bird in a human voice. I have subjoined the two stanzas in the beautiful version of Fairfax, that the reader may compare them." (Here follow the stanzas.)

J. H. A. B.

Cleveland, U. S.

Battle-door (Vol. xi., p. 38.).—Surely we need not go out of plain English for the etymology of *battle-door*. Is *battle-doer* anything more than that with which we *do* battle, either against the clothes in the wash-tub, or more generally against the feathered cock, or perhaps *cork*, which flies backwards and forwards like a shuttle?—the word *shuttle* itself probably being so called, from its rapid shooting across the loom. ANON.

Average annual Temperature (Vol. xi., p. 243.).—There is a small map, containing isothermal lines, published by the Society for Promoting Christian Knowledge, price 4½*d.* to members and (I think) 6*d.* to non-members. The venerable Society has also published, at the same price, a map of the distribution of plants, which I would recommend F. J. L., B.A., to add to it. E. G. R.

Dancetté—Sir Bryan Tuke.—In Vol. xi., pp. 242. 308., I saw a discussion respecting the heraldic term *dancetté*, and some ancient instances of it. There is a more ancient one mentioned in Nichols's *Literary Anecdotes*, vol. ix., where the writer, after giving an account of the family of Tooke, proceeds:

"Richard Tuke, a branch of the original Kentish stock, though written by depreciation Tuke, like many other branches, was tutor to the Duke of Norfolk and Lord Thomas Howard; and had arms assigned him by Edw. IV., viz. a fess *dancetté* between three lions passant."

This Richard is there said to be father to the famous Sir Bryan Tuke; but in Harl. MS. 1541. he is made his grandfather. I should be glad to know what is meant by the expression "written by depreciation?" It seems absurd.

The above arms are wholly different from those borne by any other family of Tooke or Tuke, of whom some were very ancient, particularly in

Nottingham and Derby shires. They are differently situated too in the published alphabets of arms, being there per fess indented.

I presume the Duke of Norfolk and Lord Thomas Howard must be the same person; and that *tutor* means guardian or deputy to the person who had the feudal wardship of the minor; for it appears that Thomas, the second duke, was educated at a school, and not by a private tutor (see Collins' *Peerage*).

I have seen, in the handwriting of Sir Thomas St. George, Garter King of Arms, a note of arms nearly similar, belonging to a name somewhat resembling the above, viz. "Hee beareth gules three lyons passant or, armed and langued azure, by y^e^ name of Tuckey." This is not in any published alphabet of arms. Can any of your readers tell where it is to be found? for surely all those in the Heralds' College, as well as many more, are in Edmonston and his copyists.

Are any of Sir Bryan Tuke's male descendants existing?

Another grant of arms was made by Dethyk to "George Toke, of Wostershyr," gentleman, in consideration of his descent from ancestors undefamed, and of his manful and discreet conduct on various occasions, especially under the Earl of Warwick at the battle of Musselborough in Scotland. These were quite different from the others. There is a doquet of them in Harl. MS. 1116. p. 75. E. P.

"*Peart as a pearmonger*" (Vol. xi., p. 232.).—In Bohn's *Proverbs* this is given, "As pert as a pearmonger's *mare*." Perhaps *peart* originally meant "brisk, lively," as Halliwell gives it in his *Dictionary*. One of his examples has, "A nimble squirrel sitting *peartly* on a bough," the other, "as *peart* as a sparrow," which is a common saying everywhere. I suppose the pearmonger was selected for the comparison, because of the repetition of the sound *pear* and *peart*, as is common in proverbs. E. G. R.

Names of illegitimate Children (Vol. xi., p. 352.).—Distance at present prevents my obtaining access to the register to which reference was made, and the precise form of which I do not carry in my recollection.

Your correspondent, however, I suspect puts his assumed difficulty before your readers under a misconception of the English law.

The law with respect to inheritance, in declaring an illegitimate child to be *nullius filius*, deprives it of all rights with respect to property and surname, as well on the mother's as the father's side. The child has neither mother nor father for purposes of inheritance. But it may acquire property, and may obtain a surname by reputation. But A. B. Clerk thinks that an entry of the father's name, "as that of a parent," would "clearly be illegal." Why so? In regard to property and surname by inheritance, the child has neither father nor mother; but, according to the law providing for its maintenance, it has both. The reputed father, no less than the mother, is legally liable for the child's support. The law in this respect, therefore, takes cognisance of the acknowledged father. I can see no reason why it should be less legal to record the name of the paternal than the maternal parent, unless it be forbidden by some statute with which I am not acquainted. J. Sansom.

Heavenly Guides (Vol. xi., p. 65.).—R. C. Warde may probably be able to trace the authorship of the *Poor Man's Pathway to Heaven*, by the following extract from Bunyan's *Grace Abounding to the Chief of Sinners*:

"Presently after this I changed my condition into a married state, and my mercy was to light upon a wife whose father and mother were counted godly. This woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or a spoon betwixt us both), yet this she had for her part, the *Plain Man's Pathway to Heaven*, and the *Practice of Piety*, which her father had left when he died."

And then he says:

"In these two books I sometimes read, wherein I found some things that were somewhat pleasant to me."

The name of the author is not mentioned by Bunyan, but a certain interest attaches to the book, from its having probably suggested to his mind the idea of his own immortal *Pilgrim*. At all events, there is no great fancifulness in such a supposition. Alfred Smith.

Dudbridge.

Two Brothers of the same Christian Name (Vol. viii., p. 338.).—To the examples already given in "N. & Q.," may be added one in the family of Fincham, co. Norfolk. By deed poll, dated 11 Henry VII., John Fyncham of Fyncham grants to John Fyncham, the elder son of the said John Fyncham, John Fyncham the Younger, of Outwell, son of the said John Fyncham, of Fyncham aforesaid, and others, the manor of Fyncham, &c. G. H. D.

Lines written at Lord Macclesfield's (Vol. xi., p. 289.).—I think P. H. F. is in error in attributing the lines written at Lord Macclesfield's to Cowper. My copy of them is headed thus:

"A party assembled at Lord Macclesfield's amused themselves with drawing follies and vices: it was agreed that each person should defend what he drew. But Mr. Rider, Lord Packer's tutor, undertook to write a copy of verses for all, on which he produced the following."

The lines are the same as those at page 289., only "Cowardice" is named as drawn by General Cuyler, not Caillard. C. de D.

The Euxine or Black Sea (Vol. xi., pp. 102. 283.). — Arrowsmith says:

"It (the Pontus Euxinus) was formerly called *axenus*, from Ashkenary, the son of Gomer, who settled on its shores in Asia Minor. But this original being forgotten in course of time, the Greeks explained the term by ἄξεινος, *inhospitalis*, in which they were favoured by the inhospitable and stormy nature of the sea itself, as well as by the savage manners of the people who dwelled around it; in the course of time, however, when their ferocity had been gradually softened by intercourse with foreign nations, and by the numerous colonies which had been planted on their coasts, the name of the sea was changed to εὔξεινος, *hospitalis*. . . . Its modern name, the Black Sea, has been obtained from the gloomy appearance of its black and rocky shores, covered with dark and impenetrable woods, as well as from the dreadful storms and thick fogs with which it is infested in winter." — *Compendium of Geography*, p. 660.

As to the latter part of my quotation, the winter of 1854 will ever remain to bear painful testimony to the fact; but I am not sure that the blackness of the shores is to be attributed so much to the "impenetrable forests," as to the fact which your correspondent A. C. M. notices of the existence of coal at Heraclea. All such names, indeed, I am inclined to refer to the actual physical aspect of the country. Are not the terms Edom and the Red Sea to be referred to the red sandy soil? Would Albion ever have gained the name if it had not been for her white cliffs? Was Greenland not the glad welcome given by the hardy Icelanders to that green oasis? And is not the White Sea so called from its proximity to the regions of ice and snow? I need hardly notice the Black Gang Chine, the Whitfields, clays, chalks, stones, &c., that we have among ourselves. I am not sure about the derivation of the Yellow Sea and Yellow River; possibly the yellow colour of the silk may have given rise to them; still I shall be glad to learn that they may be accounted for by the nature of the soil, or some feature in the physical aspect of the country. The Blue Mountains in Australia speak for themselves.

R. J. A.

Guy of Warwick's Cow's Rib (Vol. xi., p. 283.). — Without recording any opinion of more recent travellers or naturalists, I beg to refer F. L. S., Oxford, to some remarks on this subject by a no less (Cambridge) celebrity than Johannes Caius, who, in his work *De Canibus Britannicis, De Rariorum Animalium et Stirpium Historia, &c.*, says "De Bonasi cornibus, incidi in caput," &c. Let us go on Anglicè:

"I met with the head of a certain huge animal, of which the naked bone, with the bones supporting the horns, were of enormous weight, and as much as a man could well lift. The curvature of the bones of the horns is of such a projection as to point not straight downwards, but obliquely forwards. . . . Of this kind I saw another head at Warwick, in the Castle, A.D. 1552, in the place where the arms of the great and strong Guy, formerly Earl of Warwick, are kept. . . . There is also a vertebra of the neck of the same animal, of such great size that its circumference is not less than three Roman feet, seven inches and a half. I think also that the blade bone, which is to be seen hung up by chains from the north gate of Coventry, belongs to the same animal; it has, if I remember right, no portion of the back bone attached to it, and it is three feet one inch and a half broad across the lowest part, and four feet six inches in length. The circumference of the whole bone is not less than eleven feet four inches and a half.

"In the chapel of the great Guy, Earl of Warwick, which is situated not more than a mile from the town of Warwick (Guyscliff?), there is hung up a rib of the same animal, as I suppose, the girth of which, in the smallest part, is nine inches, the length six feet and a half. It is dry, and, on the outer surface, carious; but yet weighs nine pounds and a half. Some of the common people fancy it to be a rib of a wild boar, killed by Guy; some, a rib of a cow which haunted a ditch (? a ravine) near Coventry, and injured many persons. This last opinion I judge to come nearer to the truth, since it may, perhaps, be the bone of a bonasus or urus. It is probable that many animals of this kind formerly lived in our England, being of old an island full of woods and forests; because, even in our boyhood, the horns of these animals were in common use at the table, on more solemn feasts, in lieu of cups; as those of the urus were in Germany in ancient times, according to Cæsar in the sixth book of his *Commentaries* about the Gallic war. They were supported on three silver feet, and had, as in Germany, a border of silver round the rim."

So far Caius.

"The horn which stood before her the queen then raised with care,
From the Urus' forehead broke — 'twas a jewel rich and rare;
Its feet were shining silver, with many a ring of gold,
While wondrous rims adorn'd it, and curious shapes of old."

Frithiof's *Saga*.

H. B.

Warwick.

Henry Fitzjames (Vol. xi., pp. 199. 272.). — I am much obliged to your correspondent W. B. for calling my attention to what he has rightly termed a "singular error." But for the unaccountable omission of four words from the commencement of the third sentence, it would not have occurred. The correct reading should have been as follows: "A younger brother of this distinguished nobleman being at Malta, became a knight of St. John, and afterwards Grand Prior of England." That this person was Henry, *and not* James Fitzjames, is clearly shown in the letter of James II. to the Grand Master of Malta. "Henry Fitzjames, our natural son, already well known to you," is the extract to which I refer.

W. W.

Malta.

Serpent's Eggs (Vol. x., p. 508.; Vol. xi., pp. 271. 345.). — L. M. M. R. is very grateful to H. H. BREEN of St. Lucia, for what he says on the subject of serpent's eggs; but that which he mentions is not the sort of egg sought for. The *Ovum anguinum*, or adderstone, or glair, is an artificial

egg; perhaps made of some sort of glass, or of earth glazed over. It was the distinguishing mark of a Druid. It was sometimes of a blue colour, sometimes green or white, and sometimes variegated with all these colours. Many have been found at different times in Druidical barrows, or near their temples, or cromlechs, or sepulchral chambers. The possession of one or more of these *Gemma anguinæ* is anxiously desired by

L. M. M. R.

The oldest Paper in Ireland (Vol. xi., p. 35.). — At the auction of the library of the late Recorder of Londonderry recently, a volume of the *Dublin News Letter*, vol. xi., Jan. 1735, was sold. This places beyond cavil that the *News Letter* is the oldest paper in Ireland. B. B.

Dublin.

Napoleon's Marshals (Vol. xi., pp. 186. 288.) —

Perignon, Marshal of France; born at Grenoble, 1754; died 1819.

Poniatowski; born at Warsaw, 1763.

Rapp, General; born at Colmar in Alsace, 1772; died 1821.

Reynier; born at Lausanne, 1771; died at Paris, 1814. R. J. A.

Additions and corrections to the list given by F. C. H. (p. 288.):

Caulaincourt, Duroc, Junot, and Savary were never (it is believed) raised to the rank of Marshal.

Lauriston was made a Marshal by Louis XVIII., not by Napoleon; and died in 1828, not 1813.

Add the names of Gouvion-Saint-Cyr and Grouchy.

There are several errors and omissions also in F. C. H.'s dates, titles, &c., which can be rectified and supplied by reference to any work containing a biographical sketch of the persons mentioned in his list. M. D.

Hastings.

Darrel of Littlecote (Vol. xi., p. 48.). — In reply to L. (1), Waylen, in his *History of Marlborough* (published 1854), gives an account of the Darrell family, and mentions as various authorities of the Littlecote tragedy, the following, viz., *Aubrey*, Scott's *Notes to Rokeby*, Burke's *Commoners*, Rev. C. Lucas's *Metrical Version*, Britton's *Wiltshire*, &c. Cl. Hopper.

Quotation from St. Augustine (Vol. xi., p. 295.). — Henry Delaune's book is rare; it was published in 1657, not 1651; it is priced 84*s.* in *Bibl. Anglo-Poetica*, No. 206., where is this remark:

"Many passages strongly resemble the *Night Thoughts* of Young in pithiness of style and force of expression." — P. 81.

E. D.

Suppression of the Templars (Vol. x., p. 462.). — In Thomas's *Handbook to the Public Records*, 1853, are the following references to MSS. in the Courts of Chancery and of Exchequer, bearing on the history of the Templars:

"Chancery: Knights Hospitallers and Templars; matters relating to, entered on the Close Rolls."

"Exchequer: Knights Templars. Queen's Remembrancer's Department. Ministers' Accounts of the Possessions of the Knights Templars. A book containing an account of part of their possessions by Jeffery Fitz-Stephen, Master of their Order, 1185. . . . Extents of manors, &c., of K. T., seized by Edward II."

The materials in MS. repositories, viz. those in the Exchequer, have been used in part — so far as they relate to the suppression of their Order — by Johnston, in his *Assurance of Abby and other Church Lands*, 1687.

For numerous references to printed books on the history of the Templars, see Brunet, *Manuel du Libraire*, the *Penny Cyclopædia*, &c.

Bibliothecar. Chetham.

"*The very law which moulds a tear*" (Vol. xi., p. 302.). — Semper Eadem will find the first quotation he wants in Mr. Rogers' beautiful "Lines on a Tear," which, however, will be found much superior to the version he has given:

"The very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth its sphere,
And guides the planets in their course."

Este.

Birmingham.

Diogenes (Vol. xi., p. 283.). — It was not to Diogenes, but to his master, Antisthenes, that Socrates said that he saw his vanity through the holes in his coat. (Smith's *Antiq.*, vol. i. p. 208.)

Ritter no doubt gives the original authority, but I have not the book by me at present.

R. J. Allen.

Pamphlet by Rev. Dr. Davy (Vol. xi., p. 294.). — I have looked through Rev. J. H. Todd's book (which has no index), but cannot find any part of Dr. Davy's observations. Will Cuthbert Bede, B. A., inform your readers how it is "embodied" in a work so widely different? E. D.

Passage in Sir W. Scott's Novels (Vol. xi., p. 343.). — The passages referred to by M——e are as follows. Description of the Antiquary's house:

"The whole bore the appearance of a hamlet which had suddenly stood still when in the act of leading down one of Amphion's or Orpheus's country-dances."

And description of St. Ronan's Well:

"Like a sudden pause in one of Amphion's country-dances, when the huts which were to form the future Thebes were jigging it to his lute."

C. (3)

Artificial Teeth (Vol. xi., p. 264.). — A correspondent inquires what is the date of the introduction of artificial teeth into England or Europe? and refers to an advertisement of John Watts, "Operator, who applies himself solely to that business," in 1709.

I cannot answer your correspondent's inquiry, but it suggested to my memory two passages in Ben Jonson's play of the *Silent Woman*, which first appeared in 1609, and which consequently carries back the evidence of the use of artificial teeth in England, more than a century beyond the date of Watts's advertisement, as they refer to them in terms which imply their common use. The first passage referred to occurs in Act I. Sc. 1., and the other in Act IV. Sc. 1. In the latter passage Otter, speaking of his wife, says:

"A most vile face! and yet she spends me forty pound a year in mercury and hog's bones. *All her teeth were made in the Black-Friars*," &c.

W.

Edgbaston.

"*Deo parere, libertas est*" (Vol. xi., p. 323.). — The words in the Collect for Peace in the Book of Common Prayer, "Whose service is perfect freedom," are thus given in the Latin Prayer-book of Queen Elizabeth, published by Wolfius in 1560 — "Cui servare, regnare est;" to which the note of Lipsius would be even more appropriate than to the passage in Seneca, which is very fine. J. G.

Exon.

Dr. Mulcaster (Vol. xi., p. 260.). — The following two extracts from Herrick's *Hesperides, &c.*, 1648, are worth preserving in your pages, having been with many others (equally elucidating former customs and manners) unaccountably omitted in the modern republication of his poems:

"*Upon Fone, a Schoolmaster*, p. 41.

"Fone says those mighty whiskers he does weare,
Are twigs of birch and willow growing there:
If so, we'll think too (when he does condemne
Boyes to the lash) that he does whip with them."

"*Upon Paget, a Schoolboy*, p. 71.

"Paget, a schoolboy, got a sword, and then
He vow'd destruction both to birch and men:
Who would not think the younker fierce to fight?
Yet coming home but somewhat late (last night),
'Untrusse,' his master bade him, and that word
Made him take up his shirt, lay down his sword."

E. D.

Dr. Busby (Vol. xi., p. 260.). — The same anecdote is related of Dr. Busby as that "of Monckaster, the famous pedagogue," in Hone's *Every-Day Book*, vol. ii. col. 35.:

"Dr. Busby was a severe, but not an ill-natured man. It is related of him and one of his scholars, that during the Doctor's absence from his study, the boy found some plums in it; and being moved by lickerishness, began to eat some. First, however, he waggishly cried out, 'I publish the banns of matrimony between my mouth and these plums; if any here present know just cause or impediment why they should not be united, you are to declare it, or hereafter hold your peace.' But the Doctor had overheard the proclamation, and said nothing till the next morning; when, causing the boy to be 'brought up' and disposed for punishment, he grasped the well-known instrument, and said, 'I publish the banns of matrimony between this rod and this boy: if any of you know just cause or impediment why they should not be united, you are to declare it.' The boy himself called out, 'I forbid the banns!' 'For what cause?' inquired the Doctor. 'Because,' said the boy, 'the parties are not agreed.' The Doctor enjoyed the validity of the objection urged by the boy's wit, and the ceremony was not performed."

C. I. D.

Sir Stephen Fox (Vol. xi., p. 325.). — The following memorandum, copied from the Lansdowne MSS. (and apparently contemporaneous), being a highly satirical and biographical sketch of members of parliament, would confirm the "humble origin" of Sir Stephen Fox:

"Once a link boy, then a singing boy att Salisbury, then a serving man, and permitting his wiefe to be comon beyond sea, att ye restauration was made pay mr. to ye Guardes, where he has cheated 100,000li, and is one of ye greene cloth."

CL. HOPPER.

Miscellaneous.

NOTES ON BOOKS, ETC.

If our notes on the volume which we are about to bring before our readers are of more than ordinary length, we trust those readers will not make that a ground of complaint against us, inasmuch as the book itself can reach the hands of very few of them. It is the first publication of the Philobiblon Society, and is entitled *Philobiblon Society; Bibliographical and Historical Miscellanies*, Vol I., and contains no less than twenty-two articles contributed by various members of the Society. As the work may be considered as intended for private circulation only, and therefore as not inviting criticism, although it might do so without fear of depreciation, we shall confine ourselves to a brief notice of these several papers. They are as follows: — 1. *Original Letter of Thomas James, Editor of the Philobiblon Ric. Dunelmensis*, to Thomas, Lord Lumley, 1599, communicated by Mr. Stirling. 2. *Notes sur deux petites Bibliothéques Français du XV. Siécle*, communicated by the Duc d'Aumale; a most interesting bibliographical *résumé*, first, of a library commenced by Antoine de Chourses, who lived in the second half of the fifteenth century, and completed by his widow, Katherine de Coetivy; and, secondly, of a collection formed by Jean Du Mas, Seigneur de l'Isle, &c., who died in 1495. 3. is a curious contribution by the Dean of St. Paul's, *Michael Scott, almost an Irish Archbishop*. 4. This is followed by the Hon. Robert Curzon's valuable, although *Short Account of some of the most celebrated Libraries of Italy*. 5. The fifth article is from the pen of one of the honorary secretaries of the Society, M. Van de Weyer, the Belgian Minister, and is the first of a series of *Lettres sur les Anglais qui ont écrit en français*. Do any of our readers know aught of *Thomas Hales*, born in Gloucestershire about 1740, the author of *Le Jugement de Midas*, *L'Amant*

Jaloux, Les Evènements Imprévus, &c., and other dramatic pieces? One can scarcely conceive a more interesting series than this commenced by the Belgian Minister, or any one better calculated to do justice to it. 6. *Private Letters from the Earl of Strafford to his Third Wife*, is the interesting contribution of the other Honorary Secretary, Mr. Monckton Milnes. 7. This is followed by Mr. Beriah Botfield's *Remarks on the Prefaces to the First Editions of the Classics*. 8. Mr. Evelyn Shirley contributes a *Memoir of Chief Justice Heath*, which is followed by — 9. *Lettre de Guillaume III.*, dated from the place, and on the very day, on which he embarked for England, Oct. 29, 1688; communicated by the Duc d'Aumale. 10. *The Connoch Papers*, communicated by Mr. Ray, contains curious letters addressed to Sir Simon Connoch, an active agent of the Old Pretender's. 11. *Construction of the Speech addressed by Louis XVI. to the Etats Généraux*, communicated by Mr. Danby Seymour, affords a curious illustration of the formation of a royal speech. 12. *Letter from King John of France to his Son Charles*, communicated by Mr. O'Callaghan from the original in the State Paper Office. 13. *On the Importance of Manuscripts with Miniatures in the History of Art*; the name of the writer, Dr. Waagen, speaks for the value of this article. 14. *Avisi de Londra*, 1645—1652, is communicated by Mr. Rawdon Brown. This is followed by — 15. *Doute Historique* touching La Pucelle, by Mr. Delpierre. 16. *Letter from Giacomo Loranzo to his two Sons*, 1588, from the original in the possession of the Rev. Walter Sneyd. 17. *On the First Edition of the Adagia of Erasmus*, by Mr. Stirling, is the first accurate description of this rare volume. This is followed by — 18. *Letter of Dr. John Dee to Sir W. Cecyl.* In the next article, 19., the Earl of Gorford describes *A Short Dozen of Books relating to British History* in his possession. 20. *The Private Printing-press at Stonor*, 1581, is an account by the Hon. T. E. Stonor of the printing of an edition of Campion's *Decem Rationes* at Stonor in 1581. 21. *Letter from Cardinal Bembo to Lorenzo Loredano*, Doge of Venice, 1515, communicated by Rev. Walter Sneyd: and the volume concludes with 22. *Notes on Libraries (Norwich, Blickling Hall)*, by Mr. Beriah Botfield. From this analysis our readers will see how much curious matter this Miscellany contains. Let us add that, to the credit of the gentlemen and scholars who have formed this new literary association, and published this curious volume, it is provided (by one of their rules) that of every book or paper printed by the Society, "five copies shall be printed for presentation to the British Museum, the Universities of Oxford, Cambridge, and Dublin, and the Advocates' Library in Edinburgh." So that the volume is placed within the reach of any scholar who may desire to examine it.

The month of May is as full of business for the literary auctioneer as for the frequenters of Exeter Hall. Accordingly, we find abundant announcements of coming auctions. Messrs. Sotheby & Wilkinson, besides other important sales, announce the Library of Dr. Spry; the library and MSS. of Lord Stuart de Rothesay; and the prints, library, autographs, and coins of the late James Baker, Esq. Other sales of numismatic interest are announced by the same firm. Among the announcements made by Puttick & Simpson, the most interesting and important is that of the curious library of the late O. Smith, Esq., of the Adelphi Theatre; and the copyright, &c. of the *New Quarterly Review*. Messrs. Southgate & Barrett have sales of the libraries of the Rev. W. H. Ricketts Bayley, and Messrs. Hodgson that of Roger Lee, Esq. When we add that Mr. Lewis has, among other properties to dispose of, a farther portion of the property of the late Mr. Pickering; and that Mr. Stevens, Mr. Caper, and others, have announced sales of various descriptions of literary and scientific property; our readers will admit the truth, for this year at least, of the assertion with which we commenced this paragraph.

Books Received.—*Burke's Works*, Vol. III. (*Bohn's British Classics* edition), containing Burke's "Political Miscellanies," including his "Appeal from the New to the Old Whigs," &c.

The Novels and Miscellaneous Works of De Foe, Vol. IV., belonging to the same series, and containing "Roxana, or the Fortunate Mistress," and "The Life and Adventures of Mother Ross."

A Few More Words on the Plurality of Worlds, by W. S. Jacob, F.R.A.S. This is an endeavour, on the part of the astronomer, to prove that the astronomical facts and observations, on which the peculiar views of the author of *The Plurality of Worlds* are fonnded, are incorrect; and consequently that, the basis being faulty, the structure must fall.

Remains of Pagan Saxondom, principally from Tumuli in England, described and illustrated by J. Y. Akerman, Sec. S. A., Parts XV. and XVI., which contain: — I. Buckles and Fibulæ found in Kent; very beautiful and interesting. II. Twelve Fibulæ of Simple but Characteristic Ornamentation. III. Combs drawn by Mr. Fairholt from the Originals in the Faussett Collection. IV. Two Fibulæ.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

London Magazine, for the years 1773, 1774, 1783.
Elvira: a Tragedy. 1763.
Weekly Magazine. Vol. for 1771.
Warwick's Spare Moments.
Glanville's Vanity of Doomatising.
Milne on Annuities.
The Benefit that True Christians receive by Jesus Christ Crucified. Translated from the French, by A. G. 1570. Or any old Edition.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Archæological Journal (Association). Parts 7, 8; with Title and Index to Vol. II.
Archæological Journal (Institute). Parts 11, 14, 15, 17, 19.

Address, with lowest price, to *J. W. B.*, Crosby Hall.

The Holy Bible in Sculpture; or, The Histories mentioned in the Old and New Testament lively represented in Copper Cutts. Printed at ye Theater in Oxford, for M. Pitt. 1683. Having the Double Title-page, and Portrait of Charles II., by Van Hove, and all the "Copper Cutts."

Wanted by *F. Williams*, 24. Mark Lane.

Strickland's Queens of England. Vol. XII.

Wanted by *John Smith*, 18. Commercial Street, Leeds.

Bryan's Dictionary of Painters and Engravers. 4to. London, 1816. Vol. I.
Winer's Greek Grammar of the New Testament. Translated by Moses Stuart and E. Robinson. Andover (U. S.). 8vo.
Stuart's (Moses) Grammar of the New Testament Dialect. 8vo. 1838.

Wanted by *Rev. C. W. Bingham*, Bingham's Melcombe, Dorchester.

Early Prose Romances. Edited by W. J. Thoms. Nos. 2, 4, 5, 6, 10, 11, 12.

Wanted by *Messrs. John & Thos. Gardner*, Gardner's Library, Guildford.

Mannino's Sermons. Vol. III.
Newman's Sermons. Vol. IV. Original Edition.
Tract No. 90. Original Edition.
Athenæum. 1842 to 1847.
Poems and Pictures. J. Burns, 1846.

Wanted by *Charles Blackburn*, Bookseller, Leamington.

OLLENDORFF'S FRENCH COURSE. First Fifty Lessons.
Wanted by *Seeleys*, 54. Fleet Street.

LAYAMON'S BRUT. Edited by Sir Frederick Madden. 3 Vols.
THOMAS A KEMPIS'S IMITATION OF CHRIST. In Gaelic. Published in Scotland.
ROBERTSON'S WORKS. Vol. XI. (12-Vol. Edition.) 8vo. London, 1820. It is the 4th Vol. of the History of America.
Wanted by *Williams & Norgate*, 14. Henrietta Street, Covent Garden.

HERODOTUS, Edidit J. Gaisford, Editio Altera subinde Emendata. Tom. II. Oxonii, 1830.
Wanted by *Albert F. Jackson*, 2. Middle Temple Lane, Middle Temple.

Notices to Correspondents.

T. P. L. *No charge is made by us for the insertion of the Titles of* BOOKS AND ODD VOLUMES *wanted by our Subscribers.*

ALPHA. *It is impossible to decide such a question as that put by our Correspondent. The various forms of the name probably denote various families.*

S. WISWOULD. *The authorship of* An Examination of Bishop Gibson's Codex *is well known from the notices of Sergeant Foster in the Biographical Dictionaries; and it has also been stated in one of our previous Volumes.*

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CONTENTS.

NOTES: — Page

The Folk Lore of a Cornish Village, by Thomas Q. Couch - - - 397

Antiquity of Table-turning - - 398

Remarks on Crowns, and more particularly on the Royal or Imperial Crown of Great Britain, by S. M. Leake, Garter - - - - - 399

Pope Pius V. and the Book of Common Prayer - - - - - 401

The Paradox of Vision, by F. W. P. Rowlinson - - - - - 402

MINOR NOTES: — Epigram quoted by Mr. Bernal Osborne — Curious Placard — A new Mode of treating Works of Art — A remarkable Man, and a remarkable Family — Sea-sand and Sea-water for Building Purposes: Free-stone — "Seeing the Lions" - 404

QUERIES: —

The Calves'-head Club - - - 405

Deaths, &c. of Authors - - - 405

MINOR QUERIES: — "Egypt, a Descriptive Poem," &c. — Vincent Le Blanc's Travels — Parallel Passages — Dover or Dovor — Peacham's Works — Knights Hospitallers in Ireland — Sporting Queries — Sepia Etchings — Clerical Incumbency — "Otia Votiva" — Sir Richard Steele — Sixtine Editions of the Bible — "Never" — Howard's Monument — A Query for Naturalists — Mr. Forster's Himyaric Views — Chamberlain's "Present State of Great Britain:" The Red Books — Deadening Glass Windows — Charles Cotton — Burial in the Chancel - 406

MINOR QUERIES WITH ANSWERS: — Rev. George Oldham — Thomas Gray the Poet — "The Horns" at Highgate and Hornsey — "Philip drunk and Philip sober" — Pendrell's Tomb in St. Giles's in the Fields - - 409

REPLIES: —

"Annotated Edition of the English Poets," by Robert Bell - - - 410

Marine Vivarium, how to stock one, by Margaret Gatty, &c. - - - 410

Prestbury Priory, Gloucestershire - 411

Times prohibiting Marriage, by Rev. Dr. Todd - - - - - 411

Epigram on the Laureateship, by J. H. Markland - - - - 412

PHOTOGRAPHIC CORRESPONDENCE: — Modification in the Composition of Collodion to suit different Temperatures — Fading of Photographs - 412

REPLIES TO MINOR QUERIES: — Earl of Galway or Galloway — Burial Custom at Maple Durham — "Bertha Rata Mundi" — Charles Lamb's Farce — "I lived doubtful, not dissolute" — Oysters with an r in the Month, &c. - 413

MISCELLANEOUS: —

Notes on Books, &c. - - - 416

Books and Odd Volumes Wanted.

Notices to Correspondents.

VOL. XI. — No. 291.

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This creed has received so many additions and modifications at one time, and has suffered so many abstractions at another, that it is impossible to make any arrangement of our fairies into classes.

> "The elves of hills, brooks, standing lakes, and groves"

are all now confounded under the generic name *pisky*. Some of the later interpolations are of a very obvious character, as will hereafter be pointed out. Our piskies are little beings standing midway between the purely spiritual, and the material, suffering a few at least of the ills incident to humanity. They have the power of making themselves seen, heard, and felt. They interest themselves in man's affairs, now doing him a good turn, and anon taking offence at a trifle, and leading him into all manner of mischief. The rude gratitude of the husbandman is construed into an insult, and the capricious sprites mislead him on the first opportunity, and laugh heartily at his misadventures. They are great enemies of sluttery, and great encouragers of good husbandry. When not singing and dancing, their chief nightly amusement is in riding the colts, and plaiting their manes, or tangling them with the seed-vessels of the burdock. Of a particular field in this neighbourhood it is reported that the farmer never puts his horses in it but he finds them in the morning in a state of great terror, panting, and covered with foam. Their form of government is monarchical, as frequent mention is made of the "king of the piskies." We have a few stories of pisky changelings, the only proof of whose parentage was, that "they didn't goodey" (thrive). It would seem that fairy children of some growth are occasionally entrusted to human care for a time, and recalled; and that mortals are now and then kidnapped, and carried off to fairy land; such, according to the nursery rhyme, was the end of Margery Daw:

> "See-saw, Margery Daw
> Sold her bed, and lay upon straw;
> She sold her straw, and lay upon hay,
> Piskies came and carri'd her away."

A disposition to laughter is a striking trait in their character. I have been able to gather little about the personalities of these creatures. My old friend before mentioned used to describe them as about the height of a span, clad in green, and having straw hats, or little red caps on their heads. Two only are known by name, and I

have heard them addressed in the following rhyme:

"Jack o' the lantern! Joan the wad!
Who tickled the maid and made her mad,
Light me home, the weather's bad."

I leave the stories of the *piskysled*, of which this neighbourhood can furnish several *authentic* instances, for the following ancient legends, all careful copies of oral traditions.

Colman Grey.—A farmer, who formerly lived on an estate in our vicinity, was returning one evening from a distant part of the farm, when, in crossing a particular field, he saw, to his surprise, sitting on a stone in the middle of it, a miserable-looking little creature, human in appearance, though diminutive in size, and apparently starving with cold and hunger. Pitying its condition, and perhaps aware that it was of elfish origin, and that good luck would amply repay him for his kind treatment of it, he took it home, placed it by the warm hearth on a stool, and fed it with nice milk. The poor bantling soon recovered from the lumpish and only half-sensible state in which it was found, and, though it never spoke, became very lively and playful. From the amusement which its strange tricks excited, it became a general favourite in the family, and the good folk really felt very sorry when their strange guest quitted them, which he did in a very unceremonious manner. After the lapse of three or four days, as the little fellow was gamboling about the farm kitchen, a shrill voice from the *town-place*, or farm-yard, was heard to call three times, "Colman Grey!" at which he sprung up, and gaining voice, cried, "Ho! ho! ho! my daddy is come," flew through the key-hole, and was never afterwards heard of.

A Voyage with the Piskies.—About a mile to the eastward of us is a pretty bay, on the shores of which may be seen the picturesque church of Talland, the hamlet of Portallow, with its scattered farm-houses, and the green on which the children assemble at their sports. In old time, a lad in the employ of a farmer who occupied one of the homesteads was sent to our village to procure some little household necessaries from the shop. Dark night had set in by the time he had reached Sand-hill; on his way home, when half way down the steep road, the boy heard some one say, "I'm for Portallow-green." "As you are going my way," thought he, "I may as well have your company;" and he waited for a repetition of the voice, intending to hail it. "I'm for Portallow-green," was repeated after a short interval. "I'm for Portallow-green," shouted the boy. Quick as thought he found himself on the green, surrounded by a throng of little laughing piskies. They were, however, scarcely settled before the cry was heard from several tiny voices, "I'm for Seaton-beach,"—a fine expanse of sand on the coast between this place and Plymouth, at the distance of seven miles. Whether he was charmed by his brief taste of pisky society, or taken with their pleasant mode of travelling, is not stated; but, instead of turning his pockets inside out, as many would have done, he immediately rejoined, "I'm for Seaton-beach." Off he was whisked, and in a moment found himself on Seaton-beach. After they had for a while "danced their ringlets to the whistling winds," the cry was changed to "I'm for the king of France's cellar," and, strange to say, he offered no objection even to so long a journey. "I'm for the king of France's cellar," shouted the adventurous youth as he dropped his parcel on the beach not far from the edge of the tide. Immediately he found himself in a spacious cellar, engaged with his mysterious companions in tasting the richest of wines. Then they passed through grand rooms fitted up with a splendour which quite dazzled the lad. In one apartment the tables were covered with fine plate and rich viands, as if in expectation of a feast. Though in the main an honest lad, he could not resist the temptation to take away with him some memorial of his travels, and he pocketed one of the rich silver goblets which stood on the table. After a very short stay the word was raised, "I'm for Seaton-beach," which being repeated by the boy, he was taken back as quickly as he went, and luckily reached the beach in time to save his parcel from the flowing tide. The next destination was Portallow-green, where the piskies left our wondering traveller, who reached home, delivered his parcel of groceries, and received a compliment from the good wife for his dispatch. "You'd say so, if you only know'd where I've been," said he; "I've been wi' the piskies to Seaton-beach, and I've been to the king o' France's house, and all in five minutes." The farmer stared and expressed an opinion that the boy was *mazed*. "I thought you'd say I was mazed, so I brort (brought) away this mug to show vor et," he replied, producing the goblet. The farmer and his family examined it, wondered at it, and finished by giving a full belief to the boy's strange story. The goblet is unfortunately not now to be produced for the satisfaction of those who may still doubt; but we are assured that it remained the property of the lad's family for generations after.

THOMAS Q. COUCH.

Cornwall.

ANTIQUITY OF TABLE-TURNING.

The following extract from Monsieur Maimbourg's *History of Arianism* (translated in 1728 by the Rev. Wm. Webster, M. A., Curate of St. Dunstan's-in-the-West, and a copy of which work

is in the London Library) will no doubt be very interesting to your readers, as it shows that table-turning was practised at the famous oracle at Delphos:

"Whilst Valens [the Roman Emperor] was at Antioch in his third consulship, in the year 370, several Pagans of distinction with the philosophers who were in so great reputation under Julian, not being able to bear that the empire should continue in the hands of the Christians, consulted privately the demons, by the means of conjurations, in order to know the destiny of the emperor, and who should be his successor; persuading themselves that the oracle would name a person who should restore the worship of the gods. For this purpose they made a three-footed stool of laurel in imitation of the tripos at Delphos, upon which having laid a basin of divers metals, they placed the twenty-four letters of the alphabet round it; then one of these philosophers, who was a magician, being wrapped up in a large mantle, and his head covered, holding in one hand vervain, and in the other a ring, which hung at the end of a small thread, pronounced some execrable conjurations in order to invoke the devils; at which the *three-footed stool turning round, and the ring moving of itself, and turning from one side to the other over the letters*, it caused them to fall upon the table and place themselves near each other, whilst the persons who were present set down the like letters in their table-books, till their answer was delivered in heroic verse, *which foretold them that their criminal inquiry would cost them their lives*, and that the Furies were waiting for the emperor [he was subsequently burnt alive by the Goths] at Mimas, where he was to die of a horrid kind of death; after which the *enchanted ring turning about again over the letters*, in order to express the name of him who should succeed the emperor, formed first of all these three characters, TH E O; then having added a D to form THEOD the ring stopped, and was not seen to move any more; at which one of the assistants cried out in a transport of joy, 'We must not doubt any longer of it; Theodorus is the person whom the gods appoint for our emperor.' [Theodorus was a patron of idolatry; it was not he, however, but Theodosius who ascended the throne after the dreadful end of Valens.] . . . The conspiracy was discovered by one of the accomplices, and Valens ordered them all to be put to death. And that cursed race of false sages, who, under the colour of philosophy, exercised the detestable art of infernal magic, particularly from the time of Julian, was almost entirely destroyed, with their magic books, which were strictly inquired after, and publicly burnt in large parcels. Valens indeed was in the right to punish so horrid a crime, by the means of which, in violation both of divine and human laws, men attempted to penetrate into the secrets of futurity, and, what is still more criminal, to inquire into the destiny of princes by such abominable practices."

The author refers to the following authorities, Socr. l. iv. c. 15.; Sozom. l. vi. c. 35.; Ammian. l. xxix., with reference to the consultation of the demons and the construction of the tripos.

J. KR.

Spirit-rapping exposed (Vol. x., p. 4.).—

"A lady recently inquired of some rappers in Ohio how many children she had? 'Four,' rapped the spirit. The husband, startled at the accuracy of the reply, stepped up and inquired, 'How many have I?' 'Two,' answered the rapping medium. The husband and wife looked at each other for a moment, and then retired *non-believers*. There had evidently been a mistake made somewhere."

The above appeared in the *Boston Post;* the following comes from the *New York Sun:*

"A house in Worcester, Mass., that has long suffered the reputation of being haunted, was surrounded on Monday evening, and *nine spirits*, with bodies to match, were captured by the police and marched to the station-house. In the morning they were fined three dollars each, and committed, for a breach of the peace, until the sum was paid."

W. W.

Malta.

REMARKS ON CROWNS, AND MORE PARTICULARLY ON THE ROYAL OR IMPERIAL CROWN OF GREAT BRITAIN.

(From the Autograph MS. of Stephen Martin Leake, Esq. GARTER.)

(*Continued from* p. 381.)

Edward IV. His English money has the same old open crown as his predecessors, but some of his Irish coins have on the reverse three crowns, composed of crosses and fleurs-de-lis; which three crowns, Selden says, were for his three dominions of England, France, and Ireland. His great seal has the crown with five leaves, and a treble arch surmounted by the orb and cross. The seal of Elizabeth Widvile, his queen, has a coronet composed of crosses paté and fleurs-de-lis alternately, with lesser fleurs-de-lis between, all somewhat raised upon points. This crown of King Edward IV. is the first instance of an arched crown upon the great seal.*

Richard III. Upon his money he has the old open crown as his predecessor, and upon his great seal an arched crown composed of crosses and fleurs-de-lis, three crosses appearing, one in front, and one at each end, and two fleurs-de-lis between. The arch is treble, like Edward IV. on his great seal, but something more modern in the fashion of the arch, which in this is broader, and not so acute at the top. This crown of Richard III. is the first upon the great seal composed of crosses and fleurs-de-lis.†

Henry VII. The first money of this king has the old open crown, with fleurs-de-lis and pearls upon points between; afterwards the crown

* Selden, mistaking the coins of Henry VII. for Henry VI., attributes the first use of the arched crown to Henry VI.; but I have seen, says he, several copies of the "Ordo Coronationis" of the kings and queens of England, written much ancienter than Henry VI., and in them the king sitting on his throne and crowned with the crown fleuri, not without an arch, having a globe or mound with the cross on the top of it, and the draughts seem as old as the copies.

† At the coronation he offered or laid down King Edward's crown at St. Edward's Shrine, and put on another. — Buck's *Life of Richard III.*

appears to be composed of leaves and pearls upon points, sometimes with the single arch, adorned with little crosses placed saltire-ways, and the coronet composed of crosses patonce, a larger and a smaller alternately, for such upon a strict examination sometimes they will appear to be, though at first sight they have the resemblance of leaves, and sometimes they have the double arch. The crown upon his great seal has crosses paté and fleurs-de-lis like that of King Richard III., but the arches more acute like that of King Edward IV. A crown of this fashion, but without arches, is over the entrance of the screen or inclosure of his famous tomb * in the chapel of his name at Westminster. The crown on the head of his effigies is double-arched, composed of crosses and fleurs-de-lis alternately, with lesser fleurs-de-lis between; the same is at the foot of the tomb, both surmounted with the orb and cross. The crown at the head of his tomb, instead of lesser fleurs-de-lis, has lesser crosses between. As to the arches, Sandford's draught of his great seal has one arch; Speed's draught has two, and the same diffcrence appears upon his money. The like is to be observed in the crowns of his predecessors, by which it appears no certain form was constantly observed, but from this time the arched crown with crosses paté and fleurs-de-lis have been used with very little variation, either upon seals or coins, except upon the first money of King Henry VIII. The crowns upon the effigies of the kings on the walls of Henry VII.'s chapel at Westminster, were, as Selden thinks, all alike, and only fleuri with crosses, and the arched crown then in use omitted as too troublesome, the cutter choosing to make them handsome and alike, than such as were proper for every king. Indeed, very little regard is to be had to such representation unless corroborated by other proofs.

Henry VIII. upon his great seal has the arched crown with crosses and fleurs-de-lis as his father, and the same over two escocheons, viz. the cross in front, two others at each end, and fleurs-de-lis between. Upon his money the crown appears in different forms, his first money with the half face has usually the arched crown with leaves, and low points with pearls; a crown of the double rose has leaves and fleurs-de-lis, and on the reverse of the same coin leaves only, but most commonly the crown upon his money is composed of crosses and fleurs-de-lis, and generally with one arch †; the same difference appears upon his medals. A medallion in Evelyn, No. 2., has an open crown with leaves, or ducal coronet, in the space behind his head; for upon his head he has a cap, and upon the reverse is a coronet, with leaves and pearls upon points between. Another famous medallion, No. 4., struck upon his taking the title of Supreme Head of the Church, has his head with a cap encompassed with a circle or diadem radiated with small rays.

Edward VI. has the same double-arched crown upon his great seal as his father King Henry VIII., and upon his money he has usually the same fashioned crown with the single arch; but there is a sovereign of his sixth year whercon the treble arch appears, and another whereon the crown seems to be composed of leaves and crosses.

Queen Mary has the same double-arched crown upon her great seal as her brother King Edward VI., and her father and grandfather, Kings Henry VII. and VIII.; and the same upon her money, except her sovereign in Evelyn, No. 7., which he calls a ryal, which has leaves only; and her coins have usually the crown with the single arch.

Queen Elizabeth's great seal has the same crown as her sister, brother, and father, with the triple arch; the same upon her monument at Westminster, and upon her money. A sixpence, 1573, has fleurs-de-lis and crosses with the double arch, and the ryal, or noble, has the old open crown with three leaves. A medal in Evelyn, No. 9., has the crown with leaves only and the double arch; another, No. 14., has crosses and fleurs-de-lis; No. 16. has leaves and pearls upon points with the treble arch, and No. 17. the same with a single arch.

King James I. has the same sort of treble-arched crown upon his great seal as Queen Elizabeth, composed of crosses and fleurs-de-lis, and the same upon his English money; but upon his money coined in Scotland the crown is composed of fleurs-de-lis and crosses: there is an unite with a crown of leaves only. The medal of Queen Anne (Evelyn, No. 23.) has a coronet or open crown, with three leaves and two C's indorsed and interlinked, saltier-wise.

King Charles I. used the same fashioned crown as his father upon his great seal, with this difference only, that his first great seal shows the triple arch; but his second great seal, having the date 1640, has the double arch as it has been represented ever since. His money has the same difference in the crown as his father's, namely, those of Scotland having fleurs-de-lis and crosses instead of crosses and fleurs-de-lis. The same difference is observable upon his Scotch coronation medal; two of the medals (Evelyn, Nos. 25. and 27.) have the crown with crosses, fleurs-de-lis, and pearls upon points between them.

The usurper, Oliver Cromwell, likewise assumed

* The crown over his arms upon the tomb of his mother the Countess of Richmond at Westminster, has the double arch with crosses and fleurs-de-lis.

† The crown over his arms upon the tomb of his grandmother, the Countess of Richmond, erected by this prince, is double-arched, with crosses and fleurs-de-lis, and lesser flowers between; his father's upon the same tomb having only crosses with fleurs-de-lis.

the double-arched crown, with crosses, fleurs-de-lis, and small rays between, with pearls on the points.

King Charles II.'s coronation medal has the triple-arched crown, with crosses, fleurs-de-lis, and small pearls upon low points between, but upon others only crosses and fleurs-de-lis, and the same upon his money; the like double-arched crown, with crosses and fleurs-de-lis, appear upon both his great seals, as the same has been since continued without any variation.

BESIDES the royal or imperial crown, there was an ancient crown called St. Edward's crown, that is, the crown of King Edward the Confessor, with which our kings were crowned; but whether it was really the Confessor's crown, and constantly used from that time at their coronations, has been questioned.

The coronation of King Richard I. is related by Hoveden and Diceto, and mention made of the royal cap, the gold spurs, the royal sceptre, the golden rod with a dove at the top, and the crown, which it is said was taken from beside the altar, but not called St. Edward's or King Edward's crown; though, the regalia being the same as was afterwards called St. Edward's, and attended with the same ceremonies, and in the custody of the church of Westminster, they were probably the same.

King Henry III. was crowned at Gloucester by reason of the war then subsisting with the barons, and his father King John's crown having been lost in crossing the Well stream from Lynn into Lincolnshire, they were forced to use a plain circle or chaplet of gold, because they had neither the time nor means to make a better; the reason therefore why he was not crowned with King Edward's crown is obvious, because he was not crowned at Westminster, where the royal regalia was deposited.*

The first mention of St. Edward's crown is at the coronation of King Edward II.; that Gaveston carrying the crown of St. Edward with which the king was to be crowned, an honour that by ancient custom belonged to the princes of the blood (Walsingham in *Rymer*, vol. iii. p. 63.), which implies it was esteemed an ancient crown at that time.

In the ceremonial of the coronation of King Richard II. (Cerem. No. 1. in Off. Arm.), there is no mention of St. Edward's crown; but in that of King Henry VI. it is said (W. Y. in Off. Arm.), they set on his head St. Edward's crown, and after that another which King Richard had made for himself, which shows it was usual to crown our kings with two crowns, — St. Edward's, and the royal or imperial crown.

King Richard III. and King Henry VIII. are mentioned to have been crowned with St. Edward's crown * (Cerem. No. I.); Queen Anne Bullen was crowned with St. Edward's crown (W. Y. fo. 72.); King Edward VI. was crowned with three crowns, viz. King Edward's crown, the imperial crown of the realm of England, and the third very rich, which was purposely made for him. St. Edward's staff is likewise mentioned. Queen Mary had likewise three crowns, St. Edward's, the imperial, and a third made for herself. She had likewise St. Edward's staff, and the paten of St. Edward's chalice, which is likewise mentioned under Henrys VI. and VIII., and Edward VI., and was a holy relic of great antiquity (probably as old as the Confessor) and of great value, for in the account of the coronation of Queen Elinor, wife of King Henry III., A.D. 1236 (W. Y.), it is called a jewel of the king's treasury of great antiquity; and in that of King Henry VI., where it is called St. Edward's chalice, is added, which chalice by St. Edward's days was prized at thirty thousand marks, a prodigious sum in those days.†

Bradshaw, Windsor Herald, in his account of the coronation of King Charles I., amongst the ancient ornaments and ensigns of honour, mentions the robes and the sceptre of St. Edward, but nothing of the crown; but Kennet says he had the crown of King Edward the Confessor put on his head at his coronation. LEAKE.

(To be continued.)

* Matt. Paris, T. Wikes, Rapin.

* King Henry IV. was crowned with King Edward's crown, A.D. 1399. — Segar's *Honor*, lib. iii. cap. 45.

† We have no account of the coronation of Queen Elizabeth, but on her proceeding to parliament in the twenty-seventh year of her reign, she performed her devotions at Westminster Abbey, and received the golden sceptre of St. Edward, or, as expressed in another place, dedicated to St. Edward with great solemnity, and returned it again to the dean at the church door going out. (Milles' *Cat. Honour*, pp. 66, 67.) King James I. was invested with the robes, and crowned with the crown, of King Edward the Confessor put on his head at his coronation.

POPE PIUS V. AND THE BOOK OF COMMON PRAYER.

It has frequently been stated, that Pius V. offered to confirm the use of the English Liturgy, provided Queen Elizabeth would recognise his supremacy: yet no proof has ever been adduced on the subject. Two writers are usually quoted in support of this erroneous statement, namely, Camden and Ware. The former mentions the rumour of such a thing, but he does not express his belief in its truth. Yet Camden is quoted as an authority for the statement that such an offer was made. Ware merely says, that such a rumour was circulated by the seminary priests for the purpose of producing dissensions. The passage occurs in his *Hunting of the Romish Fox*, p. 149.

Those writers, who have made the assertion on Ware's authority, have utterly mistaken their author; for he mentions the rumour for the purpose of refuting it. The whole was a trick of the missionary priests, in order to produce divisions in the English Church. On such slender grounds does the assertion rest: and yet we find it repeated by one writer after another, until many persons actually receive the statement as an undoubted fact. T. L.

THE PARADOX OF VISION.

Students in physical science need not be reminded that, in that branch especially which relates to optics, certain paradoxical phenomena have from the earliest times baffled the explanatory attempts of writers upon these subjects. I allude principally to the phenomena, or paradoxes as they are commonly called, of single and inverted vision, neither of which (to me at least) have been satisfactorily explained in the various treatises, popular or scientific, which have come beneath my notice. With regard to the latter paradox — that of seeing objects erect by inverted images on the retina — first discovered by Kepler, and subsequently explained by Descartes, Smith, Berkeley, Whewell, Brewster, Reid, &c., the attempted selections have appeared to me (with all deference to these great names) so vague, erroneous, and confused, that I have been led to think that some attempt at a more explicit and satisfactory explanation might not be unacceptable to the readers of a miscellany, in the columns of which similar questions have been discussed, and which professes to be a "medium of scientific communication."

The position of any external object is of two kinds, *absolute* and *relative*. The *absolute* is its actual position in space, considered without reference to any other body. The *relative* is its position considered with relation to some other body, and is entirely independent of its absolute position.

Now nature has not endowed us with any faculty whereby we are enabled to discover the absolute position of a body in space; nor can we detect a change in such position, except by observing a corresponding change in relative position. This we must lay down as our axiom, for it is clearly the change in relative and not in absolute position, which is made manifest to the senses; and if we are aware that a change has taken place in the absolute position of any object, we must be so simply by inference; for our senses are utterly inadequate to convey to the mind even the faintest idea of such change. If a stone falls to the ground, I perceive that it changes its relative position with regard to the earth, and I infer that it has also changed its absolute position in space. The absolute position of a man in space is continually changing by the revolution of the earth on its axis, yet he perceives no change for want of a fixed standard whereby it can be made apparent. The astronomer, indeed, has a standard in the sun; and were it not for this or some other, our change of position from this cause would never have been revealed to us. A man in a balloon, ship, or railway carriage, cannot detect any change in his absolute position, unless he fixes his eye upon some stationary object, and he then perceives his relative change, and infers that a corresponding one is taking place in his absolute position in space. The former alone is perceived; we obtain a knowledge of the latter by reasoning.

Now the terms *upright* and *inverted*, as well as all others which express the same idea, are purely relative, and presuppose the existence of a certain standard of uprightness or inversion, without which, indeed, they convey to the mind no idea. We can attach no meaning to the expression "An upright line," considered in itself, and remote from all other lines and objects. An upright line must be so with relation to something; and whatever be its absolute position in space, it must remain upright so long as its relation to that something continues unchanged. In geometry, a line which makes right angles with another right line, is said to be perpendicular or upright, that is, upright with respect to that other right line. It would be equally so in every position so long as it continues to make right angles with the line which it touches. We might make these two lines revolve or invert them, as the images are said to be inverted on the retina, without in any way destroying the uprightness of the perpendicular line, because we have previously established a test, or standard of uprightness, which always attends it. To destroy this quality of uprightness we must alter the relation which the lines bear to each other. We say that a man standing on his feet, with his head pointing to the sky, is upright. Here our standard is the earth. Now conceive the man to be suspended in empty space, and the force of gravity annihilated (for the direction of gravity is a measuring standard), it is clear that what position soever the man might there occupy, he would always be in his natural and proper position, or, in other words, every position would be to him the same. In space there can be no "uprightness," no "up," no "down;" we may of course fix upon a certain direction in space as our standard of uprightness, and in that case, if the man were placed in a contrary direction, he might with propriety be said to be inverted; but he would only be so in relation to that ideal standard.

Now on the retina images are inverted only with relation to their absolute and actual position in space. They are not inverted with relation to each other. The candle which points to the

ceiling, points to the ceiling also on my retina. When I look at St. Paul's Cathedral, and am told that it is inverted on my retina, I find on inquiry that the churchyard, the surrounding buildings, the sky, every object which passes through the lens of the eye, is inverted with the church, and that the relative position of all these objects remains the same; for the cross which points to the sky in nature, points to the sky on my retina. A stone let fall from the balcony gravitates to the base. The image of the stone does the same on my retina. Here there is no fixed standard by means of which the inversion can be made apparent, nothing, indeed, which will enable us to say with truth that St. Paul's is inverted at all, unless it be so with regard to its absolute position in space, which being purely ideal, is of course imperceptible, and is therefore no measure of the uprightness or inversion of its image on the retina; for mere absolute position, or direction in space, is altogether beyond the domain of the senses, and may therefore be regarded (at least so far as the subject of erect vision is concerned) as a nonentity, for "De non apparentibus, et de non existentibus, eadem est ratio."

If I am told that an object is inverted, and wish to ascertain whether such statement be true or false, I must in the first place seek a fixed, visible, or tangible standard of uprightness, and then compare the object with it. If St. Paul's is inverted, I naturally ask with respect to what? Let the standard of uprightness be the ground, and let St. Paul's be said to be upright when the base is on the ground, and the walls make right angles with the churchyard; then, in order that such statement may be intelligible and true, the building must be placed in the reverse of this position, — the cross must be on the ground, and the base reared up towards the sky. If I take the houses as a measure, then St. Paul's must be inverted with respect to them; but this kind of inversion, which is purely relative, and which presupposes the establishment of an immovable and visible standard, is unknown to the retina. There all things occupy the same relative position which they do in nature, for it is clear that on the retina one portion of a landscape is not inverted, while the others remain stationary. They are all inverted *pari passu*, and the standard or standards of uprightness go along with them. The statement then that St. Paul's is inverted on my retina, can have no other meaning than that the cross points in one direction in space, and its image on my retina in the opposite direction; that is, the image is only inverted with respect to the absolute position of the building in space, which, as I have before shown, may be regarded as a nonentity. The representation of nature on the retina may be regarded as our visual world, and it is not more extraordinary that the inversion of this visual world should be imperceptible to us, than that our own change of position, occasioned by the daily revolution of the actual world, should be so; since in both cases our inability to perceive the change arises from the same cause, namely, the absence of a visible standard or measure of position.

The same reasoning applies equally to the sense of touch, which can only inform us of relative position. A blind man may by touch obtain correct ideas as to the relative position of the furniture of his apartment, but can never know by means of this sense the actual position of the various objects in space. He can find out that the legs of his table are upright, that is, that they make right angles with the floor; and that the chimney ornaments point to the ceiling, &c. Now if we can conceive the room of this blind man to be turned upside down, and the direction of gravity changed, the sense of touch would convey to the mind the same ideas as before. The legs of the table would still be felt to be upright, that is, at right angles to the floor, and the chimney ornaments would still be felt to point to the ceiling. Those things which were relatively parallel, at right, acute, or obtuse angles before the inversion, would be so still. Under these circumstances the blind man would certainly be unconscious of his inverted position, for his sense of touch would not inform him of the change which had taken place in his absolute position in space.

Now since these two senses of sight and touch can only convey to the mind ideas of relative position, and since the relative position of all objects, as indicated by them, is the same; and as the retina has of course no secret consciousness of its own position, it follows that there cannot possibly be any discrepancy in their testimony. If I feel that the knob of my walking-stick is against my hand, my sight assures me that I am not mistaken, for on the retina the image of the knob is against the image of my hand. If I pass my hand along the stick, I feel that it recedes farther and farther from the knob; my retina announces the same fact, for there also my hand is passing in the same direction.

The above observations may be summed up as follows. Sight informs me of the relative position of objects, and nothing more. Touch informs me of the relative position of objects, and nothing more; but the relative position of all objects, as indicated by sight, is identical with their relative position as indicated by touch; or (leaving absolute position out of the question) every object is seen and felt to be in the very same position as it actually occupies in nature.

In the foregoing attempt at a solution of this *vexata quæstio*, I do not pretend to have avoided that vagueness of expression, which is more or less inseparable from popular illustration. I trust, however, that my theory is sufficiently in-

dicated, and now leave it to the consideration of others. F. W. P. Rowlinson.

Birmingham.

Minor Notes.

Epigram quoted by Mr. Bernal Osborne.—Mr. Bernal Osborne, in his recent speech on our military system, is reported to have made these remarks:

"I grant that the secession of the noble lord has destroyed the government; but what the position of any future government is to be, it is extremely difficult to say. They must be very much in the position of the distracted Roman, who said to his fascinating and capricious partner 'non possum vivere tecum, nec sine te.'"

There must be some mistake here with regard to the "fascinating partner," inasmuch as the words quoted, being part of the following epigram by Martial, are supposed to be addressed by one *friend* to another:

"Difficilis, facilis, jucundus, acerbus es idem;
Nec tecum possum vivere, nec sine te."

This epigram is also cited by Addison, in *Spectator*, No. 68., on the subject of "Friendship," to illustrate the "different changes and vicissitudes of humour," to which we are sometimes subject in our intercourse with each other.

Henry H. Breen.

St. Lucia.

Curious Placard.—The following placard, preserved in the Museum at Derby, is surely worthy of wider notoriety as a curious record of by-gone times:

"*Rules to be observed in the Ladies' Assembly in Derby.*

"1. No attorney's clerk shall be admitted.

"2. No shopkeeper, or any of his or her family shall be admitted, except Mr. Franceys.

"3. No lady shall be allowed to dance in a long white apron.

"4. All young ladies in mantuas shall pay 2*s.* 6*d.*

"5. No Miss in a coat shall dance without leave of the Lady of the Assembly.

"6. Whoever shall transgress any of these rules shall be turned out of the Assembly Room.

"Several of the above-mentioned rules having of late been broken through, they are now printed by our order, and signed by us, the present Ladies and Governors of the Assembly:

Anne Barnes.
Dorothy Every.
Elizabeth Eyre.
Bridget Baily.
R. Fitz Herbert.
Hester Mundy."

Was there ever such a peg to hang notes of interrogation upon; or such a field for *variorum* commentaries? One longs to know why good "Mr. Franceys" was excepted from the stern proscription of these high-born and high-heeled dames: and why poor little "Miss in a coat" was forbidden to enjoy herself without their special license; and why the wearing of a mantua was mulcted in so large a sum? But I forbear. Perhaps some local antiquary will furnish us with a corrected edition of the document, if I have made any errors in the copying, with notes genealogical, archæological, topographical, &c.

C. W. Bingham.

A new Mode of treating Works of Art.—I wish to draw the attention of antiquaries and all lovers of art to the following story. A gentleman resided about twenty years ago at a cottage, Englefield Green, Egham. He was a lover of art, and had in his house a Roman vase, an alabaster sphinx, an old monumental stone and other works, said to have been brought from Pompeii. This gentleman left England for the Continent with his wife, leaving the house in charge of a married woman, who was desired to let it. The housekeeper has not heard for a long time anything about the proprietor, and does not know if he is living or dead, or whether an heir will turn up and claim possession. The house is frequently let, but the old housekeeper has found the vase and sphinx, &c., cumbersome, and they have been banished to the garden. The latter is, as she says, "melting in the sun," and the former "like an owl in an ivy bush," is certainly not improved by exposure to the weather. I am told that there is also a head or bust, of whom, as I have not seen it, I cannot say, decorating with other relics the carriage drive. The only way to discover the unknown owner of the house in question is by giving this matter publicity. Might not the housekeeper be prevailed upon to shelter these works of art, which she allows are really of some value, but they take up room? E. W. J.

Crawley, Winchester.

A remarkable Man, and a remarkable Family.—There is now in Toledo a man measuring in height 7 feet 4 inches, and weighing 314 pounds. His family in Switzerland consist of his parents, three brothers, and three sisters, whose average height is nearly 7 feet:

	Years.	Ft.	in.	
Father	53	5	10	in height.
Mother	49	6	2	"
Oldest brother	36	7	8	"
Second brother	20	6	3½	"
Third brother	18	7	2	"
Oldest sister	28	6	8	"
Second sister	18	7	5½	"
Third sister	16	6	4	"
Himself	30	7	4	"

Toledo Lancet.

W. W.

Malta.

Sea-sand and Sea-water for building Purposes—Free-stone.—In the Pipe Roll of the Irish Exchequer, anno 46 Henry III., are contained the

expenses incurred at that date in repairing the castle of Greencastle, in Ulster, amongst which I find this entry:

"Et pro sablone et aqua ducendo ad morterium faciendum ad idem, et tractandum a mari usque ad castrum et operariis facientibus morterium, xvjs. vd."

that a sum of 16*s.* 5*d.* had been paid for bringing sand and water *from the sea* to the castle, wherewith to make mortar. It has been frequently remarked, that the mortar which was used in the construction of ancient buildings is of a peculiar kind; and it probably may be worthy of inquiry, whether it has been caused by the use of sea-sand and sea-water.

In the same record I find the words "libera petra," free-stone; that is, as I conceive, stone which has been *freed from* the quarry. That which is now called free-stone in Ireland is pulverised granite, and is prepared for such household purposes as cleansing wooden vessels, the floor, and such like. J. F. F.

Dublin.

"*Seeing the Lions.*"—Formerly there was a managerie in the Tower of London, in which lions were kept; it was discontinued about forty years ago. During these times of comparative simplicity, when a stranger visited the metropolis for the first time, it was usual to take him to the Tower and show him the lions as one of the chief sights; and on the stranger's return to the country, it was usual to ask him whether he had seen the lions. Now-a-days, when a Londoner visits the country for the first time, he is taken by his friends to see the most remarkable objects of the place, which by analogy are called "the lions." One constantly hears the expression, "we have been lionising," or "seeing the lions;" but thousands who make use of it are ignorant of its origin. It originated as above. R. S.

Queries.

THE CALVES'-HEAD CLUB.

Can any of your correspondents give me any information respecting the Calves'-head Club, held at the Golden Eagle, in Suffolk Street, in the county of Middlesex? There is a tract entitled *The Secret History of the Calves'-head Club; or the Republican Unmasked; with Anthems for the years* 1693 *and* 1699; in which it is stated that —

"Milton and some other creatures of the Commonwealth had instituted this club, in opposition to Bishops Juxon, Sanderson, and other Divines, who met privately on the 30th of January annually, and, although in the time of the Usurpation, had compiled a form of prayer for the service of the day."

I have three prints of the club celebrating their festivities. On one is written, "The mob destroyed part of the house." Sir Wm. (called Hellfire) Stanhope was one of the members. Mr. Vandergutch said his father engraved this print from a drawing by W. Hogarth. J. Nicholls, in his *Clavis Hogarthiana*, mentions one print. A second print has three open windows, the members standing at each window viewing a bonfire below them. Underneath this print is written — the Healths:

"To the pious memory of Oliver Cromwell.
D^n^ to the race of the Stewarts.
To the glorious year 1648.
To the man of the mask," &c. &c. &c.

"New regicides bad as the old dare call,
The Martyrs blood on their own heads to fall,
And black as those who frocks and vizors wore,
These barefaced hangmen trample on his gore.
Can it be silent? Can it cease to cry?
Such fiends forbid it in repose to lie.
'Tis well the blood of God speaks better things
Than that of Abel or of murder'd kings."

The lines on the other prints are recorded by J. Nicholls. Seven members appear at the festive board; who were they? J. F. Y.

DEATHS, ETC. OF AUTHORS.

Is it not in the power of some of your numerous correspondents — different individuals perhaps, in the different cases subjoined — to help the inquirer to the time of death, or to any notice connected therewith, of certain authors who flourished chiefly in the first quarter of the present century? Two of those in question, however, fall perhaps rather within the last quarter of the century before, and *the sixth* denoted has kept in the public view far down to our own time. But though all are now to be numbered, doubtless, with a bygone generation, the writer can, in neither instance, anywhere detect the exit. The *Annual Register*, the *Gentleman's Magazine*, Maunder's *Treasury of Biography*, and like oracles, are one and all silent.

Such a clue is therefore desired for—1. George Ensor, a writer chiefly in the line of politics and ethics, and of the half-dozen works standing in whose name there may be quoted, *The Principles of Morality*, 8vo., 1801, and *The Independent Man* (a work on education), 2 vols. 8vo., 1806; an author whose opinions, religious and political, seem to be radical; 2. John Monck Mason, an editor of Massinger, 1779, and a commentator on Shakspeare, and whom Watt (article in the *Biographia*) strangely mixes up with the once popular preacher of New York city, Rev. John M. Mason; 3. Richard Graves, D.D., Rector of Claverton, [?] Somerset, who wrote, among other things, *Lectures on the Pentateuch*, 2 vols. 8vo., 1807-11 (an esteemed work, as recalled to my memory), and an *Essay on the Character of the Apostles and Evangelists*, 8vo., 1799; 4. John Watkins, the author of a

History of Biddeford, Scripture Biography, Life of Sheridan, &c. &c., and, what is far better known, the *Universal Biographical Dictionary*, large 8vo., first issued in 1800, the third edition in 1806, and again (perhaps the last, at least which the writer has seen) in 1825, by internal evidence, in want of date, and for many years the highest authority in this department, unless Lemprière be thought by any to qualify that statement; 5. John Gorton, whose larger work of the same kind (3 vols. 8vo., 1833, first edition in 1828) has perhaps superseded Watkins, and may now be the prevailing reference-book of the day; 6. Caroline Fry, who first came before the public with a *History of England in Verse*, 12mo., 1802, and whose book, *The Listener*, has been popular enough, it would seem, to make its tenth edition in 1847 (2 vols. 12mo.); 7. Richard Warner, a most voluminous writer (on subjects of topography wholly or chiefly), but whose *Literary Recollections* (2 vols. 8vo., 1830) will suffice to identify him here; and finally, 8. John Gwynn, the architect, whose title as an author rests on his *London and Westminster Improved*, illustrated by plans, 4to., 1766, and an *Essay on Design*, &c. &c., 8vo. Some years earlier Gwynn was the rival of Mylne in his day, the familiar and vivacious friend of Dr. Johnson, who wrote for him the dedication to the first-named book alone, and whom Gwynn accompanied in the stagecoach together with Boswell in the Oxford visit made in 1776; a ride which the architect's company seems to have done much to enliven. Though his name is vainly sought for in any Dictionary of Biography — one of a long and inexplicable list among your correspondent's memoranda — he obtains the highest praise both from Mr. Croker and Mr. D'Israeli, as, beyond dispute, a genius and a master in his own sphere. The latter speaks of him — in reference to opinions expressed even so early as the date of the work just spoken of, and confirmed a full half century after by the voice of the London public — as "having the prophetic eye of taste."

It may be, the querist presumes too hastily (he is very slow to admit that as yet) the death of all the individuals enumerated in the former paragraph. His mistake, however, would be rather venial, since, unlike the great majority of your readers, his remoteness cuts him off from various means of its correction, constantly at hand to them. The *Autobiography, Letters, and Remains of Caroline Fry* appeared (by the London Booksellers' Catalogue) in 1848, which would seem to put the question of *her* death at rest; and certainly there is no other name in the foregoing series, found by many years so late in the field as an author.

HARVARDIENSIS.

Cambridge, New England.

P.S.—Anonymous Works. Is a renewed Query after the authorship of either of the following works hopeless of solution?—*Posthumous Parodies and other Pieces*, &c., 12mo., 1814; *Adventures in the Moon and other Worlds*, 8vo., 1836; *Lights, Shadows, and Reflections of Whigs and Tories*, 12mo., 1841. (See "N. & Q.," Vol. ix., p. 244.)

[We are enabled to furnish the following notices: — 1. GEORGE ENSOR died Dec. 3, 1843, at Ardress, co. Armagh, aged seventy-four. His last work was posthumous, namely, "Of Property, and of its equal distribution, as promoting Virtue, Population, Abundance," Lond., 1844, 8vo. For a critical notice of his works, see *Quarterly Review*, vol. xxii. p. 102. — 3. RICHARD GRAVES, D.D., was the son of an English clergyman, and younger brother of Dr. Thomas Graves, Dean of Connor. Dr. Richard became a Fellow of Trinity College, Dublin, and Regius Professor of Divinity. In 1801 he was elected a Prebendary of Christ Church, Dublin. In 1823 he resigned that stall for the rectory of St. Mary's, Dublin, and was subsequently appointed Dean of Ardagh. He died on March 31, 1829, aged sixty-five, and was buried at Donnybrook, near Dublin. His collected works have been published by his son, Dr. R. H. Graves, a Prebendary of Cloyne, in 4 vols. 8vo., 1840 (Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. iii. p. 189.). Richard Graves, rector of Claverton, died in 1804. See *Gent. Mag.*, vol. lxxiv. pp. 1083. 1165. 1214. — 6. CAROLINE FRY (afterwards Mrs. Wilson) was born at Tunbridge Wells, Dec. 31, 1787, and died at that place, Sept. 17, 1846. — 7. RICHARD WARNER, we believe, is still living. See the *Clergy List* for 1855.]

Minor Queries.

"*Egypt, a Descriptive Poem*," *&c.* —

"Egypt, a Descriptive Poem, with Notes by a Traveller. Small 4to. Alexandria, printed for the Author by Alexander Draghi, at the European Press. 1827."

Who was this traveller? In a note he says the poem was written to divert his attention while under affliction, as well as to give encouragement to a very worthy man, the printer; and that its errors are to be excused, seeing that it is the first English book printed at Alexandria by compositors ignorant of the language. J. O.

Vincent Le Blanc's Travels. — What is the character for veracity of Vincent Le Blanc, a translation from the French, whose travels were published in London in folio in 1660, under the title of *The World Surveyed?* If these travels be genuine, they go far in support of the truthfulness of Pinto, but they have much the appearance of a compilation. β.

Parallel Passages. — In the second (apocryphal) book of Esdras, chap. i. vv. 30. 32, 33., we find the following striking parallel to St. Matt. xxiii. 34—38.:

"I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face. . . . I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces; whose blood I will

require of your hands, saith the Lord. Thus saith the Almighty Lord, Your house is desolate," &c.

Not only is this second (or *fourth*) book of Esdras not found in the Greek Septuagint, but it is excluded from the canon of Scripture throughout the entire Latin Church. And yet we find one part of the passage above quoted attributed to the "Wisdom of God" (St. Luke xi. 49, 50.):

"Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation," &c.

What I would seek permission to ask is, whether any parallel can be found to the whole or any part of this passage *in the canonical Scriptures of the Old Testament?*

I wish for something *closer* than that fine description of the *eagle* in the Song of Moses (Deut. xxxii. 11, 12.):

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him," &c.

Neither are such general allusions as that of Ps. xci. 4. sufficiently precise to answer the object of my inquiry. J. SANSOM.

Dover or Dovor. — On what ground is it that certain parties are endeavouring to persuade the English world to write *Dover* with two *o*'s, *Dovor? Dubris* in Latin, and *Douvres* in French, will hardly justify this. A. B. C.

Peacham's Works. — I should be much obliged if any of your correspondents would inform me of the nature or contents of the following works by this once popular author:

"Commons Complaint. 1611."

"An April Shower, shed in abundance of Teares for the Death of the Right Noble Richard Sacvile, Baron of Buckhurst and Earl of Dorset. 4to., London, 1624."

"The Truth of our Times revealed out of one Man's experience, by way of Essay. 8vo., London, 1638."

"The Duty of Subjects to their King, and Love of their native Country in time of Extremity and Danger. In Two Books. 4to., London, 1639."

"A merry Discourse of Meum and Tuum, or Mine and Thine. 4to., London, 1639."

The above works are not to be found in the British Museum, but are, I believe, in the Malone Collection, Oxford. S. WISWOULD.

Knights Hospitallers in Ireland. — I perceive the Camden Society purpose publishing the "Extent of the Estates of the Hospitallers in England," from a MS. in the public library at Malta, to be edited by the Rev. Lambert B. Larking. I beg to be informed whether a similar "Extent of the Hospitallers' Property in Ireland" is to be found in the library at Malta or elsewhere; and if so, is there any likelihood of its being published? My object is to ascertain a detailed account of the landed property, &c. of that order in the county of Down in Ulster, where their estates were pretty extensive. Perhaps, through the courtesy of Mr. Larking, your correspondent W. W. of Malta, or some other of your contributors, the desired information could be procured. W. R. G.

Sporting Queries. — When was fox-hunting introduced into the south of England?

When did stag-hunting cease in the south of England; excepting the north of Devon and Somerset, where it continues?

How was hare-hunting conducted formerly?

Where can I find the best account of English field sports?

When did hawking go out, and shooting with a hand-gun come in?

Where is the first mention of fishing with the artificial fly in English rivers? When did this begin? G. R. L.

Sepia Etchings. — Can any of your readers give me information concerning a book of 125 sepia etchings, now in my possession, entitled "*Devises dessignées à la plume, par Mousieur Rabel;* given my mother, the Lady Le Gros, by Sir Willyam Paston, her neere Kinsman? — Frances Burwell, a lover of drawings and pictures." W. R. BAYLEY.

Oxford.

Clerical Incumbency. — A question having been started in conversation, for an instance of a clergyman of the Church of England who had for the longest time held a single benefice — feeling the difficulty of answering such a general question — I still could not refrain from mentioning an individual case in this neighbourhood; but I think it very probable some reader of "N. & Q." may adduce an example stronger than mine, which I hope he will please to communicate.

The Messrs. Lysons, in their *History of Devon*, Part II., p. 570., speak of the Rev. Potter Cole having been Lord of the Manor of Woolfardisworthy, near Bideford; and state that he died at the age of ninety-seven, having been vicar of Hawkesbury, Gloucestershire, seventy-three years. This is perfectly correct, and it is confirmed, with some particulars of this estimable man, who died March 24, 1802, in the *Gentleman's Magazine* for April, 1802, p. 376. The parish is a large one, and the church was said to be the mother of seven daughters, or chapels-of-ease, within her jurisdiction (see Rudder, p. 482.). The patronage has long been in the Liverpool family, Sir Robert Jenkinson having presented to it in 1679. Mr. Cole is said never, during his whole incumbency, to have been one month at a time out of his parish: and with many virtues, his unbounded charity

and kindness to his poor parishioners deserve particular mention, especially in the time of great distress, when the quartern loaf of 4lb. 5½ oz. was at the enormous price of 1s. 10½d., at which it was fixed by the assize on March 5, 1801. A.

Tetbury.

"*Otia Votiva.*"—Who wrote *Otia Votiva, or Poems upon several Occasions:* London, printed and sold by J. Nutt, near Stationers' Hall, 1703, 8vo. A copy, in my possession, has a curious MS. memorandum addressed to Sir William Anstruther, one of the judges of the Court of Session; presenting him with it, on condition he should decide a particular case to be heard before him in favour of a tenant of the donor. As Sir William retained possession of the book, the presumption is that, after the approved Scottish fashion, the bribe prevailed. The judge's arms are on the back of the title of the book, which was sold when the Anstruther library, the finest private collection in Scotland, was brought to the hammer in Edinburgh some few years since. J. M.

Sir Richard Steele.—The *Ladies' Library* was edited by Sir Richard from materials furnished by a lady whose name is not given. I have a copy bound in old red morocco of the time, with the name of "Eliza Steele" on the title-pages. It is printed moreover on thick paper. Now I am desirous of learning:—1. Who the lady was whose lucubrations were given to the world by the knight? 2. Who Eliza Steele was? I suspect, from the style of the binding, that the copy alluded to was a presentation, and most likely that this "Eliza" was a sister; but I can procure no satisfactory information relative to the Steele family. 3. There are frontispieces to each volume. To the second is prefixed an engraving of a widow sitting at a table, on which there is a skull; while three apparent admirers are standing at the door. Now, as the dedication of this volume is to the "perverse widow," may it not be the *vera effigies* of this lady, who has again attracted such notice by the controversy between Mr. Kerslake and the editor of *The Athenæum?* Sir Richard was an honour to his country; and I should like some persons to explain for what reason Macaulay has thrown dirt at him. J. M.

Sixtine Editions of the Bible.—How many copies of the Sixtine edition of the Bible are in existence? There is one copy in the College Library, Dublin, presented by the Duke of Grafton. Clericus (D.)

"*Never.*"—Lord Mahon, in the fifth volume of his *History* (p. 54.), asks:

"Was not that statesman in the right, who exclaimed that there is no such word in party politics as *never*."

Who was that statesman? Inquirer.

Howard's Monument.—I have received a collection of most interesting letters, written by our great philanthropist John Howard during his travels, and with them a letter addressed by Cowper (the poet) to Bawn, respecting a monument to Howard at Cherson, which is accompanied by an appropriate inscription. I cannot find that this monument was ever erected. Dr. Clarke describes a small pyramid which he saw over Howard's grave at Dauphigny, and which was also visited by Bishop Heber; but neither of them mentions any epitaph or other monument.

As the correspondence is now in the press, I shall feel obliged if any of your readers will afford information on the subject. J. Field.

A Query for Naturalists.—Calling a few days ago upon a lady in this place, on expressing my admiration of a beautiful parrot in a cage on her drawing-room table, she told me that the bird (a female) evinced an unconquerable hostility to its sex in the human species. "Would you believe it," said my fair friend, "that it can at once distinguish between a girl and a boy when both are dressed alike?" Yet such is the fact: on pretending to put her finger into the cage the bird darted fiercely at it; but on my really doing so, it stretched out its wings and its neck to be fondled, and uttered a low cooing like that of a dove. I wish to know if this antipathy in the female parrot is general, and, if so, if it has been noticed by naturalists. R. W. D—Jp.

Seaton Carew, co. Durham.

Mr. Forster's Himyaric Views.—Although I have purchased Mr. Forster's books, *The Geography of Arabia*, and *The One Primitive Language*, and have been bewildered by his learned speculations, it is certainly from no feeling of unkindness towards a writer whose ingenuity and enthusiasm I cannot but admire, that I ask permission to submit the following Query through the medium of your valuable periodical.

Is the passage subjoined from Bunsen's last work consistent with the real state of things?

"I have said nothing about Mr. Forster's former Himyaric dreams, because I hope *he has abandoned* them, and because *they are forgotten.*"—*Christianity and Mankind*, vol. iii. p. 289.

It seems superfluous to add, that an answer in the affirmative may save some literary labour.

W. S.

Chamberlain's "Present State of Great Britain:" The Red Books.—All who have had occasion to search for particulars of individuals who have held office under the Crown, if such office was not of the first importance, must have experienced the greatest difficulty—too often have altogether failed—in their inquiries.

Can any of your correspondents point out other sources of reference than those named at the commencement of the present Query; and give any information as to the period over which Chamberlain's volumes extend; and the date when the present *Red Books*, *Imperial Kalendar*, &c. were first commenced? M. N. S.

Deadening Glass Windows.—Is there any means of deadening glass, so as to exclude the sun, without going to the expense of ground glass? I am aware that putty, white paint, and some varnishes, have been used, as well as paper pasted on the glass; but wet, and much more frost, is sure to bring off all these. I should be thankful to be informed of anything that could be easily applied, would cost but little, and would be water and frost proof. F. C. H.

Charles Cotton.—Any unpublished particulars, or references to works, &c., respecting the celebrated poet Charles Cotton, are particularly requested. The lists of editions of Cotton's works in Watt, &c., are very imperfect and incorrect. I am most desirous of completing my list, and rendering it as full and ample as possible. For this purpose I shall feel obliged by notes and memorandums of the various editions of his different productions which may come under the notice of your correspondents. It is much to be regretted that no separate Life of Cotton, and notices of his works, has been published. L. JEWITT, F.S.A.

Burial in the Chancel.—Having an intention of preparing a place of burial for myself and family in the spacious chancel attached to my parish church, I am anxious to ascertain whether (as I have been informed by some of my friends) I have a right, as vicar of the parish, to make a grave in the chancel for myself or my family, without having obtained permission from the impropriate rector of the church. I have much doubt and hesitation upon this point, and shall feel obliged if any of your correspondents will have the goodness to favour me with their opinion on the question. PRESBYTER.

Minor Queries with Answers.

Rev. George Oldham.—I have lately met with an old engraving, the portrait of a divine with the name "Georgius Oldham, S. T. B." It is evidently the portrait of the Rev. George Oldham, B.D., who was rector of Brandes Burton, Yorkshire, from 1723 to 1734. He was presented to this living by St. John's College, Cambridge; the rectory of Brandes Burton having been a few years before (1699) given to that college by Bishop Watson (St. David's). From this engraving, I should imagine this Mr. Oldham was something more than rector of Brandes Burton. I am anxious to know who he was, and when and where he died. G. R. P.

[George Oldham, B D., was Fellow of St. John's College, Cambridge; and was instituted May 6, 1709. to the Vicarage of St. Paul's, Walden, Herts, which he resigned in 1723; when he was presented by his College to the rectory of Brandes Burton. We cannot find any record of his death; nor does his name appear among the dignitaries of the Church in Le Neve's *Fasti*. He published a *Visitation Sermon* on Acts iv. 19, 8vo., 1710; *Sermon on a Church Feast*, 1 Cor. i. 10., Camb., 1713, 4to.; and *Sermon preached at the Visitation at St. Alban's*, April 28, 1720.]

Thomas Gray, the Poet.—What is known of the authorship of the following very rare verses? It is stated in Dibdin's *Bibliomania*, p. 716., that only six copies of them were printed; and that they were prefixed to six copies of Gray's *Odes*, 4to., 1757, Strawberry Hill. I am in possession of a copy of a sonnet to the memory of Gray, from the pen of the late J. T. Mathias, editor of Gray's *Works*, and author of the *Pursuits of Literature*. If this sonnet be rare, I shall gladly transcribe it:

"Repine not, Gray, that our weak dazzled eyes
Thy daring heights and brightness shun;
How few can track the eagle to the skies,
Or, like him, gaze upon the sun!
The gentle reader loves the gentle Muse,
That little dares, and little means,
Who humbly sips her learning from *Reviews*,
Or flutters in the *Magazines*.
No longer now from Learning's sacred store
Our minds their health and vigour draw;
Homer and Pindar are revered no more,
No more the Stagyrite is law.
Though nurst by these, in vain thy Muse appears,
To breathe her ardours in our souls;
In vain to sightless eyes and deaden'd ears,
Thy lightning gleams, and thunder rolls!
Yet droop not, Gray, nor quit thy heav'n-born art,
Again thy wondrous powers reveal,
Wake slumb'ring Virtue in the Briton's heart,
And rouse us to reflect and feel!
With ancient deeds our long-chill'd bosoms fire,
Those deeds which mark'd ELIZA'S reign!
Make Britons Greeks again! Then strike the lyre,
And Pindar shall not sing in vain."

G. L. S.

[These lines first appeared anonymously in *The London Chronicle* of Oct. 1, 1757. They were composed by David Garrick, as stated in the following extract from Gray's letter to Dr. Wharton, dated Oct. 7, 1757: "Mr. Garrick's compliment you have seen; I am told it was printed in the *Chronicle* of last Saturday." If Mathias's Sonnet commences, "Lord of the various lyre!" it has already appeared in the *Gentleman's Magazine* for April, 1815, p. 350.]

"*The Horns*" *at Highgate and Hornsey.*—I observe in "Notices to Correspondents" (Vol. xi., p. 176.), you refer to Vol iv., p. 84., for an illustration of "Swearing on the Horns at Highgate." May I refer farther to Hone's *Every-Day Book*, vol. ii. pp. 79. 377., and conclude with a Query:

Part of Highgate being in Hornsey parish, what connexion has Hornsey with "swearing on the Horns?" Hone notices it, but does not explain it. O. S. (1)

[Hone evidently left his reader to accept or reject the conjectural origin of Hornsey from this ludicrous custom. "If anything," says Lysons, "is to be gathered relating to the etymology of Hornsey, it must be sought for in its more ancient appellation. *Har-inge*, the meadow of hares, is not very wide of its original orthography. From the thirteenth to the sixteenth century, public records call it Haringee, Haringhee, or Haringey. About Queen Elizabeth's time, it was usually called Harnsey, or, as some will have it, says Norden, Hornsey." The most interesting account of the burlesque oath will be found in an unfinished *Perambulation of Islington*, by Thomas Edlyne Tomlins, who states that "the Horns at Hornchurch, the Horns at Kennington, the Horn Fair at Charlton, and the Horns at Highgate, all evidently have reference to an ancient passage-toll levied upon horned cattle, and gathered by some park-keeper or manor-bailiff, who showed his authority by a staff surmounted with a sign not to be misunderstood."]

"*Philip drunk and Philip sober.*"—What is the origin of this phrase, and where is it first used?

AVLYSBUS.

Paisley.

[The reference is to Philip of Macedon, who, when under the effects of wine, unjustly condemned a woman, who appealed from his judgment. "To whom, then, do you appeal?" said the enraged king. "From Philip," she replied, "drunk and slumbering, to Philip sober and wakeful."]

Pendrell's Tomb in St. Giles's in the Fields.—On looking over an old scrap-book, I met the following note and lines:

"Richard Pendrell was buried in the churchyard of St. Giles, London; where a plain tombstone is erected to his memory, with the following inscription:

"'Here lies the body of Richard Pendrell, preserver and conductor of His Sacred Majesty Charles II. of Great Britain, after his escape from Worcester fight, in the year 1651, who died Feb. 8, 1671.

'Hold, passenger! here's shrouded in this hearse
Unparallel'd Pendrell, thro' the universe!
Like when the Eastern Star from Heaven gave light
To three lost kings: so he, in such dark night,
To Britain's monarch, toss'd by adverse war,
On earth appeared, a second eastern star,
A pole, a stern, in her rebellious main —
A pilot to her Royal Sovereign:
Now to triumph in Heaven's eternal sphere,
He's hence advanced for his just steerage here;
Whilst Albion's Chronicles, with matchless fame,
Embalm the story of great Pendrell's name."

Will any of the correspondents to "N. & Q." inform me if this tombstone is yet to be seen, and if the inscription is correct? Any information on the subject will oblige A CONSTANT READER.

[We have corrected this epitaph according to the version given in a *New View of London*, 1708, vol. i. p. 268., which slightly varies from the one in Parton's *Account of the Hospital and Parish of St. Giles in the Fields*, p. 224. The tomb of Pendrell now seen is *modern*; the late raising of the churchyard having so far buried the original one as to render the erection of a new monument to preserve the memory of this singular character necessary. The black marble slab of the old tomb, at present, forms the base of the new one.]

Replies.

"ANNOTATED EDITION OF THE ENGLISH POETS."

In consequence of my copy of "N. & Q." having been consigned to the hands of the binder while I was absent from London in the winter, I have only this momemt seen MR. W. J. BERNHARD SMITH'S courteous correction of a mistake in the placing of a note in the poems of Oldham ("N. & Q.," Vol. x., p. 459.). That gentleman's observations are perfectly just. The note does not apply to the passage referred to, nor was it intended to have any such application. The error arose solely from the displacement of the note; but it is certainly not the less important on that account. The variety of minute points upon which attention is unavoidably divided in the supervision of a text so faulty as that of Oldham, can alone explain how it was the mistake escaped detection in the proof-sheets; but it was early corrected, as I discovered and rectified it while the volume was passing through the press. I am not the less obliged, however, to MR. SMITH for having pointed it out, and for the commendation he is good enough to bestow upon the labours in which I am engaged. ROBERT BELL.

MARINE VIVARIUM, HOW TO STOCK ONE.

(Vol. xi., p. 365.)

A COCKNEY NATURALIST must purchase Mr. Gosse's *Aquarium*, and then take a run to Ramsgate or Hastings, where he may procure, among the rocks and from the sea, the creatures he speaks of. As the *Aquarium* contains pictures of them, he will be at no loss to find a "sea anemone," or recognise a "chiton!" On returning home he must convey his creatures into a large jar, with a liberal allowance of fresh sea-water; and afterwards, when he wants more, he must send to the "little boy at the Nore," as Hood has it, for a fresh supply! We mean that he must take care to get it sufficiently genuine in character. Mr. Gosse's book contains the fullest and minutest instructions; but if the COCKNEY NATURALIST be unwilling to begin his career by purchasing the glass case now used for vivariums, be it known that he can conduct the same experiment on a *small* scale in a glass jar. Our information is from a very eminent naturalist, who tried the process a great many years ago, before the word *vivarium* had been thought of. Of course it all turns upon

keeping up the proper equilibrium of animal and vegetable life. Sea plants, therefore, are as necessary as sea animals. *Corallina officinalis*, and the common green *Ulva*, are among the best for the purpose. MARGARET GATTY.

A COCKNEY NATURALIST will have no difficulty in procuring specimens to stock a marine vivarium in London.

William Thompson, Esq., of Weymouth, has for some time constantly employed a dredge, for the purpose of supplying the Zoological Society with specimens for their tanks, and also undertakes to supply any one who wishes to make the experiment. It would be necessary to have a zinc travelling tank made, but Mr. Thompson can give your correspondent every information about this.

The carriage by mail train, including immediate delivery by special messenger, does not cost more than three or four shillings, and I think that a moderate-sized tank (for instance, 2 feet long, 16 inches wide, and 16 inches deep) could be stocked at an expense of fifteen to twenty shillings. Coral rag is the best material for rock-work, and I should advise your correspondent to have a basket of sea-sand and fine gravel sent up.

J. G. H.

Clapham.

A COCKNEY NATURALIST is requested to apply to Mr. W. A. Lloyd, 164. St. John Street Road, Clerkenwell, for marine animals, sea-weeds, and the saline ingredients for the manufacture of artificial sea-water. Mr. Lloyd's name is mentioned in the paper quoted from *Fraser*, "Periwinkles in Pound," by Dr. Badham. ANON.

PRESTBURY PRIORY, GLOUCESTERSHIRE.

(Vol. xi., pp. 266. 335.)

I am much obliged to your correspondent H. J. for drawing my attention to the extract from the work of the Rev. G. Roberts; for, though it does not answer my question, it enables me to point out a manifest error into which Mr. Roberts has fallen. First, then, there was an abbey at Llanthony, in Monmouthshire. Secondly, an abbey (called Llanthony Abbey, after the one in Monmouthshire) at or near Gloucester, that is to say, within half a mile of St. Peter's Abbey, now the cathedral. Thirdly, there was I believe a priory at Prestbury, which is, be it observed, ten miles and a half from Gloucester, where the monastery of Llanthony, at Gloucester, certainly possessed lands, and the parish church dedicated to St. Mary. Milo clearly was buried at the Llanthony I have mentioned second, which it appears was founded by him; to this one also I think it is evident that Clement, the monk and historian, refers. I see no reason to believe there were *three* religious houses called Llanthony; *two* there were beyond a doubt, one in Monmouthshire, one at Gloucester. I feel sure Mr. Roberts has fallen into some mistake, and that the religious house (whatever it was, which is what I want to discover) at Prestbury never was called Llanthony, and consequently that Clement the monk has been misquoted. CATHOLICUS.

This house may probably have been erected by the monks of Llanthony as a vicarage, or a manor-house. The priory of Llanthony appears to have possessed the advowson of the vicarage, as well as the lordship of the manor. Tanner makes no mention of any religious house in the parish. In the great civil wars, Colonel Massie, Governor of Gloucester, placed a garrison of 150 foot, in a *strong house* in this village to protect the market of that city, preserve a communication between the Parliament's garrison at Gloucester and Warwick, and to check the king's at Sudeley Castle. Could this have been the house; or does any house at all answering the description now remain in the village? Has any engraving of the priory been published? W. A.

TIMES PROHIBITING MARRIAGE.

(Vol. xi., p. 374.)

I venture most respectfully to protest against the admission into "N. & Q." of such paragraphs as that published under the signature K. P. D. E. That writer says:

> "It is probable that there never has been a law forbidding members of the Established Church of England to marry during times of solemn fasting or feasting. The Catholic Church forbids marriage from the first Sunday in Advent," &c.

It is impossible, in dealing with the words of an anonymous writer, to determine whether such statements are the result of ignorance or of design. In either case they are grossly offensive to all true members of the Church of England. The great communion of the Anglican Church is as much a branch of the Church Catholic, and from the purity and Catholicity of her doctrine much better entitled to the name, than the corrupt communion which now most offensively claims the *exclusive* right to be called the Catholic Church. If K. P. D. E. is a member of this latter communion, he ought to consider, that as he expects us to refrain from giving to his Church the title of *Popish*, on the ground that the term is hurtful to the feelings (why I know not) of Roman Catholics, so we may reasonably expect him to refrain from the use of language which so distinctly implies that we are not members of the Catholic Church. At all events,

let me say that this cool mode of deciding the controversy, and of classing the whole Anglican communion under the genus *heretic*, however suitable to the pages of the *Tablet*, ought not to be adopted when writing for "N. & Q."

With respect to the assertion that the Church of England does not prohibit the celebration of marriage during seasons of fast or festival, there is, I believe, no law (*i. e.* no act of parliament) or canon of the Church absolutely prescribing such prohibition. But the practice of the Church has been to observe such seasons. Lyndwood has a gloss on the constitution of Symon Mepham, *Declandest. Despons.* c. *Quia ex*, in v. *Solemnationem*, in which he says:

"Non potest fieri a prima dominica adventus usque ad octavas epiphania inclusive. Et a dominica lxx. usque ad primam dominicam post pascha inclusive; et a prima die rogationum usque ad septimum diem festi pentecostes inclusive; licet quoad vinculum his diebus contrahi possit."

So that even then this prohibition was not enjoined by any law or canon, but was a godly custom of the Church; and so I believe it has remained to this day in England, as no law tending to alter the ancient usages of the Church on this subject has ever been passed. But in Ireland the 49th canon (1639, still in force), after prescribing the restriction as to canonical hours, adds:

"Neither in the time of Lent, nor of any publick fast, nor of the solemn festivities of the Nativity, Resurrection, and Ascension of our Lord, or of the Descension of the Holy Ghost."

And, accordingly, in Ireland (I know not what the case may be in England), the ordinary form of a marriage license, addressed by the Bishop to the officiating clergyman, contains this clause:

"We therefore do grant our license and whole authority to you, in whose fidelity we confide, to solemnize the said marriage, in the canonical *hours*, *time*, and *place*, between the said," &c.

I hope therefore that K. P. D. E. will allow that in Ireland, at least, we are the Catholic Church.

J. H. Todd.

Trinity College, Dublin.

EPIGRAM ON THE LAUREATESHIP.

(Vol. xi., p. 263.)

I am not aware of the work, the *Book of the Court*, to which H. G. refers, or whether the epigram, of which he has given you two readings, is there ascribed to Porson; but I have good reason for saying that it is not the production of that distinguished scholar.

I had not only long heard it attributed to Mr. John Reeves, but on one occasion I was present when he was charged with the authorship, and though he did not actually "glow celestial rosy red," he did not deny the impeachment. Mr. Reeves was educated at Eton, and particularly prided himself upon his Latin verses. He was the author of several works, amongst which was one entitled *Thoughts on the English Government, addressed to the quiet Sense of the People of England*, printed anonymously, 1795. For one passage in this work Mr. Reeves was prosecuted, but that prosecution yielded an abundant harvest in sundry good appointments. The following is the substance of the passage in question:

"The author compared the English government to a tree of which the Monarchy was a trunk, and the leaves and branches the Lords and Commons. The leaves and branches of the tree might be cut down, and yet the vitality of the trunk remain, though shorn of its honours; so the kingly government would remain entire, though the Lords and Commons should be lopt away."

From this ultra-loyal metaphor he adopted a tree for his armorial bearings.

Had Porson been the author of this epigram, there can be no question but that it would have been included amongst his "Levities," given by Beloe in the second volume of the *Sexagenarian*. Or would not Beloe, when speaking of the "bland author," have availed himself of that fitting opportunity to introduce this epigram? Again, might it not have followed the dialogue between Mr. Hayley and Miss Seward? which, by the way, I have seen attributed, not to Porson, but to Dr. Mansel.

My lamented friend, Sir Robert Inglis, informed me, only last month, that he had "a floating recollection he had heard these lines attributed to *our* John Reeves;" that gentleman being a member of the Literary Society of which Sir Robert was long the admirable president.

I annex other readings of the epigram:

1. "Poetis nos lætamur tribus,
   Pye, Petrus Pindar, Parvus Pybus *,
   Si ultra hos, amice, pergis,
   Tum quartus sit Sir James Bland Burgess."
2. "Poetis nos lætamur tribus,
   Peter Pindar, Pye, et Pybus,
   Si ulterius ire pergis,
   Adde his Sir James Bland Burgess."

J. H. Markland.

PHOTOGRAPHIC CORRESPONDENCE.

Modification in the Composition of Collodion to suit different Temperatures. — *La Lumière*, in noticing the treatise upon Photography which has recently been published by M. Van Monkhoven, a Belgian amateur, observes that difference of temperature is a frequent cause of failure, and that "M. Van Monkhoven has com-

* Or *Paulus* Pybus (from his poem in folio, "The Sovereign" — the Emperor Paul), an antithesis to *Petrus* Pindar. Ferrier alludes to this poem in his *Bibliomania:*

"He turns where Pybus rears his Atlas head."

prehended the importance of these changes, and has furnished the means of avoiding their consequences.

"Accordingly, he gives different formulæ suited to the season during which one may be working. In winter, with a temperature from −4° to +4° C. (24·8° to 39·2° Fahrenheit), according to his experiments, the collodion should be composed of —

Ether (anhydrous)	-	-	80 cubic centimetres.
Alcohol (99°)	-	-	70 ditto.
Thick collodion	-	-	90 ditto.

With a temperature of about 4° to 16° C. (39·2° to 60·80° Fahrenheit), —

Ether (60° to 64°)	-	-	70 cubic centimetres.
Alcohol (94° to 98°)	-	-	80 ditto.
Thick collodion	-	-	90 ditto.

In summer, with a temperature of 16° to 32° C. (60·8° to 89·6° Fahrenheit), —

Ether (58°)	-	-	60 cubic centimetres.
Alcohol (90°)	-	-	90 ditto.
Thick collodion	-	-	90 ditto.

"It will be seen that accordingly as the temperature rises, and the evaporation becomes more easy and quicker, M. Van Monkhoven reduces the quantity of ether in the solution. The proportion of ether to alcohol is at first 6 to 3, then 5 to 3, and at last 4 to 3. He recommends also amongst other things that the collodion should be perfectly anhydrous in winter, in order to avoid the picture being covered with holes.

"Up to the present time M. Van Monkhoven is the first writer who has devoted so much care to this important question."

Fading of Photographs. — We last week announced that the Photographic Society had appointed a Committee to consider and report upon the question of the fading of paper printed photographs. The Committee have now issued a circular, from which the following is an extract:

"1st. For any information which you can give them with regard to photographs, which to your own knowledge have been printed for more than five years, and whether, supposing them to be your own property, you will allow the Committee to have them in their possession for a limited period?

"2nd. The Committee having determined to actually test the durability of the photographs of numerous skilled manipulators, whether you will be kind enough to aid them by sending to them four unmounted copies — from some one negative, printed by you on paper — all being prepared at the same time, in the manner which you consider to be the best.

"And, in order that a knowledge of the result produced by time upon the photographs which you send may lead to some useful practical results, I have to request that you will have the kindness to state:

"1st. The date at which they were printed.

"2nd. The kind of paper used — whether French or English — the maker's name — and the age of it when used.

"3rd. The process, including the salting, exciting, printing, fixing, toning, and washing — giving the full details of each.

"4th. If any of the photographs are mounted, the kind of adhesive medium used.

"5th. The circumstances under which the photographs have been kept since they were produced — whether exposed to the sunlight — diffused daylight — or kept in the dark — and whether exposed to the air, &c. &c.

"6th. In the case of the photographs which have been printed for more than five years — whether you consider that they have at all changed since they were produced.

"In many instances, it will no doubt be impossible to give all the information asked for with respect to old photographs, and yet it may be of much service to the Committee for them to inspect such pictures; hence, they will be very glad if you can enable them to see old photographs, although you may not be able to give the full history of them."

Replies and communications are to be addressed to the *Hon. Sec.*, HENRY POLLOCK, Esq., 28. George Street, Hanover Square.

Replies to Minor Queries.

Earl of Galway or Galloway (Vol. xi., p. 263.). — The assertion that the "Lord of Galloway" was Earl of Galway or Galloway, is astounding; and that his autograph is to be found in the *Ulster Archæological Journal*, is still more so. The mistakes of the two fair biographers are nothing compared to these unwarrantable blunders.

1. Galloway was never called Galway. It comprehended the present stewartry of Kirkcudbright, and the greatest part, if not the whole, of Ayrshire.

2. There never was an Earl of Galloway until September 9, 1623; when the earldom was conferred on Sir Alexander Stewart, the ancestor of the present inheritor of the title.

3. The *Lord* of Galloway was Alan Constable of Scotland; he had nothing to do with the *Irish* Galway. He married Margaret, eldest daughter of David, Earl of Huntingdon, and had no male issue; and his eldest daughter married John de Baliol; and through her (the niece of William the Lion) John Baliol claimed and obtained the crown of Scotland. He died before 1234, *and never was an earl*.

4. An autograph of a Scottish baron before 1234 would be a wonderful curiosity. Seeing is believing: and, until it is exhibited, we beg to decline taking secondary evidence. J. M.

Burial Custom at Maple Durham (Vol. xi., p. 336.). — Your correspondent speaks of the death of *Lord* Ferrers of "Baddesley Clinton," &c. There never was a Lord Ferrers of Baddesley Clinton. The first person of the name of Ferrers who was connected with this place, was Edward Ferrers; who married Constantia, daughter of Nicholas Brome of Badsley, and died in 1535; and was succeeded by their son, Henry Ferrers, from whom the present family of Ferrers of Baddesley Clinton is lineally descended. None of them were ever ennobled; nor did any of them, at least down to 1721, seem ever to have attained the rank of a knight. The present proprietor is Marmion Ferrers. (See Dugdale's *Warwickshire*, by Dr. Thomas, 2nd edit., 1730, vol. ii. p. 971.) J. Ss.

"*Berta Etas Mundi*" (Vol. xi., p. 342.).—P. C. S. S. has been a little surprised by the Query of Mr. J. Ashton, at page 342. of the present Volume. Surely a very slight practice in black-letter lore might have taught him that "Berta Ætas Mundi" was nothing else than "Sexta Ætas Mundi," the running title of the part of the book which Mr. A. possesses, and which appears to be the not very rare *Chronicon Nurembergense* of Hartmann Schedel, printed by Koberger in 1493, of which P. C. S. S. has seen eight or ten copies in various libraries. The story which Mr. Ashton quotes from his portion of the work gave rise to Southey's well-known ballad of the "Old Woman of Berkeley," and is originally to be found in William of Malmesbury. P. C. S. S.

Charles Lamb's Farce (Vol. xi., p. 223.).—I remember seeing *Mr. H*—— performed at the Chestnut Strect Theatre, in this city, when I was a boy, the last scene of which I particularly recollect as affording amusement to the audience. Another piece, performed about the same period, which I also saw, was George Canning's *Quadrupeds of Quedlemburg*, an amusing burlesque upon the German drama. Uneda.

Philadelphia.

"*I lived doubtful, not dissolute*" (Vol. x., p. 464.).—I would refer W. H. B. to the inscription on the notorious Duke of Buckingham's monument in Westminster Abbey: "Dubius sed not Improbus vixi," &c., given in all guide-books to the Abbey. G. E. Adams.

Oysters with an r *in the Month* (Vol. xi., p. 302.).—The season for oysters has I believe been, from ancient times, limited to the months which have an *r* in them: and this, not as a "gastronomic canon," but, by law, in order to protect the fish during the breeding season, and to prevent the destruction of the "brood." I have not a copy of the Statutes at hand, or might be able to refer to the precise statute which regulates the oyster fishery. I believe there is a modern one (2 Geo. II.) to the point. However this may be, I have before me the office-copy of the oath administered by the admiral of the sea-ports to his official, *temp.* Charles I. Among the different inquests which he was sworn regularly to take, and all of which are enumerated in detail, the following is named:

"Also, be it enquired of thaim that draggen oysters or muskles oute of season; that is t'undrestande, from the begynnynge of the monethe of Maye, unto the day of Thexaltacon of the Hooly Crosse" (*i. e.* Sept. 14).

In all probability, this same form of oath had been long in use prior to *temp.* Charles I.; and I repeat, we must look to the law rather than our gastronomer as regulating the season. Anon.

Female Sexton (Vol. x., p. 216.).—The following is from the *Annual Register* for 1759:

"April 30 (1759). Died, Mary Hall, sexton of Bishophill, York city, aged 105; she walked about and retained her senses till within three days of her death."

C. I. D.

Wild Cabbages (Vol. xi., p. 312.).—The wild cabbages mentioned by Anon, as growing at the Great Orme's Head, are probably plants of the *Brassica oleracea* (Common Colewort), which are very commonly found on the cliffs of the British coast. They are not usually considered to merit the appellation of cabbages, until they have undergone the process of cultivation. The ancient Celtic name of the colewort, still used in Wales, is *Bresych.* The Welsh name for cabbage is *Bresych bengron.* Morgan.

Notice of Funerals by Town Crier (Vol. xi., p. 325.).—Such a custom existed at the ancient town of Hexham within living memory, but when it had inception I know not, probably at a very early period. The invitation was in this form:

"'Blessed be the dead that die in the Lord.' All friends and neighbours are desired to attend the funeral of ——. Their company is requested at —— o'clock, and the corpse will be lifted at ——."

I understand such a custom also existed at Carlisle at a comparatively recent time, but I cannot give the form of the invitation. Thos. Leadbitter.

Block Book: "*Schedel Cronik*" (Vol. xi., p. 124.) has no printer's name. It is a history of the world sacred and profane. Your correspondent F. C. H. is welcome to examine it at No. 7. Staple Inn. T. L.

Oriel (Vol. ix., p. 400.).—The word *oriel* having been a matter of discussion in Vol. x., pp. 391. 535., permit me to give you the learned Aubrey's definition, who, in his *Introduction to the Survey of Wilts* (April 28, 1670), thus alludes to it. If used as an oratory, as he supposes, the derivation is very evident:

"Oriele is an ear; but here it signifies a little room at the upper end of the hall, where stands a square or round table, perhaps in the old time was an oratory; in every old Gothic hall is one, viz. at Dracot, Lekham, Alderton," &c.

Cl. Hopper.

Ritual of Holy Confirmation (Vol. xi., p. 342.).—The ceremonial for confirmation among the Greeks is found in their *Euchologia.* After the final prayer of baptism, the priest anoints the baptized with holy chrism in the form of a cross, on the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, saying: Σφραγὶς δωρεᾶς πνεύματος ἁγίου, ἀμήν," that is, "The seal of the gift of the Holy Ghost. Amen." This unction, however, is preceded by a prayer, accompanied with the imposition of hands; and a similar prayer, with the

same imposition of hands, is used in all the other Oriental churches. For the Ethiopian, see the *Ordo Mysteriorum* in tom. vi. of the *Bibliotheca Patrum*. For the Syriac, the pontifical of the church of Apamea, in the *Ant. Eccl. Rit.*, lib. i. cap. II. art. iv. ordine 17., of Martene. For the Chaldaic, see the ritual of the Nestorians of Chaldea, exhibited by Jos. Assemani in his dissertation on the Nestorians in Syria, *Biblioth. Orient.*, tom. III. cap. vii. § 10. Of the Armenians the same is testified by Uscanus, Bishop of St. Sergius in Armenia.

The form accompanying the unction with chrism among the Maronites is as follows:

"Thy servant, N. N., is signed with the sign of holy chrism, in the name of the Father, Amen: and of the Son, Amen: and of the Holy Ghost. To Thee be glory for ages of ages. Amen."

The Ethiopians use the following forms in anointing the several members respectively. At the forehead, back, and eyes: "In the unction of the grace of the Holy Ghost: Amen." At the lips and eyes: "The pledge of the kingdom of heaven: Amen." At the ears: "The holy unction of Christ our God, and the seal which is not opened: Amen." At the breast-bone: "The perfection of the grace of the Holy Ghost, of faith and justice: Amen." Finally, at the legs, arms, knees, and all their joints, the feet, and the spine: "I anoint thee with the holy unction, I anoint thee in the name of the Father, and of the Son, and of the Holy Ghost the Paraclete: Amen."

The orthodox Melchites follow the same rite as the Greeks. The Jacobites of Syria follow the office which they attribute to Severus, Patriarch of Alexandria. After baptism the priest forms a cross with chrism on all the members, and thrice on the forehead, saying:

"N. receives the seal and sign of the holy chrism, of the good odour of Jesus Christ, our God, by the seal of the true faith, and by the fulfilment of the pledge or gift of the Holy Ghost, for life eternal. Amen."

The Copts or Jacobites of the Patriarchate of Alexandria follow nearly the same as the Ethiopians given above. See Renaudot, *Perpétuité de la Foi de l'Eglise Catholique sur les Sacremens*, tome v. lib. II. ch. x. *et suiv.* F. C. H.

Moorish Ballad (Vol. xi., p. 324.). —

"Alcanzor and Zayda; a Moorish Tale, imitated from the Spanish." — Percy's *Reliques*, book iii., No. XVII.

W. J. Bernhard Smith.

Temple.

Higgledy Piggledy (Vol. xi., p. 323.). — I can offer an amusing illustration of the use of this term in the sense of *tantum quantum*, as indicated by the Latin quotation of T. B. M. The party I well knew, and the occurrence I well remember, though it was long years ago. An old farmer in Staffordshire sent for a lawyer to make his will. Upon the legal gentleman inquiring for some preliminary instructions how the property was to be distributed, the old man replied that he meant to leave it *higgledy piggledy*. The lawyer observed that he did not understand what he meant, and begged him to explain, which elicited this ungracious rejoinder: "If you dunna know what higgledy piggledy means, you bayn't fit to be a lawyer." Now, the honest farmer intended, as he proceeded to explain, that his property should be equally divided among his children, which shows the use of the term in the very sense of *tantum quantum*. F. C. H.

Serpent's Egg (Vol. xi., p. 346.). — I beg to inform your correspondents L. M. M. R. and W. J. Bernhard Smith, that they can see a beautiful specimen of the *Ovum anguinum* of Pliny, or, as it is called by my countrymen, "Glain Neidr," in the museum of Mr. Lawson of Aldborough, in Yorkshire. Aldborough, the ancient *Isaurium*, is Mr. Lawson's property, who has excavated almost the whole of that well-known Roman town; and has within the last few years formed an excellent museum from the relics found therein. The venerable Archdeacon of Cardigan and myself paid a visit to Aldborough some time back, when we were most politely shown the museum of Mr. Lawson the proprietor. I can assure your antiquarian correspondents of a great treat whenever they feel inclined to pay a visit to Aldborough.

Evan Jones.

Lampeter, Cardiganshire.

The Names of the Royal Family in the Litany (Vol. xi., p. 265.). — In reply to your correspondent I beg to state, that his book was printed in 1660, which is the date on the first title as well as on the title to the Psalter. In reprinting the Book of Common Prayer from the edition of 1639, the printer retained the whole of the title to the Ordination Services, including the imprint. The king, therefore, intended in your correspondent's book, was Charles II., not Charles I., as he supposes; and his book was printed in 1660, not in 1639.

Several editions of the Book of Common Prayer were printed between the Restoration and the publication of the revised book in 1662. I have the following:

1660. Folio. No printer's name. This is your correspondent's edition.
1660. Folio. By Christopher Barker.
1660. 4to. By John Bill and C. Barker.
1660. 12mo. No printer's name.
1660. 12mo. A different edition.
1661. Folio. Bill and Barker.

In some of these editions, the names in question are thus expressed: "Our Gracious Queen Mother, The Illustrious Prince, James Duke of York."

In the book of 1662, the form was fixed by law. As Charles was married, the above names came after that of Katharine: "Mary the Queen Mother, James Duke of York," &c.

I may remark, that the expression "Barker's Common Prayer" is rather indefinite; since the Barkers printed the book from an early part of Elizabeth's reign, and one of the family was associated with Bill after the Restoration. T. L.

Phœbe Hassel, or Hessel (Vol. xi., p. 320.).—If Mr. Waylen will consult the *Naval and Military Gazette* for the year 1853, pp. 468. 485. 501. 518. 549. and 630., he will find that the history of this woman, whether as given in her epitaph, or recorded by herself (vide Hone's *Every-Day Book* for 1832), requires confirmation. G. L. S.

Unregistered Proverbs (Vol. xi., p. 114.).—The following may prove an addition to the list:

"As round as a Pontypool waiter." (*Unde derivatur?*)

"When the gorse is out of blossom, kissing is out of fashion" (*i. e.* Kissing is *never* out of fashion).

"Trouble ran off him like water off a duck's back."

"If you sing before breakfast, you'll cry before night."

"Turn your money when you hear the cuckoo, and you'll have money in your purse till the cuckoo comes again."

"Plenty of lady-birds, plenty of hops." (The *Coccinella* feeds upon the *aphis* that proves so destructive to the hop-plant.)

"March, search; April, try;
May will prove if you live or die."

"When your salt is damp, you will soon have rain."

"It will be a wet month when there are two full moons in it." (This last proverb ought to apply to this present month of May.)

Cuthbert Bede, B.A.

Sir Samuel Garth (Vol. xi., pp. 283. 373.).—With thanks to Mr. Francis Mewburn, of Darlington, I have to state that I have just received a copy of the admission of Garth to Peterhouse, dated 1676, then in the seventeenth year of his age, and describing him as having come from Ingleton school, in the county of Durham. The supposition of his having been educated at Harrow is therefore at an end. There are, unfortunately, no early records of Harrow school. L.

Oxford Jeux d'Esprit (Vol. viii., p. 584, &c.).—I know not why I should hesitate in putting an end to conjecture, and refuse to confess myself the author of *Johannis Gilpini iter, Latinè redditum.* I trust I may say "nec lusisse pudet" with respect to it. If, however, there be anything to be ashamed of, I can at any rate plead that I erred in good company: for, curiously enough, the present Master of Balliol published a Latin translation of the same poem in a short-lived local magazine, called I think the *Oxford Review*, at precisely the same period. I remember the circumstances of the case manifestly showed that we were neither of us indebted to the other for the idea; but that it must have struck us almost simultaneously.

In looking over a volume of old Oxford pamphlets, I find a *jeu d'esprit* not yet alluded to by your correspondents, entitled "Mary Gray;" a clever imitation of Crabbe, written, or rather *improvised*, for a wager by White of Pembroke, in 1824. C. W. Bingham.

I may perhaps inform your readers, that the pamphlet entitled *Scenes from an unfinished Drama called "Phrontisterion, or Oxford in the Nineteenth Century,"* is well known to have emanated from the fertile brain of the Rev. H. L. Mansel, Fellow of St. John's College, and author of an elaborate treatise on logic. (See "N. & Q.," Vol. xi., p. 349.) Armiger.

Miscellaneous.

NOTES ON BOOKS, ETC.

In the course of the last Session of Parliament, the House of Commons printed, for the use of the Members, *A Copy of the Alterations in the Book of Common Prayer, prepared by the Royal Commissioners for the Revision of the Liturgy in* 1689. This is of course a document of considerable historical interest and importance; but the form in which it was printed by the House of Commons was by no means that best calculated to show the extent and nature of the alterations thus proposed. To do this effectually, comparison with the Liturgy in its present form was absolutely necessary. In no way, it was obvious, could this be accomplished so satisfactorily as by printing the original text and proposed revision on opposite pages. This has now been done by Messrs. Bagster & Sons, in a volume edited by Mr. John Taylor, under the title of *The Revised Liturgy of* 1689, *being the Book of Common Prayer interleaved with the Alterations prepared for Convocation by the Royal Commissioners in the First Year of the Reign of William and Mary.* Although very far from agreeing with the views entertained by Mr. Taylor with respect to these alterations, we strongly recommend the volume itself to all who take an interest in this important subject.

Mr. Parker of Oxford has just commenced a new fortnightly paper, the object of which is pretty tolerably defined by its title; it is called *The Literary Churchman, a Journal devoted to the Interests and Advancement of Religious Literature.* With the resources at Mr. Parker's command, and the assistance which he is sure to receive from his numerous clerical friends, there can be little doubt of his ability to establish the *Literary Churchman* in that position with reference to religious literature, which in secular is occupied by *The Athenæum* and the *Literary Gazette.*

Acheta, the popular author of *Episodes of Insect Life*, and of we believe a somewhat similar work, which, however, we have not seen, called *March Winds and April Showers*, has just put forth a continuation of the latter, under the title of *May Flowers, being Notes and Notions on a Few Created Things.* It is a work in which every page is redolent of that love of the beautiful in nature — and what in nature is not beautiful? — for which the writings of this author are so peculiarly distinguished. It is a most seasonable and suggestive little volume.

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Notices to Correspondents.

We are compelled from want of space to postpone until next week many curious articles, including one on Woodfall's Ledger, 1734-47; *and to abridge our usual* NOTES ON BOOKS, *&c.*

DANIEL HARWOOD. *The Chichester Pallant was formerly a separate palatine jurisdiction, called* "Palatinus sive Palenta," *as stated in* "N. & Q.," Vol. viii., p. 269.

STUDENS. *The quotation* —

"Misery acquaints a man with strange bedfellows" —

is from Shakspeare's Tempest, *Act II. Scene* 2.

DEXTER. The Vision, or Dialogue between Soul and Body, 12*mo.*, 1651, *is by James Howell, Historiographer to Charles II., and author of* Epistolæ Ho-Elianæ, or Familiar Letters.

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CONTENTS.

NOTES: — Page

A Bibliographical Blue-book, by Bolton Corney - - - - - 417

Woodfall's Ledger, 1734—1747 - - - 418

FOLK LORE: — Marriage Custom in Scotland — Legend of the Bells of St. Andrew, Romford — "White bird, featherless" — Candlemas — Cat's Cradle - - - - - - 420

Edwin's Hall, the Residence of Archbishop Sandys (1519—1588), by J. Virtue Wynen - - - - - 422

Remarks on Crowns, and more particularly on the Royal or Imperial Crown of Great Britain, by S. M. Leake, Garter - - - - - - 422

MINOR NOTES: — Lord Byron's "Monody on the Death of Sheridan" — Bisson — Drinking Healths in New England — Balthazar Vigures: Error in Wood's "Athenæ Oxonienses" — Miles Corbet — Kitty Clive's Opinion of Mrs. Siddons — A Suggestion — A Handbook of the War — Origin of "Navvy" - - - - - 423

QUERIES: —

Three Letters on Italy - - - - 424

MINOR QUERIES: — Mr. Pierpoint's MSS. — Eshe, Ushaw, Flass — John Duer, Esq., of Antigua — Decalogue in Common Prayer — Marine Policies — Armorial — St. Gervaise — "The Coat and the Pillow" — "Dialogus de Lamiis et Pythonicis" — "Antrix" — Bon-mot attributed to D'Alembert — "Pot-luck" — Jute — Vigors — Lava — Quotations wanted — Stone Altars — Lemming Arms and Family — Douglas, Lord Mordington - - - 425

MINOR QUERIES WITH ANSWERS: — Hogarth and Joe Miller — "As thin as Banbury Cheese" — "Passionale" — Moore of Abingdon — A Player's Epitaph — "Philomorus" - - 427

REPLIES: —

Names of Cat and Dog - - - - 429

Gorton's "Biographical Dictionary" - 430

Burials at Maple Durham - - - 432

PHOTOGRAPHIC CORRESPONDENCE: — On the Altcration of Positives, and their Revival - - - - - 432

REPLIES TO MINOR QUERIES: — Internal spiral wooden Staircase — Shew Family — Author of "Palmyra," &c. — "Sanlegue" — Double Christian Names — "Handicap," &c. — Statfold — Pamphlet by the Rev. Dr. Davy — Posies from Wedding-rings — Publication of Admissions to Lincoln's Inn, the Temples, and Gray's Inn — "I'd be a butterfly" — Caldecott's Translation of the New Testament — Old Almanacs — "Coming events cast their shadows before," &c. - 433

MISCELLANEOUS: —

Notes on Books, &c. - - - - 436

Books and Odd Volumes Wanted.

Notices to Correspondents.

VOL. XI. — No. 292.

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JOHN WEALE, 59, High Holborn.

LONDON, SATURDAY, JUNE 2, 1855.

Notes.

A BIBLIOGRAPHICAL BLUE-BOOK.

The recognised characteristics of a *blue-book* are enormity of bulk, and sameness of subject; but there is no rule without its exceptions. I have now before me a blue-book which is both convenient as to size, and infinitely varied in its contents.

To obviate a host of guesses, with scarcely a chance of success, it shall at once be said that the volume in question is a catalogue of the blue-books and other sessional papers of the House of Commons. It is thus entitled:

"*List of parliamentary papers, from session* 1836 *to session* 1852-3 *inclusive, with the prices affixed; and an alphabetical list.* 1854." 8vo. pp. 194+32+50=276. Price 2*s.* 6*d.*

The non-political reader may here interpose the query, What is a blue-book? I must therefore attempt a definition of the term. A blue-book is a document printed by order of the House of Commons, or presented thereto by royal or other command, and of such thickness as to require a cover — which being always *blue*, gives the document its equivocal designation. It is chiefly applied to *Reports* with minutes of the evidence; and, as many must remember, has sometimes been used *jeeringly*.

Another query may perhaps be made, Is *blue-book* a cant word? I reserve my opinion on that nice philological point; affirming only with Swift, as a hint to orators and writers of every class, that the multiplication of cant words is "the most ruinous corruption in any language."

On a novel subject a touch of circumlocution may be pardonable, and with this apology for the above queries and remarks, I proceed to the *despatch of business*.

The first publication of a parliamentary paper took place in 1641, and the first committee for the purpose was appointed in 1642. I give the *resolution* as a curiosity:

"*Die Sabbati.* 4 *Junii.* 1642.

"Sir Walter Erl, sir Peter Wentworth, sir Samuel Rolle, master Arthur Goodwyn, master Pury, master Noble.

"This committee, or any three of them, are appointed to consider of the best way of putting the publike orders and votes of the House in execution, and of divulging, dispersing, and publishing the said orders and votes, and also the declarations of the House, through the kingdom, and of the well and true printing of them: and have power to imploy messengers, as they shall see occasion, and to make them allowances, and to sit, when and where they please."— *Hen. Elsinge, Cler. Parl. D. Com.*

The papers must have been printed in vast numbers, as they were placed in the hands of every constable, headborough, or tithingman, to be read to the inhabitants of each town or parish!

The first collection of such papers, whence I take the above *resolution*, was published in 1643. It is entitled *An exact collection of all remonstrances, declarations, votes, orders*, etc. It contains about 400 papers, with a table of contents; and is a very important volume.

From that date the publication of parliamentary papers appears to have been continued, under various modifications, till the year 1834.

In 1835 the House resolved that the parliamentary papers "should be rendered accessible to the public by purchase," and in 1836 a committee was appointed to assist Mr. Speaker in such matters. Arrangements were made accordingly, and from that time lists have been printed for each session. For these statements I rely on the *Report* of 1837.

The volume above described is a reprint of those lists. It is in three sections. The first section gives the titles of the papers printed by order; the second, of the papers presented; and the third is called *An alphabetical list.*

I shall give the number of the papers of each session in a tabular form, and afterwards attempt to convey some idea of their nature and variety.

Sessional Papers.

Session.	By order.	Presented.	Total.
1836 - - -	613	67	680
1837 - - -	547	35	582
1837–8 - - -	737	49	786
1839 - - -	582	59	641
1840 - - -	640	75	715
1841 - - -	441	48	489
1841 (Session 2) -	66	15	81
1842 - - -	588	75	663
1843 - - -	636	97	733
1844 - - -	641	78	719
1845 - - -	666	78	744
1846 - - -	724	81	805
1847 - - -	757	118	875
1847–8 - - -	755	131	886
1849 - - -	630	123	753
1850 - - -	758	163	921
1851 - - -	696	131	827
1852 - - -	585	116	701
1852–3 - - -	1017	158	1175

The exact number of papers is 13,776; but, as there are some groups of reports relative to local acts, we may call it 14,000.

Now comes the task. How shall I describe the contents of a volume which indicates 14,000 subjects? I must give two or three items to each letter of the alphabet, and leave the discovery of the rest to the purchaser of the volume. Here follows my limited specimen:

Acts of parliament — Army estimates — Assurance companies — Bank of England — Baths and wash-houses —

British Museum — Census of Great Britain — Charitable trusts—Church preferments—Colonies—Corn-Corporation of London—Court of chancery—Dissenters—Dock-yards — Dramatic performances — East India — Education — Established church — Emigration — Exchequer — Factories — Finance accounts — Fine arts — Friendly societies — Game laws — General board of health — Grammar schools — Harbours of refuge — Highways — Hop duties — Houses of parliament — Insolvent debtors — International copyright—Joint-stock companies—Justices of the peace — Juvenile offenders — Kafir war—Kew gardens — Legacy duties — Letters patent — Lighthouses — Lunatic asylums — Malt made — Merchant seamen—Metropolitan police—Militia — Museum of practical geology—National gallery — Navy estimates — Newspaper stamps—Oaths — Ordnance survey — Oyster fisheries — Packet service — Poor law act — Post office — Prisons — Probate of wills — Public libraries and museums—Public walks—Quarantine —Quarter sessions — Railways — Royal palaces—Savings banks — Slave trade — Stamp duties — Steam vessels — Tariffs—Thames conservancy — Tithes—Trade and navigation—Transportation—Trinity-house—Turnpike trusts — Union workhouses—Universities—Vaccine institution —Ventilation — Vestries—Wheat imported—Wine duties —Woods and forests—Wool—Works and public buildings — X.——Yarn —Yeomanry — Zante — Zinc.

The titles of the papers ordered to be printed are entered in the *Votes and proceedings*, and so is the date of delivery. The offices for the sale are at No. 6. Great-turnstile, and at No. 32. Abingdon-street. The prices are very moderate.

In 1852 a select committee was appointed to inquire into the expediency of distributing the papers *gratis* to literary and scientific institutions, &c. Had I been examined on that occasion, I should have been inclined to offer this advice: Give away no entire sets: you will tax the parties in the shape of house-rent. Give away no selections: you will deceive those who are in search of full information. Give rather a *compendious catalogue* of the papers, and offer the articles at a reduced price: you will then do the parties a real service, and commit no waste. The list in question is very like the gift which I should have proposed.

While admitting the utility of this volume, which only wants a descriptive announcement to become better appreciated, I claim the liberty of pointing out some of its defects, and of offering some suggestions towards its improvement on a future occasion: —

1. Where was the volume printed? By whom? By whose order? I assume that it was printed at London, in the office of Mr. Henry Hansard, by order of the Speaker of the House of Commons; but there is no information on those points, and I consider the omission as an editorial defect.

2. The book has no preface! It should have been described as a reprint of the annual lists, under a *new* arrangement of their contents. The number of the parliament and of its session, and the regnal year, should also have been given as before. I need not dwell on these defects, as they may be remedied at the expense of fifty lincs.

3. I must come to matters of more importance. We are authorised to expect that this volume should record, in juxtaposition, the titles of all the papers which pertain to a *given session*, and should promptly direct us to all those which relate to a *given subject*. Now, it fails in both particulars.

The papers printed by order, and the papers presented, are in *separate* sections; each section having its series of pages. Synchronism is therefore set aside; and for the papers of any *one* session, we have to search in *two* places.

The third section of the volume is announced as *an alphabetical list*. The promise is more than performed. We have *nineteen alphabetical lists*. These lists should have been incorporated, with the sessional date of each item prefixed to it. We should have then seen at a glance, and in the order of time, all that has been printed on a *given subject* in the course of eighteen years. What a hand-book would it have been for the statesman! What a help to the statistical inquirer! What a guide to the future historian!

In the lists for the sessions of 1854 and 1854–5 —which should be procured in continuation of the volume — a new arrangement of the papers has been adopted. We have now: 1. *Reports and papers;* 2. *Bills;* 3. *Papers presented by command;* 4. *Alphabetical list.* I entirely approve of this classification, as it gives more prominence to the reports and papers. Bills are mere projects; and, if they are so fortunate as to receive the royal assent, we soon have them in the authoritative shape of *Acts*.

The lists are first printed about three months after the commencement of each session of parliament, and are re-issued with successive additions. Those only can be relied on as complete which are dated about six months after the close of the session. This is unavoidable, as some of the papers are furnished with elaborate indexes; and those which I have examined, or partially tested, strike me as models in that useful branch of compilation.

BOLTON CORNEY.

The Terrace, Barnes.

WOODFALL'S LEDGER, 1734—1747.

I shall now make a few extracts relating to other celebrities. Woodfall appears to have printed a great deal for Millar, and most of Thomson's works.

"Mr. Andrew Millar, Dr.

Oct. 14, 1734.	Printing Spring, a Poem, 8vo., No. 250, 5 sheets.
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Feb. 1, 173⅓. Part II., Greece, No. 2000, and 250 fine, 5 shts.
March 12, 173⅓. Printing the 3rd part of Liberty, No. 2000, and 250 fine, 5½ shts.
Jan. 13, 173⅝. Printing Liberty, Part IV., No. 1000, and 250 fine, with alterations, 8 shts.
Jan. 29, 173⅝. Liberty, Part V., No. 1000, and 250 fine, 5 shts.
Reprinting 100 titles to Part I., and contents.
March 5, 173⅛. Printing Sophonisba, 4to., No. 200, 10½ shts.
200 red titles, works of Mr. Thomson.
June 16, 1737. Printing Mr. Thomson's poem on the Lord Talbot, 4to., No. 1000, and 156 fine, 3½ shts.
April 24, 1738. Printing Agamemnon, a Tragedy, 8vo., No. 3000, and 100 fine, 5 shts.
April 28, 1738. Second edition, No. 1500, 3 shts.
2 shts. standing.
June 6, 1738. Mr. Thomson's Works, vol. i. No. 1000, 8vo., 18 shts.
Red title.
Vol. ii., No. 1500, 15½ shts.
Red title.
June 17, 1738. 1000 red titles for vol. i.
June 19, 1744. Printing Thomson's Seasons, 8vo., No. 1500, 16¼ shts.
Title in red and black.
1500 erratas.
For divers and repeated alterations, 2*l.* 4*s.*
July 7, 1744. Printing the 1st vol. of Mr. Thomson's Works, 8vo., No. 1500, 20½ shts.
Title in red and black.
August 26. Agamemnon and Edward and Eleonora, 8vo., No. 250, 9 shts.
March 25, 1745. Printing 4½ shts. of Tancred and Sigismunda, a Tragedy, No. 5000, and 50 fine.
¼ sht. dedication, twice set, No. 2500.
Alterations, 5*s.*
June 26, 1745. Thomson's Seasons, 8vo., No. 500, 15½ shts.
Sept. 26, 1745. Printing ½ sht. pref., 8vo., No. 350.
May 9, 1746. Printing a new edition of Thomson's Seasons, 12mo., with alterations, No. 4000, 10 shts.
Recomposing the first sheet.
Title in red and black."

Here, too, we find a notice of poor Collins's first literary venture, and of his last.

"Dec. 10, 1741. Persian Eclogues, 1½ shts., No. 500.
Reprinting ½ sht.
Dec. 15, 1746. Mr. Collins's Odes, 8vo., No. 1000, 3½ shts."

There is an account of the first edition of *Joseph Andrews*, "with alterations" sufficient to be recorded in the printer's bill. Fifteen hundred, it appears, were first printed, and in three months a second edition ordered of 2000. The "700 proposals" I must leave to the interpretation of the better informed.

"Feb. 15, 174½. History of the Adventures of Joseph Andrews, &c., 12mo., in 2 vols., No. 1500, with alterations.
May 31, 1742. The 2nd edit. of Joseph Andrews, 12mo., No. 2000, 27 shts.
June 3, 1742. 700 proposals for Mr. Fielding, paper print."

Again Millar is subsequently charged —

"Nov. 23, 1746. 500 8vo. page proposals for Miss Fielding, 6*s.*"

The following have not much interest in themselves, but contain that sort of information about obscure and anonymous works often sought for through the pages of "N. & Q.", and not, I think, to be met with in Watt, or Chalmers, or Nichols, the only authorities I can at the moment even hurriedly refer to. Not to occupy space needlessly, I shall only extract the name of the writer, the title of the work, and when printed. Occasionally the writer is known, but not known as author of the particular work here mentioned.

"Dr. Andrew Hooke, Dr.

July 22, 1734. Printing Christianity Revived, &c., 4 shts.
Oct. 17, 1734. An Essay on Physick, 6 shts. (wants ¼).

Mr. Erasmus Jones, Dr.

Nov. 1, 1734. Printing Pretty Doings in a Protestant Country, 4 shts.
Trip through the Town, 4 shts.
May 8, 1735. Printing a Trip through the Town, 4th edit., 4 shts.
Jan. 30, 173⅝. Printing Luxury, Pride, and Vanity the Bane of the British Nation, 4 shts.
March 30, 1736. Ditto, 4th edit.
April 1, 1737. Printing the Man of Manners, 8vo., 4 shts.
Jan. 17, 173⅞. Printing the Modern Christian, or Practical Sinner, 8vo., 4 shts.
April 4, 1738. Ramble through London, 4 shts.

Mr. Minshull, Dr.

Feb. 19, 173⅓. The Miser, a Poem, 6½ shts.

Captain Joseph Bertin, Dr.

June 19, 1735. Printing the Game of Chess, 8vo., 5½ shts.

Mr. Dibery, Dr.

June 10, 1735. Preservatif contre Concile National, 4to., 12½ shts.
July 9, 1735. Printing Motifs pour changer la Religion, &c., 4to., 8 shts.

The Rev. Mr. John Peters, Dr.

July 17, 1735. Printing Thoughts concerning Religion, &c., 4to., 16 shts.

J. Hutchinson, Esq., Dr.

Dec. 27, 1735. Printing Mr. Catcott's Sermon at Bristol, 4to., 5 shts.
April 19, 1736. Printing the Religion of Satan, or Antichrist Delineated, 8vo., 7½ shts.
June 15, 1736. The Use of Reason recovered by the Data in Christianity, 8vo., 25 shts.
March 25, 1736. Remarks on the Observations on Mr. Catcott's Sermon, demy 8vo., 11 shts.

Rev. Mr. Robert Seagrave, Dr.

May 28, 1737. Printing 4th edit. of a Letter to the People of England, 8vo., 2½ shts.

Nov. 10, 1738. Printing Observations, &c., 8vo., 4½ shts.
Dec. 4, 1738. Second edit. ditto, 4½ shts.
August 7, 1742. Printing Hymns, 8vo., 6¼ shts.

The Hon. Archibald Campbell, Esq., Dr.

March 8, 173⅞. Printing a Letter to the Bishop of Cant. concerning Lay Baptism, 8vo., 4½ shts.

Mr. Umfreville, of Manningtree, in Essex.

March 21, 173⅞. Remarks on Craftsman's Queries, 2½ shts.

Mr. Samuel Johnson, called Lord Flame, Dr.

May 11, 1738. Printing a Vision of Heaven, 4½ shts., 8vo.

[Johnson was called Lord Flame because he personated that character on the stage in his own Hurlothrumbo.]

Dr. Peter Shaw and Self, Drs.

March 3, 173⅜. Printing the Philosopher's Stone, 8vo., 3½ shts.

Mr. William Hatchett, Dr.

Jan. 11, 173⅜. Printing a Chinese Tale, 4to., 3½ shts.
Jan. 28, 174⅒. Printing the Chinese Orphan, 8vo., 5 shts.

Dr. Kennedy, Dr.

June 4, 1739. Printing Physick is a Jest, &c., 1½ sht. and leaf.
July 27, 1739. Printing Observations on Mrs. Stephens's Receipt, 8vo., 2 shts.
March 22, 173⅜. Printing Downright Dunstable, a Poem, 4 shts.
Jan. 6, 174½. Printing Natural Sagacity, the Principal Secret in Physick, 3 shts.
July 9, 1745. Printing a Gothic Oration, 8vo., 3 shts.

Mr. John Bird, Dr.

Jan. 28, 174⅒. 400 Letters to Lord Sydney Beauclerc, 8vo., 2 shts.

Mr. Andrie, resident of Prussia, Dr.

April 11, 1741. A Faithful Account of the Indisputable Rights of the House of Prussia to several Lordships in Silesia, 8vo., with Notes, 6½ shts.
May 1, 1741. A farther Account, &c., 2½ shts.

Uvedale Price, Esq., Dr.

Oct. 21, 1741. Printing Las Vidas Pictores Espanoles, 8vo., 14 shts.
Feb. 12, 174¼. The Trial of Gloriana Amt, 2 shts.
May 31, 1746. Printing Arvades, Iglessias y Conventos, &c., 8vo., 12 shts.
Jan. 7, 174⅙. Flogger Flogged, 1¼ sht.

Mr. Pilgrim, Dr.

April 22, 1742. A Letter to the Archbishop of Canterbury, 2 shts.

Thomas Cannon, Esq., Dr.

Nov. 20, 1744. Printing Apollo, a Poem, 5 shts. in fol.

Mr. Weales, Dr.

Nov. 19, 1746. Printing the Christian Scheme fairly stated, &c., 8vo., 4 shts."

I infer from the following, that in December, 1735, Mrs. Haywood, the "Eliza" of *The Dunciad*, had a benefit at the theatre:

"Mrs. Eliza Haywood, Dr.

Dec. 2, 1735. 200 red box tickets, 400 black, pit and gallery, and 500 bills."

As Curll's edition of Pope's *Letters* were avowedly delivered to him by the secret agents without title-pages, it might at first be supposed that the following order was to enable him to complete his copies; but the date appears to be too early by many months.

"Mr. Edmund Curll, Dr.

Sept. 16, 1734. Printing 200 8vo. titles."

Again Woodfall was employed by him:

"Mr. Edmund Curll, Dr.

May 24, 1735. Printing 4 shts. of Letters to Mr. Wycherley, &c., demy English 8vo., No. 1000."

May we not infer, from the following in "Gentlemen's work and others not booksellers," that Mrs. Moore was the proprietor of Daffy's Elixir? Query, Was she any relation to Worm-powder Moore?

"Mrs. Bridget Moore, Dr.

June 16, 1736. 1000 ¼ sht. Daffy's Elixir, paper.
June 26, 1736. 1000 broadsides, paper and print, Bostock."

P. T. P.

FOLK LORE.

Marriage Custom in Scotland. — In Scotland it is customary for the mother, or nearest female relative of the bridegroom, to attend at his house to receive the newly-married pair: she is expected to meet them at the door with a "currant bun" in her hands, which she breaks over the head of the bride before entering the house. It is considered very unlucky should the "currant bun" by mistake be broken over the head of any person but that of the bride. I was told by an old lady that many years ago she had officiated as bridesmaid to a friend who resided in Edinburgh, where the marriage ceremony was performed; immediately after the knot was tied the young couple, accompanied by the bridesmaid, started in a carriage for a sea-port town some distance off, where the bridegroom was engaged in business. Now it so happened that the young man's mother had never seen the bride, and so soon as she saw the carriage stop she left the house with the bun in her hand, and broke it over the head of a young lady who had just got out of the carriage, kissing her at the same time, and welcoming her as her daughter. Most unfortunately, the bridesmaid was seated on the side of the carriage nearest to

the house, and was obliged to get out first, and the poor mother-in-law mistook her for the bride. The poor woman mourned over this calamity, and prophesied all sorts of ill luck, which I am assured actually did happen, as the marriage was a most unhappy one. W. B. C.

Legend of the Bells of St. Andrew, Romford. — The note of M. A. W——D, at p. 274. of your current volume, "Submerged Bells," reminds me of a legend formerly extant at Romford in Essex. The old church of St. Andrew, pulled down nearly four centuries and a half ago, stood about half a mile from the town, on a site in some meadows, still called "Old Church." The legend went that, every year, on St. Andrew's Day, at noon, the bells were still heard pealing merrily from Old Church. I used often to hear the story some twenty-five years ago, but since then a railway station has been erected near the spot, and the steam whistle has quite driven the ghostly bell-ringers from their ancient resort by the banks of the Rom, at Oldchurch. E. J. SAGE.

"*White bird, featherless*" (Vol. xi., pp. 225. 274. 313.). — My little girl has another and prettier version of your folk song, which I subjoin for your valuable publication:

"White bird, featherless,
Flew out of Paradise,
Pitch'd on Parsonage wall;
Along came Lord Landless,
Took him up handless,
Rode away teethless,
And never let him fall."

The white bird, snow: Lord Landless, the sun, took him up and melted the snow by his heat.

She has another of the same ancient date, taught her in nursery by the same old servant:

"A row of white horses,
Sate on a red hill,
Now they go, now they go,
Now they stand still."

i. e. the masticating teeth in red gums!

E. SHEPPARD.

Candlemas (Vol. xi., p. 238.). — The *Penny Cyclopædia* quotes "Si Sol," &c., from Sir Thomas Browne's *Works*, in which probably would be a reference to the source from which he had it; but I have not an edition of his works at hand to ascertain if this be the case. The *Penny Cyclopædia* reference is to the folio edition of 1646, p. 289. The *Penny Cyclopædia* also gives, from a French almanac of 1672, —

"Selon les anciens se dit,
Si le soleil clairment luit
A le Chandeleur, vous verrez
Qu'encore un hyver vous aurez;
Pourtant gardez bien vostre foin,
Car il vous sera de besoin:
Par cette reigle se gouverne
L'ours, qui retourne en sa caverne."

I add the following Candlemas proverbs from my note-book:

"If Candlemas Day be fair and bright,
Winter will have another flight;
But if it be dark with clouds and rain,
Winter is gone, and will not come again."

"On Candlemas Day if the thorns hang a-drop,
Then you are sure of a good pea crop."

I had the last from an old shepherd named Balderstone, who, if similarity of character proves kindred, must have been related to Sir W. Scott's immortal Caleb. It was on a foggy Candlemas Day that he told me it, and certainly the pea crop that year was remarkably good.

My friend MR. E. S. TAYLOR has not given one of these proverbs with his usual accuracy; it should be, —

"Candlemas Day, the good huswife's *geese* lay,
Valentine, yours and mine."

as, however geese be neglected, they are supposed to lay by Valentine.

Stover, too, in Norfolk, is more frequently used for litter than for forage. It is commonly said of hay when spoiled in making by wet weather, "Well, if it won't do for hay, 'twill do for *stover*."

E. G. R.

In my copy of Barnabe Googe's *Husbandry*, small 4to., 1577, the following is the version of the Latin lines on St. Paul's Day, in MS. by Richarde Hoby, 1582:

"Clara dies Pauli, bona tēpora nunciat anni.
Si fuerint venti comitātur prælia genti.
Si nix aut pluvia dissignāt tēpora rara.
Si fuerint nebulæ pereunt animalia peste."

"Bonis et mors et vita dulcia sunt. — *R. Hoby.*"

E. D.

Cat's Cradle. — This is a favourite amusement of children in Norfolk, and probably elsewhere. One child holds a piece of string joined at the ends on his upheld palms, a single turn being taken over each; and by inserting the middle finger of each hand under the opposite turn, crosses the string from finger to finger in a peculiar form. The other player then takes off the string on his or her fingers in a rather different way, and it then assumes a second form. A repetition of this manœuvre produces a third, and so on. Each of these forms a particular name, from a fancied resemblance to the object: the first is a cat's cradle; barn-doors, bowling-green, hour-glass, pound, net, fiddle, fish-pond, diamonds, are others. Nares, under CRATCHE, an archaic word for a manger, deems it to be the origin of the name of this game, which, however, he calls *scratch-cradle*. But it clearly, he says, meant

originally *cratch-cradle*, the manger which held the Holy Infant as a cradle:

"*Cracche*, or manger (Præsepium, *Promptorium Parv.*); *Cratche*, for horse or oxen (*Créche*, Palsg.); *Creiche*, a cratch, rack, oxe-stall, or crib (Cotgr.). Cf. St. Luke, ii. 7. 12. 16., in Wiclif's version, A.D. 1380: 'And sche bare hir first borun sone and wlappid hym in clothis: and leide hym in a *cracche*, for ther was no place to hym in no chaumbre.'"

The Geneva version of 1557 gives the passage:

"And she broght forth her fyrst begotten sonne and wrapped him in swadlyng clothes, and layd him in a *cretche*, because there was no rowme for them with in the ynne."

But what confirms Nares' suggestion the most, is a passage from Bishop Andrewes' Sermon on the above passage in St. Luke, No. XII., "preached before King James at Whitehall, on Friday the 25th of December, 1618:"

"We may well begin with Christ in the *cratch*; we must end with Christ on the cross. *They that write* de re rusticâ *describe the form of making a* cratch *cross-wise.* The scandal of the cratch is a good preparative to the scandal of the cross."

Any additional illustration will be gladly received by E. S. Taylor.

Ormesby, St. Margaret, Norfolk.

EDWIN'S HALL, THE RESIDENCE OF ARCHBISHOP SANDYS (1519—1588).

There are few objects more pleasing to the antiquary than the abodes of old English worthies long since passed away. Their memories haunt the places which once heard their voices, but which now know them no more. The old palace of Archbishop Sandys, for example, calls up a thousand recollections.

It stands in the parish of Woodham Ferrers, about nine miles from Chelmsford. The moat, which once surrounded it, has been recently filled up; and the appliances of the modern farm-house are in ill-keeping with the aged magnificence of the episcopal palace. Nevertheless much of the old building remains. The great hall and the reception-room are still there. One wing has fallen, which sadly mars the general effect; but both interior and exterior speak volumes of Sandys.

In the ancient church of Woodham Ferrers is a handsome monument to Cecilia, the second wife of Sandys. The design and carving are elaborate, and are in fair preservation. The long Latin inscription on it describes her as having been worthy of the pious archbishop.

Thinking that it may interest some of your readers to have the character of Sandys, as drawn by the Rev. Mr. Willmott, in his charming *Life of Bishop Jeremy Taylor*, I here insert it:

"Unlike Hooker, who had formed his style upon the classic models introduced by Boccaccio into Italy, Sandys anticipated some of the harmony and ease of our simplest English. He excels all his cotemporaries in transparency of diction. His stream of thought may not be broad and deep, but the eye can always look down into the channel, and ascertain the quality and value of the deposit. Marmontel's eulogy of Massilon might be transferred to Sandys. Few sentences require a second perusal. His periods rarely wind into what have been called the semicolon paragraphs of Taylor, and never jingle into the chimes of metre which Atterbury so earnestly admonished his son to avoid."

J. Virtue Wynen.

1. Portland Terrace, Dalston.

REMARKS ON CROWNS, AND MORE PARTICULARLY ON THE ROYAL OR IMPERIAL CROWN OF GREAT BRITAIN.

(From the Autograph MS. of Stephen Martin Leake, Esq., Garter.)

(*Concluded from* p. 401.)

The church of Westminster had the custody of the royal regalia for the coronation of our kings by divers charters (from the Confessor) according to the Liber Regalis, whereby it was granted to be "Locus institutionis et Coronationis Regiæ et repositorium Regalium insignium in perpetuum," at which time it is supposed he gave to that church the regalia which was afterwards used at the coronation of our kings; and certain it is that, from the time of the Confessor, all our kings have been crowned at the abbey of Westminster, except King Henry III., who in the Barons' Wars was crowned at Gloucester, and King Edward V., who was never crowned. The place where the regalia was kept (at least for a considerable time back) was in the arched room in the cloisters in an iron chest, where they were secured till the Grand Rebellion, when, A.D. 1642, Harry Martyn, by order of the then Parliament, broke open the chest and took out the crown called St. Edward's crown, and sold it, together with St. Edward's sceptre. Wherefore, after the Restoration, another crown and sceptre was made for the same purpose, and called St. Edward's in commemoration of those which had been taken away. We may reasonably suppose this new crown was made after the fashion of the old one; and the fashion of it must have been well known to many persons of the Restoration, especially to Sir Edward Walker, Garter; and the fashion of the present crown of St. Edward differs not in the form from the imperial crown of state; and this being the case, that ancient crown before the Rebellion could not by the fashion of it be older than Edward IV.

As to the crown of St. Edward, with which Edward II. was crowned, it was probably as ancient as the Confessor, if not his; for he was so greatly esteemed for his sanctity before he was made a

saint, that William the Conqueror adorned his sepulchre with a shrine. About a hundred years after this, A.D. 1163, he was canonised by Pope Alexander III., when Henry II. erected another more sumptuous shrine: afterwards, King Henry III., having pulled down the old church and rebuilt it, erected a third shrine for him, and ever honoured him as his tutelar saint; and the chapel of this saint was made the burial-place of our kings till King Henry VII. erected the chapel that bears his name for that purpose. A superstitious regard seems all along to have been paid to this regalia, as the relics of the saint, and being in the custody of the Church, could not be violated without double sacrilege. And not only the regalia, but the ceremonial of the coronation of our kings, seems to be derived from this holy king, for before his time there does not seem to have been any determinate form. Of the fashion of this ancient crown we have no memorial, unless we may suppose it like that upon his great seal. What became of this old crown does not appear, but it must have disappeared long before the time of Edward IV., because the crown made to supply the place of it about that time bore no resemblance to the ancient one, which it certainly would have done had the particular form been remembered. I can account for the loss of the crown no otherwise than as our kings frequently pawned their crowns, by that means it might be lost or destroyed. King Edward III. pawned his crown called Magna Corona Regis, and at another time Magna Corona Anglie, and perhaps one of these was the same called at coronations St. Edward's crown. We find it afterwards replaced by a modern crown, without any account what became of the old one. So that the honour and virtue derived from the antiquity and identity of St. Edward's crown was lost, and it became merely nominal, in the same manner as the robes are still called St. Edward's, though perhaps none of our kings wore his individual robe. LEAKE.

Minor Notes.

Lord Byron's "Monody on the Death of Sheridan." — Lord Byron's "Monody on the Death of Sheridan" closes with these lines:

> "Sighing that Nature form'd but one such man,
> And broke the die in moulding Sheridan!"

Was not the idea borrowed from Ariosto?

> "Natura il fece, e poi ruppa la stampa."
> *Orl. Fur.*, Canto x. Stan. 84.

ERIC.

Ville-Marie.

Bisson. — A few years ago several communications appeared in "N. & Q." respecting the meaning of this word in the phrase "bisson multitude" in *Coriolanus*. I have met with the word in an old book in the sense of double-tongued or fickle, evidently derived from *bis* and *sonans;* but I unfortunately neglected to "make a note" of it, not being mindful of the discussion in question. Bisson is the name of a family in this city.

UNEDA.

Philadelphia.

Drinking Healths in New England. — The following deposition, and confession, are recorded in the Court Records at Salem, Massachusetts, as cited in Coffin's *History of Newbury* (Boston, 1845), p. 55.:

"This is to certify whom it may concern, that we the subscribers, being called upon to testify against William Snelling for words by him uttered, affirm, that being in way of merry discourse, a health being drunk to all friends, he answered,

> 'I'll pledge my friends;
> And for my foes,
> A plague for their heels
> And a poxe for their toes.'

Since when he hath affirmed that he only intended *the proverb used in the west country;* nor do we believe he intended otherwise.

WILLIAM THOMAS.
THOMAS MILWARD.

March 12, 1651-2. All which I acknowledge, and I am sorry I did not expresse my intent, or that I was so weak as to use so foolish a proverb. GULIELMUS SNELLING."

Mr. Snelling was a physician, and his Latinised signature looks as if he was disposed to claim "benefit of clergy." VERTAUR.

Balthazar Vigures: Error in Wood's "Athenæ Oxonienses." — In Wood's *Athenæ* it is stated that Balthazar Vigures, who was a member of Exeter College, Oxford, and M.A. of St. Alban's Hall, was Bishop of Leighlin and Ferns, the same person in fact who was generally known as "Bartholomew Vigors," bishop from 1690 to 1721. I am able to correct this error. Balthazar, son of Robert Vigures of Parkham, Devonshire, gent., was born in 1650, matriculated of Exeter College, July 9, 1668, and graduated as B.A. in 1672. On the other hand, Bartholomew Vigors, son of the Rev. Urban Vigors, Vicar of Leitrim, Diocese of Cloyne, and Chaplain to Lord Broghill, was born at Taunton in 1644, and entered Trinity College, Dublin, May 23, 1663. He entered into priest's orders, June 11, 1667; was Dean of Armagh, June 29, 1681; and Bishop of Leighlin and Ferns, Feb. 27, 1690-91. The two were therefore altogether different persons. Bishop Vigors' mother was sister of Richard Boyle, Bishop of Leighlin and Ferns, 1666 to 1682. See Query regarding Bishop Boyle, Vol. ix., p. 494. Y. S. M.

Miles Corbet. — It has been the fashion to extol the great wisdom and high principle of the regicides, who nevertheless succumbed to Cromwell,

and were used by him as tools to advance his own power. Of the high intellectual capacity of Miles Corbet, one of these worthies, who had been represented as a "gentleman of an ancient and honourable family in Norfolk, who, after going through his academical studies, settled himself to the profession of the law, and was for many years a member and resident in Lincoln's Inn," the following anecdote, extracted from a rare tract entitled *Persecutio Vndecima*, 1648, 4to., and of which there is a copy in the library of the Faculty of Advocates, may be taken as a sample:

"Miles Corbet, the Recorder of Tamworth, indited a man for a conjuror, and was urgent upon the jury to condemne him upon no proofs, but a booke of circles found in his study, which Miles sayd was a book of conjuring—had not a learned clergyman told the jury that the booke was but an old Almanac."

This "honourable gentleman and member of Lincoln's Inn" was executed at Tyburn, April 19, 1662. J. M.

Kitty Clive's Opinion of Mrs. Siddons. — In a book of *Poems, Humorous and Sentimental*, by J. Hand of Worcester (1789), is the following note to "Mrs. Clive's farewell Epilogue:"

"During her last winter she visited Mrs. Garrick in London, and was induced once more to go to the theatre, to see the performance of Mrs. Siddons. On being asked her opinion of this lady's acting, she answered very forcibly, though with a rusticity not unfrequent with her, 'that it was all truth and daylight.'"

CUTHBERT BEDE, B.A.

A Suggestion.—I have been a subscriber from the very commencement, and your valuable periodical seems to increase daily in interest as it progresses; but I apprehend that it is almost a stranger in Ireland. Your Hibernian contributors are but few in number. The Emerald Isle could furnish ample materials to gratify the appetite of the most devoted antiquary. I would suggest to your Irish subscribers to urge their literary friends to follow the example of your English correspondents, and not be sparing of the information they possess. Parochial libraries, mortuary memorials, inscriptions on monuments, old ruins, folk lore, &c., present an ample field; and this country abounds with men of deep research, anxious to promote "the study and knowledge of antiquities," whose stores of antiquarian lore would be a valuable addition to "N. & Q."

Give me leave to quote a very interesting communication which appeared in Vol. iii., testifying to the value of preserving ancient records:

"As an instance of the practical use of such a collection, let me inform your readers that in 1847, being engaged in an ejectment case on the home circuit, it became most important to show the identity of a young lady in the pedigree, the parish register of St. Christopher-le-Stocks only giving the name and date of burial. I found that when St. Christopher's was pulled down for the enlargement of the Bank of England, some kind antiquary had copied all the monuments. The book was found at the Heralds' College; it contained an inscription proving the identity, and a verdict was obtained."

CLERICUS (D).

Dublin.

A Handbook of the War. — Notwithstanding the little favour with which your correspondent QU'EST-IL regards "scissors and paste," I venture to hope that the manifest utility of the following proposition will entitle it to a place in your columns, viz. *A Handbook of the War, Historical, Diplomatic, and Military*; to include, 1. A *résumé* of its diplomatic relations, and a succinct account of the military operations to the present time. 2. A popular description of fortification, and explanation of technical military terms and phrases. 3. A geographical and statistical sketch of Turkey and Russia. 4. Biographical notices of the generals of the allied and Russian armies. 5. A general summary of the diplomatic relations of the European states at the commencement of the war.

A small manual of this description would serve as a companion and explanatory guide to the newspapers during the present eventful period.

A. R. P.

185. Great College Street, Camden Town.

Origin of "Navvy." — This word has become almost naturalised, and now is understood to mean a labourer employed in the construction of railway. It is a corruption of the word *navigator*; but it may be asked, What has a navigator to do with railway? The answer is, that before the age of railways, "navigable canals" were the order of the day; and the labourer employed in their construction was, with some propriety, called a navigator. When railways superseded canals, the labourer very improperly was continued to be a navigator, or, as now corrupted, a *navvy*: whereas the word *excavator** would have been better. There are, I venture to assert, thousands who do not know why a railway labourer is called a *navigator*. The above explanation therefore may be useful. R. S.

Queries.

THREE LETTERS ON ITALY.

I have a 12mo. volume, without name of either printer, publisher, or place of publication, containing 192 pages (besides nineteen of a table of contents), entitled:

"Three Letters concerning the present state of Italy. Written in the year 1687. I. Relating to the Affair of Molinos and the Quietists. II. Relating to the Inquisition, and the State of Religion. III. Relating to the

[* The term *excavator* was at one time in very general use.—ED. "N. & Q."]

Policy and Interests of some of the States of Italy: being a Supplement to Dr. Burnet's Letters, printed in the year 1688."

Is this book by the Bishop of Salisbury, author of the *History of the Reformation*, and of the *History of his own Times*, and has it ever been republished? My reason for doubting the authorship is, that while the three letters are written throughout in the first person, a passage in the beginning of the first one speaks of Dr. Burnet in the third:

". . . . and though I am not so much in love with writing, as to delight in transmitting you long *Letters*, yet I find I have matter at present for a very long one; chiefly in that which relates to the *Quietists*: for you observe right, that the short hints that *Dr. Burnett* gave of their matters in his *Letters*, did rather increase the curiosity of the *English* than satisfy it. He told as much as was generally known in *Rome* at that time concerning them. . . . . So I was pusht on by my own Inclinations, as well as by your Entreaties, to" &c., &c.

My main object, however, in preparing this note for "N. & Q.," is to ask for information on the following extract from the postscript to the last of these interesting letters (I give it in the orthography, and with all the capitalised letters and italicised words of the original):

"There is a little *Town* in the *Appennins*, about twenty-five milies from *Rome*, called *Norcia*, near which there is a considerable *Abbey*, which belongs now to a *Cardinal*. This *Town*, though it lies within the *Pope's* Territory, yet has such great Priviledges still reserved to it, that it may pass in some sort for a free *Common wealth*. They make their *Laws*, and choose their own *Magistrates*; but that which is the most extraordinary part of their Constitution, and that is the most exactly observed, is, that they are so jealous of all *Priests*, and of their having any share in their *Government*, that no man that can either read or write is capable of bearing a share in their Government: so that their *Magistracy*, which consists of four *Persons*, is always in the hands of *Unlettered* Men, who are called there *Li quatri Illiterati*: for they think the least tendency to Letters would bring them under the ordinary Miseries that they see all their Neighbours are brought under by the credit in which both the *Robes* are among them. And they are so shy of all *Churchmen*, and so jealous of their *Liberty*, that when the *Cardinal* comes during the Heats of the Summer sometimes to his *Abbey*, they take no notice of him, nor do they make any sort of Court to him. One that has been oft there, told me, that by divers of their Customs they seem to be of the race of the old *Latines*; and that their Situation and their Poverty had at all times preserved them: yet they are not such Strangers to the manners of the rest of the *Italians* as not to take pleasure in severe revenges, of which this Instance was given me."

(The instance savours too much of the Boccaccio school for the taste of the readers of "N. & Q.")

Where can I find a history, or any account of this little commonwealth? Whence, and what was its origin? Does it still exist? and, if not, when and what was its end? It reminds one of the Lilliputian Republic of San Marino, of which mention is made in "N. & Q.," Vol. iii., pp. 321. 376., and Vol. iv., p. 64. ERIC.

Ville-Marie, Canada, April, 1855.

Minor Queries.

Mr. Pierpoint's MSS.—Dugdale, in his *Monasticon Anglicanum*, mentions a certain "W. Pierpoint, Arm.," in whose possession were certain papers, including a register of the nunnery at Castle Hedingham, Essex. If any one could give any information as to where the papers or library of W. Pierpoint are, or where I could see this register, he would greatly oblige OXONIENSIS.

Union Society, Oxford.

Eshe, Ushaw, Flass.—I am at a loss for the etymology of these names of places in the county of Durham, and perhaps some of the contributors to "N. & Q." would kindly assist me. C. T.

John Duer, Esq., of Antigua.—That prince of gossips old Cole tells in his MSS. in the British Museum, that he had a friend, John Duer, Esq., gent., commoner of Christ Church, Oxon, who went to Antigua, where he had an estate of between 3000*l.* and 4000*l.* a year, that he afterwards resided twelve or fourteen years at Belair, near Exeter, and subsequently at Fulham, co. Midd.; and that his father was educated at Cuddington, co. Beds.; the son died at Fulham anno 1764, and appears to have been born in 1697. I shall be particularly obliged to any reader of "N. & Q." who will inform me what sisters John Duer the son had, and whom they married. And what daughters he had, and whom they married. I should also be glad to know whom John Duer the father married. This may perhaps appear on some memorial at Antigua, where I think you have more than one correspondent. J. K.

Decalogue in Common Prayer.—I should be very much obliged if I could find out why the Ten Commandments are different in the Bible and Prayer-Book. The difference is in the first, sixth, and tenth. I cannot find out. I have been to the British Museum; and I thought I would ask you, as probably some of your readers would be acquainted with the cause. FREDERIC WILSON.

Marine Policies.—Having asked several friends the rendering of the letters "S. G." at the head of all marine policies without being able to be enlightened on the matter, perhaps some of the readers of your much-prized periodical may know the meaning of this. The first letter undoubtedly stands for "Sigillum," the documents having been first used by the Romans.* GULIELMUS.

Armorial.—I should feel glad if you could inform me to whom the following arms belong?

1. Party per pale. Azure, a chevron raguly or. Gules, three sinister hands (two and one)

[* As these letters, S. G., are prefixed to the policies, may they not stand for "Salutis Gratia?"]

pointed downwards, ppr. Crest, a snake ppr. entwining a sheaf of five arrows points downwards. Gules, barbed and sheafed argent.

2. Azure, a cross argent, voided of the field, a lion rampant in each quarter.

3. Vert, a passion cross with spread cordon depending from the foot between three cinquefoils argent. (These two shields tied together with true-lovers' knot.) Crest, a hermit with staff ppr.

4. Sable, on a chevron or, three escallop shells of the field, between three cross crosslets or. Crest, ostrich's head argent, neck encircled with a coronet or. INQUIRER.

P. S.—2. and 3. I have some reason to believe are foreign, but perhaps not.

St. Gervaise.—Being interested in a church dedicated to this saint, some particulars respecting him would be acceptable. CLERICUS.

"*The Coat and the Pillow.*"—Where is a poem to be found with this title, and commencing thus:

"It chanced that the coat of a very fine fellow
Was thrown on the bed and lay close to the pillow?"

A dialogue betwcen the two is given, the moral of the piece being, that a man's pillow can tell a very different story from that told by his coat. I think that it is in one of the British essayists. P. A. F.

Philadelphia.

"*Dialogus de Lamiis et Pythonicis.*"—There was printed at Cologne, by Gerard Grevenbruch, in 1593, a very curious little tome in 12mo.; in which the interlocutors are Sigismund, Archduke of Austria, and Ulric Molitor "de Constantia," as he is designated. In the address by the printer to the Reader, it is asserted to have been a reprint from an edition printed at Cologne in 1489, which had been found in going over an old library. I never saw this edition, if it ever existed;* and do not know any other copy of the reprint, as it is termed, than the one before me, which consists of twenty-nine pages only. It is a perfectly serious tractate; otherwise it might have been conjectured to be one of those very odd books of Facetiæ, which were common enough then, and more so at a still later period in Germany. J. M.

"*Antrix.*"—What is the meaning of this word? It occurs in the following legend on the brass of Agnes Scot, in Swithland Church, Leicestershire:

"Hoc in conclave jacet Agnes Scot camerata,
Antrix devota domine Ferrers vocitata,
Quisquis es qui transieris," &c.

This word has always puzzled me, and I am therefore anxious to submit the difficulty to the readers of "N. & Q." for solution. Nichols (*Hist. Leic.*, vol. iii. p. 1051.), quoting from Burton, says:

"This *Agnes Scot*, as I guess, was an anchoress; and the word *antrix*, in this epitaph, is coined from *antrum*, a cave, wherein she lived; and certainly (as I am credibly informed) there is a cave near Leicester upon the west side of the town, at this day called 'Black Agnes's Bower.'"

This explanation seems hardly satisfactory. Nichols, on the same authority, adds:

"In the east window of the chancel is a picture in glass, drawn to the life, in the same habit, with a ring on her finger."

This is now gone: no stained glass at all remains.

I shall be happy to send a rubbing of the brass to any one desiring to see it, in exchange for another. CHARLES F. POWELL.

Normanton-on-Soar, Loughborough.

Bon-mot attributed to D'Alembert.—Bishop Watson, in his *Autobiography*, observes:

"It has been said (I believe by D'Alembert), that the highest offices in church and state resemble a pyramid, whose top is accessible to only two sorts of animals—eagles and reptiles."—Vol. i. p. 115.

Is this saying correctly attributed to D'Alembert, and where is it to be found? F.

"*Pot-luck.*"—Is this phrase of English or French origin? In the *Mémoires de Grimm* (Colburn, 1813), vol. i. p. 12., I read: "Vous me prenez au dépourvu; il faudra vous contenter de la fortune du *pot*." The *pot* is proper to French, rather than to English cookery; but the homely brevity of the English expression gives it an original air. F.

Jute.—Might not jute be made to serve as a substitute for flax in paper-making? I believe it is a sort of flax, and not scarce. I have helped to stow many a bale in Calcutta. BAGNA CAVALLO.

Vigors.—In the *Memoirs of Peter the Great*, 1832, p. 152., mention is made of Mrs. Vigors, the wife of the British Resident at the Court of St. Petersburg. Any particulars regarding them will be most acceptable to Y. S. M.

Lava.—What is the average depth or thickness of a stream of lava? From no account of an eruption have I been able to learn this.

BAGNA CAVALLO.

Quotations wanted.—Where are the following lines to be found? I cannot trace them in Dryden, to whom I believed they belonged:

"Abra was ready ere he named her name,
And though he called another, Abra came."

A. B. C.

Stone Altars.—Can your correspondent CEYREP, or any others versed in ritual matters who contribute to your valuable periodical, inform me whether there are any instances of stone altars

[* It is noticed by Panzer, *Annales Typographici*, vol. i. p. 301.]

having been erected in the English church since the Reformation? and if so, could they give me particulars, with the date of the faculty granted for that purpose?

I should be much obliged for any information relating to a faculty supposed to have been granted for the erection of a stone altar in the church of "Bramsted," or "Braxted," in Essex, about the year 1724. ECCLESIASTICUS.

Lemming Arms and Family. — In the earlier works of heraldry, mention is made of the family of Lemming in Essex; their arms described as, Ar. fifteen guttes de sang, five, four, three, two, one, &c. &c. Is the family still in existence, or has the name become extinct? Are these arms now used by any other family?

Information relating to the name, &c., from any of the correspondents of this paper, will confer a favour on STAIDBURN.

Yorkshire.

Douglas, Lord Mordington. — Can any of your correspondents give me any information about the works of George Douglas, Lord Mordington, of whom Horace Walpole "could learn nothing;" particularly whether he was, as I suspect, the author of a pamphlet (in 4to., 1719, J. Roberts) entitled, *A Discourse upon Honour and Peerage, in a Letter from an elected Peer of Scotland to a Member of the House of Commons?* W. H. C.

Minor Queries with Answers.

Hogarth and Joe Miller (Vol. xi., pp. 303. 375.). — These magic names must be coupled on some worthy and sufficient authority. What is the fac-simile worth? If Hogarth were born in 1698, then in 1717 he would be the apprentice of Gamble at the age of nineteen; when he had already "scraped" public-house signs on many pewter and may be silver tankards, but the name would be the master's. If your correspondent can trace home to William Hogarth the pit-ticket of Joe Miller, it will be pleasant to see it; at present, it is but a *Joe Miller*. JOCOSO.

[This pit-ticket was considered a veritable Hogarth by Nicholls and Steevens, who state (*Genuine Works of Hogarth*, vol. iii. p. 111.) that "the annexed ticket was engraved for the benefit of the facetious Joe Miller; who, in Congreve's *Old Bachelor*, played the part of Sir Joseph Wittol. The scene here represented is in the third Act: where Noll, the companion and bully of Sir Joseph, gets a severe kicking from Sharper. The original of this print is extremely scarce, and there is no doubt of its being from a design of Hogarth; and, in all probability, executed by the same hand who etched the 'Modern Military Punishments,' though it is in a somewhat better style." To this extract the editor of *The Family Joe Miller* has added the following facetious note: "After this, conceive the disgust with which a biographer of the illustrious patron of Hogarth reads a passage in Ireland's *Hogarth Illustrated*. In a bull worthy of his name, he enumerates the priceless relic as not worthy of enumeration — 'imputed trash and libel; foisted into auctioneers' catalogues, sold for large sums, warranted originals, and ascribed to Hogarth!' Is not this abominable? 'Trash and libel' with a vengeance! Where are your proofs, Old Emerald Isle? Pray remember that at this time Hogarth was but a youth. Even in his prosperity he did tickets for Spiller, Milward, and Walker; which you eulogise as works of genius. You knew, Master Ireland, that Hogarth was a boon companion of Jo: for you tell us of his convivialities at the 'Bull's Head,' and at the Shepherd and his Flock Club, of both which Miller was a frequenter — at least, *we* know nothing to the contrary. Again: were this a spurious pasteboard, why did Jane Ireland re-engrave it; and why is her etching kept in the British Museum print-room, side by side with the original? Lastly, it was precisely these kind of jobs — shop-cards, bill-heads, &c. — that Hogarth lived by as soon as he had served ont his apprenticeship."]

"*As thin as Banbury cheese.*" — What is the origin of this phrase, which occurs in a scarce tract, on *The Sad Condition of the Clergy in Ossory*, by Dr. Griffith Williams, the Bishop of Ossory, printed in 1664?

"And to say the truth, without fear of any man, we are not only deprived of vicarial tythes and offerings by the farmers of the great lords' impropriate rectories, but our lands and glebes are clipped and pared to become as thin as *Banbury cheese*, by the commissioners and counsel of those illustrious lords." — P. 26.

F. R. R.

[Bardolf, in the *Merry Wives of Windsor*, compares Slender to Banbury cheese, which seems to have been remarkably thin, and all paring; as noticed by Heywood in his collection of epigrams:

"I never saw Banbury cheese thick enough;
But I have often seen Essex cheese quick enough."

The same thought occurs in *Jack Drum's Entertainment*, 1601: — "Put off your cloathes, and you are like a Banbury cheese, — nothing but paring." Mr. Beesley (*Hist. of Banbury*, p. 568.) says, "the knowledge of the manufacture of the real Banbury cheese is perhaps now unknown." There is, however, in the Birch and Sloane MSS., No. 1201., p. 3., the following curious receipt for making it, from a MS. cookery-book of the sixteenth century: "Take a cheese-vat, and hot milk as it comes from the cow, and run it forth withal in summer-time, and knead your curds but once, and knead them not too small, but break them once with your hands. And in summer time salt the curds nothing, but let the cheese lie three days unsalted, and then salt them. And lay one on other, but not too much salt; and so shall they gather butter. And in winter time in like wise; but then heat your milk, and salt your curds; for then it will gather butter of itself. Take the runnet and whey of the same milk, and let it stand a day or two till it have a cream, and it shall make as good butter as any other." A rich kind of cheese, about one inch in thickness, is still made in the neighbourhood of Banbury. See more on "Banbury Zeal and Cakes," in "N. & Q.," Vol. vii., pp. 106. 222. 310. 512.]

"*Passionale.*" — Moule (*Bibliotheca Heraldica*, p. 493.) describes a book upon which all our kings, from Henry I. to Edward VI., took the coronation

oath. It was at that time in the library of a gentleman of Norfolk. It is a MS. of the four Evangelists, written on vellum; the form and beauty of the letters nearly approaching to Roman capitals. It appears to have been written and bound for the coronation of Henry I. In *An Inquiry into the Nature and Form of the Books of the Ancients*, by J. A. Arnett, published in 1837, the writer states that the book alluded to was then in the library of the Duke of Buckingham at Stowe. Query, Did this book pass into other hands at the late sale at Stowe; and is it known in whose possession it now is? T. E. D.

Exeter.

[This MS. is Lot 251. in the Stowe Catalogue, and is there described as "Passionale: a Portion of the Holy Gospels, used for the Coronation Oath of English Sovereigns before the Reformation, 4to., vellum. The written pages of this most interesting MS. are 174. The cover is of oak, cased with leather, on one side of which is a crucifix of gilt bronze. A memorandum, in the autograph of John Ives, dated 'Yarmouth, Norfolk, St. Luke's Day, 1772,' gives the following account of it: 'This very ancient, curious, and valuable MS. appears to be the original book on which our kings and queens took their coronation oaths before the Reformation. In Powell's *Repertory of Records*, 4to., 1631, p. 123., he mentions, 'in the Exchequer, item, a little booke with a crucifixe.' Thomas Madox, Esq., late historiographer, to whom Mr. Martin lent this book, told him that he believed it was the book formerly belonging to the Exchequer, mentioned by Powell, and which was used to take the coronation oath upon, by all our kings and queens till Henry VIII.' It contains a portion of each of the Gospels, and the Passion of our Saviour. The writing appears to be of the twelfth or thirteenth century." The whole of the Stowe MSS. were purchased by Lord Ashburnham.]

Moore of Abingdon. — Can any of your correspondents inform me the Christian name of —— Moore of Abingdon, in Berks, a dissenting minister, who appears to have lived there before the year 1712; as the birth of his son Edward occurred in that year, who was the author of *Fables*, and several other works? He married Jane Hamilton, whose father had a place in the palace at St. James's (vide Gorton's *Biographical Dictionary* and the *Encyclopædia Britannica*). Edward Moore died March 5, 1757, at South Lambeth; his wife in the year 1780 [?]. There was one son Edward, who died young. If any one could give me their pedigree, I should feel much obliged; and likewise inform me whether they bore for their arms, Argent, a moorcock proper.

The Moores are connected with the Huthwaites of Nottingham and the Travers of London; and their burial-place, the Dissenters' Ground, Deptford. JULIA R. BOCKETT.

Southcote Lodge.

[The following notices of the Moores were furnished by the Rev. Joshua Toulmin, the historian of Taunton, to the editor of the collected edition of the *Poetical Works* of Edward Moore, Edinb., 1794: "Edward Moore was born at Abingdon, Mar. 22, 1711–12. He was the third son of the Rev. Thomas Moore, M.A., pastor of a Society of Protestant Dissenters in that town, by Mary, daughter of Thomas Alder, gentleman, of Drayton, a neighbouring village. His grandfather, the Rev. John Moore, of Brase-Nose College, Oxford, had the curacy of Holnest in Dorsetshire, from which he was ejected by the Act of Uniformity. Thomas Moore left seven children: John, born July 3, 1708, dissenting minister at Abingdon, who died Sept. 22, 1774; Thomas, born 1709; Edward, the poet; Samuel, born Ap. 8, 1714; Mary, born Sept. 8, 1716, and died at Taunton, Dec. 6, 1761; Elizabeth, born Ap. 30, 1719, still living [1794], on whose information this account is drawn up; Jane, born Oct. 14, 1721, and died at Bridgewater, Nov. 1790. Thomas Moore, the father, died when Edward was about ten years old; and his mother died in London about 1771. Edward, the poet, died at South Lambeth, Feb. 28, 1757, aged forty-five, and was interred in the burial-ground in High Street. Mrs. Moore, after his death, obtained a place in the Queen's private apartment, and still survives [1794]. Their son Edward died at sea in 1773."]

A Player's Epitaph. — A variety of epitaphs have been copied into the pages of "N. & Q.;" but no one of them is so concise as the following, which is perhaps the briefest on record. It is said to have been written on Burbage the actor, and reminds one of what his friend and cotemporary said about all having "their exits." This is it: "EXIT BURBAGE." Query, Is there any authority for this epitaph? CUTHBERT BEDE, B.A.

[For brevity this epitaph beats that of "O rare Ben Jonson!" Burbage the actor was buried at St. Leonard's, Shoreditch; but no inscription on his tomb has been recorded in the History of that parish. It first appeared in the Additions to Camden's *Remains*, 1674, p. 541., by John Philipot, Somerset Herald, where it reads, "Exit Burbidge." The epitaph on Dr. Caius, the founder of Gonville and Caius College, cannot be blamed for its prolixity: "Fui Caius;" although, as Dr. Fuller remarks, "few men might have had a longer, none ever had a shorter epitaph."]

"*Philomorus*." — In Lord Campbell's very interesting Life of Sir Thomas More (*Lives of the Chancellors*, vol. i. pp. 592. &c., 2nd edit.), he speaks in eulogistic terms of a work entitled *Philomorus*, and the English translation which he inserts of one of Sir Thomas More's Latin epigrams from that work has made me rather desirous to procure a sight of it. Lord Campbell, however, gives no date to the book, nor author's name. Perhaps some of your readers may be able to enlighten me on the subject.

INVESTIGATOR.

[It was published by William Pickering in 1842, and entitled *Philomorus: A Brief Examination of the Latin Poems of Sir Thomas More.* At p. 77. the anonymous author remarks, "Accustomed to feel a warm interest in everything which bears the name of Sir Thomas More, and finding, as he thought, among the Epigrammata some gleanings not unworthy of preservation, he was induced to commit to paper the result of his examination as he went along. Such was the origin of the present volume: such its simple history."]

Replies.

NAMES OF CAT AND DOG.

(Vol. x., p. 507.)

Your correspondent is of opinion "that the dog is indigenous in all countries; but the cat," though now found in almost all countries, "is of foreign origin," and "that Persia is the original habitat of the cat, where that animal exists in its most perfect state." Also, "that it was introduced into Europe from Spain," and "domesticated there prior to the seventh century." It is incidentally added, that "the Persian language dates its origin from the Arabic invasion in the seventh century."

The reasons for these opinions are assigned as follows:

1. "The name of dog *varies* in *every* language." Does it so?

The dog in Sanscrit is *cvan.*
" Greek, *κύων.*
" Latin, *canis.*
" Italian, *cane.*
" French, *chien, dogue.*
" Portuguese, *caõ.*
" German, *hund, dogge.* (N.B. *K* and *H* are convertible sounds.)
" Dutch, *hond, dog.*
" English, *hound, dog.*
" Swedish, *hund, dogg.*
" Danish, *hund.*
" Irish and Gaelic, *cu.*
" Welsh and Breton *ci* (hard *c*), plural *cwn.*
" Russian, *cobáka*, in which remains the elemental *co*, and the *b*, equivalent to *v* or *u.*
" Icelandic, *hun* and *doggum.*

2. "The name of cat is *identical* in *almost all* known languages." Is it so?

The cat in biblical Hebrew does not occur; but in rabbinical Hebrew it is חתול, *khatul*, and שונרא, *shunara.*

In Arabic هِرّ, *hirr*, and سنور, *sinawwar*, closely connected with the second rabbinical name, and also signifying the tail.

In Persian, گربه, *gurbah.* گربز, *gurbur*, signifies deceitful.)

In Greek Homeric and poetic, *γαλέη.*
In Greek Aristotelian, *αἴλουρος.*
In classical Latin, *felis.*
In low Latin, *catus.*

3. "The *only* language in which the name of cat is significant is the Zend." Is it so?

In the first place, what *is* the *name of cat* in Zend? Your correspondent does not tell us. In the next place the rabbinic חתול is significant, having for its root חתל, *to hide* or *deceive*, and the word ختول, *khatul*, is applied to the wolf in Arabic, because, as Freytag explains it, *ex occulto captat prædam.*

Αἴλουρος is derived from *αἰόλλειν*=*κινεῖν, τὴν οὐραν*, a motion peculiarly distinctive of the feline race.

Catus, again, which is probably the root of the word used in those nations in which the *domestic* cat was later known (although the *wild* cat seems *always* to have been common in Northern Europe), is evidently a significant application of the Latin adjective.

4. "The word *gatu* in Zend signifies *a place.*"

Bopp had doubtless good authority (vol. i. p. 111.) for stating, that *gatu* signifies *a place;* but the next link in the chain, the Zend word for *cat*, is forgotten by your correspondent.

To derive words from languages, not cognate, and of distant countries, unless the intermediate traces are plain, is a very fallacious use of etymology.

Thus some of the Greek fathers derived *πάσχα* from *πάσχω*; and Plutarch, in his *Symposium*, represents the Jews as worshippers of Adonis, from a misconception of the meaning which they attached to *Ἀδωναι*; though in this case, as the *original* meaning of both words was the same, the error was more excusable.

5. "The word *gato*, in Spanish, signifies *a cat.*" It does so, but so does *gatto* in Italian, and both come from *catus*, as *golpe* from *colaphus*, and *segundo* from *secundus.* As to the connexion between Spain and Persia, where Zend was a living language, (if it had been possible) that connexion would only have affected the lost aboriginal languages of the Peninsula. In Basque the name for cat is not known to me.

The Castilian is a mixture of Gothic and Latin, and it has evidently derived the word in question from the latter language.

6. "The attachment of the cat is to places, and not to persons."

The cat is rather a persecuted animal, but, when treated kindly, it is capable of great personal attachment. On the other hand, if in want of food, it is often known to leave its customary residence and become wild, when in the neighbourhood of woods and rabbit-warrens.

The cunning natural to all the feline race, and that peculiar motion of the tail, sometimes denoting anger, and sometimes pleasure, are quite as marked distinctions in this animal as the love of place. I may remark that the name for cat in the Javanese and Malay (as I have heard from our best Malayan scholar) is also significant, being derived from the sound *miau.* The Javanese word is *meyang.*

7. "The Persian dates its origin from the Arabic invasion."

This does not accord with the opinions of the most eminent philologists. The Zend had been a dead, or merely sacred, language long before our era. The Pehlvi, whence modern Persian is partly derived, took its place; and the modern Persian,

minus the infusion of Arabic words, was a spoken language in that country long before the Arabic invasion. The Arabs, indeed, could not have introduced it. It is an Indo-Teutonic language, with no affinity to the so-called Semitic dialects. Even so late as the age of Firdusi it was unmixed with Arabic, which now affects only nouns and phrases separated from the construction, but not the grammatical forms or general syntax of the language. This peculiar mixture, rather than combination, of the two languages is extremely well illustrated in the preface to Sir William Jones's *Grammar*.

In conclusion, I fully admit the ingenuity of your correspondent's conjecture, but I think that, on farther consideration, he will allow it to have been too hasty. (See on the Zend, Pehlvi, and Persian, Adelung's *Mithridates*, Band i. pp. 256—292.)

Sir William Jardine (*Naturalist's Library*, vol. ii. p. 237.) considers the domestic cat to have been introduced from Egypt into Greece and Italy, and to have thence passed into other European lands. It is curious that an animal so long known to the Egyptians, and long an object of idolatrous veneration among them, should not be mentioned in the Hebrew Scriptures. E. C. H.

GORTON'S "BIOGRAPHICAL DICTIONARY."

(Vol. x., p. 402.)

M., with whom this work is a favourite, would know if, in its latest and somewhat enlarged form (H. G. Bohn, 4 vols. 8vo. 1850), it justifies his partiality. In default of an answer nearer home,—and for which he still seems to wait,—will he accept one from a distant correspondent, who may claim, he is sure, to have sifted these volumes as closely as any one whom his request will reach? He himself would fain discover at what time the author was taken away from their farther supervision. The search for his death has hitherto been in vain. It is odd enough that his own work should not preserve his memorial; the more, as his tenure of reputation does not rest upon this book alone. One is not incurious also to know what other editorial care than the publisher's the recent edition enjoyed. It is plain, however, that the query could get none but a negative answer. It must in faithfulness be said, that the signs of a hurried preparation are unmistakeable.

Of this charge, the proof might be made somewhat more convincing, if "N. & Q." purported to be a critical journal, and it were consistent with such limits as its form enforces to run out an article into a review, with examples in point. Some apology it might be for doing that in the present case, that no notice of this Dictionary can be traced in any known review. It would assist M.'s conclusions perhaps, with little trespass upon my part beyond reasonable space, let me hope, to subject the merits of the edition before us to the test of a small geographic circle of survey,—to wit, the Western World. Of a work of this nature, the defects might be reducible (if to classify at all were worth while) within the heads of positive omission,—space disproportioned, either way, to the subject of the article,—and inaccurate statement or unjust appreciation. Unconcern about giving authorities might be another item. Our author, however, will stand this part of the ordeal; and there can be no room found to say a word upon the third point specified. Let me return, then, to the first point (but not designing any *seriatim* method, for brevity's sake) and ask—What is to be said of a "Universal Biography," with the fair promise on its title-page, *brought down to the present time*, and at its foot "1850," and to which such names as Randolph, Dane, Wirt, Marshall, Livingston, N. Webster, Jackson, Story, Kent, R. H. Wilde, Wheaton, and J. Q. Adams,—deceased in the interval between the two editions,—are all wanting? The list too, it will be seen, is almost strictly confined to politics and law. Is it worth while to pass from these men to search and see with what substitutes the editor, if any there were, sought to make amends to the reader for their absence? The totality of *new* American names in the edition of 1850 is, according to my jotting, *fifteen*,* and at some three or four of these, an intelligent man among ourselves would smile perforce. Their title to ever so few inches of a Dictionary, say like Allen's, exclusively national, is a little uncertain. Yet the writer's record, slowly and thoughtfully collected, of the departed worthies since the date of Gorton's second edition, that we call "our own," and "shall not willingly let die," exceeds about eight or nine times the London publisher's.

True there are names now first added, of better pretensions,—P. Henry, D. Clinton, Bowditch, Channing, and Allston,—well worthy of all the letter-press they have contrived to win. A small word to say that, since the genius and gifts of the last-named are imprisoned in *eight* lines. Think not we impute this to national prejudice. A stronger case of what was just now styled "disproportion," flashes upon us from the other hemisphere. Francis, Lord Jeffrey, Charles Fourier, Mehemet Ali, and Daniel O'Connell, do not *together* make up the full complement of a Gorton page, by *the lack of more than twenty lines*. Either of the four had a just claim to the whole space, three times told; taking, as is but fair, the stan-

* The American names complete, in the work as it stood previously, are 90 exactly; a *third* part perhaps of the number it should have embraced.

dard of copiousness observed in the earlier editions.

M.'s good opinion of Gorton's *Dictionary* would be endorsed by me, in substance at least. What book of the kind, upon the whole, should take precedence of it? Lemprière and Watkins, the authorities in the first quarter of the century, are becoming obsolete; perhaps are not now reprinted at all. Maunder's *Biographical Treasury*, a portly duodecimo, re-issued every three to five years, has many good points, but its dimensions suffice not at all to meet the public want; besides which, it seems to graduate the importance of the departed, and, of course, the length of its articles, by their nearness or the contrary to our own day. The delineation is the minutest where its help is the least needed. William A. Becket [?] 's name distinguishes another collection of the sort, two or three times met with (3 vols. 8vo.), dateless, though, from internal marks, evidently of the year 1834-5. But obscurity hangs about it. The Reviews, one and all, ignore its existence; and it has been a lost labour to ferret out anything of the author beyond his name. This work, it may be added, scouts authorities, divides its pages with strange inequality between the two halves of the alphabet, and includes, with very dubious wisdom, among its subjects, more or less living names. Under the auspices of Lord Brougham's Society, so called, a new dictionary of the sort commenced, edited by George Long. It made out, by the close of the sixth volume (1842-44), to wind up the letter A; and its own winding up at that point was probably felt by none to be a serious loss. Its leading hobby, if the writer's memory serves, was to revive an incredible number of Oriental rabbis, who had in every sense slept till then. The collection, *ostensibly* that of Henry J. Rose, makes an imposing array of volumes (12 vols. 8vo.), and it has been largely imported by the leading Boston bookfirms (Little, Brown, & Co.). But has it not a very suspicious look, that the three opening letters of the alphabet monopolise exactly half of the entire work? Now if there be but simple justice done to the one-eighth part (and the writer would engage to find even within those limits a goodly show of omissions), what sort of justice remains for the other seven-eighths? Finally, the name of Mr. Rose in the front of the volumes is an unsolved enigma. That gentleman died at Florence near the close of 1838, three years, if not more, before the date of the very earliest of the series; and it is to be noted, that the *Annual Register* of 1839, sketching his life and character, sums up his labours with no allusion at all to the above work.

With any of these, then, Gorton need not decline comparison. But his superiority is not such as to leave them out of sight; and poorly will he abide the standard, if it comes to that, of ideal excellence. Running back from the stand-point of 1833, our list, not five years old, counts up his deficiencies, probably to sixteen hundred or more. Preciseness in such enumeration is neither important nor possible. A third part of these (by random guess), as found in most other collections —to a certain extent, in all,—must excite our special wonder. A few notable cases of oversight there are, which no plea of human infirmity can well excuse. Montrose, "saved as by fire," is thought of just in season for the Supplement. But the numerous and lordly race of Guise is passed by in silence (though their rivals the Condés receive imperfect, and the Orleans house fuller, justice); while Potemkin's name is unseen, the first perhaps in the annals of Northern Europe, royalties aside; and so it is, *proh pudor*, with Hamilton, the most precocious, most variously-gifted, and most lamented man that graces the story of this republic.

But who would credit the number of names, neither obscure nor mean, unpreserved by any of the collectors? The doubt would vanish, if doubt there had been, what slavish copyists, almost to a man, this class of bookmakers are. Tell us, who can, of a work in this kind, that was the fruit of an early direction of mind in that quarter, and of the slow and patient accretion of materials in the course of multifarious reading. Yet what pretence to the title has any Universal Biography that did not so begin? It were curious, after some degree of intimacy made with this or that profession or class (as artists, comedians, booksellers and printers, &c.), or in lieu, with some section of modern history, to recur to the dictionaries in question, while the memory is crowded with names. Let him who applies this touchstone, mark the amount of lost painstaking. Let him try by this method the twenty-five years prior to the Restoration; the age of the preliminary troubles of Charles, and the civil wars of the Commonwealth and Protectorate. What other has so nearly been exhausted by the writers of our times? But put Cromwell, Strafford, and Laud aside, there come in the very van twice as many more, some of whom will loom up to the reader unnamed, as to whom Doctors Aikin and Kippis, Tooke and Alexander Chalmers, with all their successors downward, seem to have been wholly in the dark. Like those distant stars, whose light (if we believe astronomers), ever travelling, may be said never to reach us, so the fame of those men of lofty mark seems to be still *on its way* to the ears of such wise ones as were just named. The authors of the boasted *Biographie Universelle* are not more free from this reproach than any of the rest. The writer does indeed, once in a while, after a vain chase elsewhere, alight upon his object here. But these fortunate cases had ever the recommendation of being *Frenchmen*. Thus, the leaders of the Ven-

dean insurrection and war, as to details of the field the most interesting portion by far of the revolutionary period, have justice done them in the *B. U.*, and there only. Their fellow-biographers have indeed duly recorded La Roche Jacquelein, a sort of revived Sydney or Bayard. But he stands pretty nearly alone, and becomes in the narrative, in too large a degree, the centre of that heroic strife. What better *finale* to this too-far extended article can there be than the significant words in an earlier one of the "N. & Q." (Vol. vi., p. 3.), pertaining to one of the most singular notorieties of the era referred to a few sentences back,—"He will have a place in a *Biographical Dictionary, whenever we shall have one that is worthy of the name.*" HARVARDIENSIS.

Cambridge, New England.

BURIALS AT MAPLE DURHAM.

(Vol. xi., p. 283.)

The Blount family have, I believe, held the estate of Maple Durham since the reign of Henry V. The house, however, is of Tudor architecture, and probably of the reign of Henry VIII. An aisle to the parish church was built by Mr. Head of that family before the Reformation, principally with a view to its becoming a family cemetery. There are vaults below, in which the Blounts and no others are interred.

Some years since the house was let to a Protestant lady; and, during her residence there, Mr. Blount allowed a pew to be used in that aisle for her convenience. After the Blount family returned to their old residence—and were of course, as Roman Catholics, unable to make use of this pew,—the parish, through the late vicar and churchwardens, claimed a right over the whole aisle. Mr. Blount resisted this; and the question was referred to the late Dr. Phillimore, who decided in Mr. Blount's favour. In consequence of this, an iron railing separates the whole of this aisle from the rest of the church. Mr. Blount has a private entrance to it; and at the funerals of members of his family, the ceremonies of the Roman Catholic church are performed, but I believe at a late hour. Thus far the account given in *Rambles by Rivers* is true, but no farther. It is not true that "the greater part of the parishioners adhere to the Roman Catholic faith." The number is very few; and there is an alms-house near Mr. Blount's house wholly under his patronage, in which there are at least as many Protestant as Roman Catholic inmates. Mr. Blount is a conscientious member of the church of his ancestors, but he is only known in the parish for his charities, and not for any exertion of his influence as a landlord for purposes of proselytism. I may add, that these claims of private persons to a property in the church to which they may have made additions, is not peculiar to the Roman Catholics and Dissenters. I am acquainted with a church in a town of one of our southern counties, where a similar claim is made by the squire of the parish; and enforced by the erection of a very frightful tomb of enormous size, as inconvenient to the parishioners as it is offensive to good taste. It seems wrong that any person should be allowed to build an addition to a church which occupies a large portion of sacred ground, unless that building be appropriated by himself, or conceded to others, for purposes of worship. E. C. H.

PHOTOGRAPHIC CORRESPONDENCE.

[The great interest with which the photographic world is looking to the subject of securing the permanency of positive pictures, has induced us to bring under their notice the following article from the *Bulletin de la Société Française de Photographie.* This journal promises to render important services to the art.]

On the Alteration of Positives, and their Revival, by MM. Davanne and Girard. — The slow alteration which the positive proofs experience in the course of time, is without doubt one of the causes which up to the present time has been opposed to the development of photography as an industrial art. It is then of the utmost importance to study the causes why positive pictures suffer this slow transformation, which so considerably modifies, and often completely destroys them. This question is, as one may say, entirely new. Several hypotheses can be put forward on the subject, but no serious study has been undertaken. We have endeavoured to supply this defect by chemical analysis; but in the absence of any certain theory even on the formation of the picture we were stopped, not being able to explain the destruction of an object, of the mode of preparation of which we were ignorant. Our sphere is then suddenly enlarged, and we have thought that in determining with exactness the variations which the nature of the photographic substance undergoes by the different preparations to which it is submitted, we should trace by reasoning an easy path on which we might enter in all confidence without running the risk of losing oneself. Our work at this point of view is already sufficiently advanced that, without prejudging anything, we may hope to arrive at important results for photography. But in the mean time, whilst we are determining the divers changes which the proofs undergo, whilst we are deducing the causes of their destruction, whilst we are perhaps finding a way to prepare them in an unalterable manner, it appears to us that it will be interesting to find a means which permits of the evil which at present one cannot altogether avoid being remedied,—a means which admits of the restoration of the red and yellow positives to the ordinary black and violet tints. This means presents itself to us at once, guided by this preconceived idea, that the silver, whether red or yellow on the positive proof, is in a metallic state: we have thought that by causing it to undergo a second transformation into chloride or iodide of silver, and exposing it to the light, we should obtain a revival of the tint. But this would not be enough; in effect, this iodide or chloride of silver ought to be submitted, after exposing it to the light, to the same operations as a positive print.

The photograph so obtained is in the same situation as a new photograph, and in consequence, passing through the same phases that it has already done, it will again become yellow or red at the end of a longer or shorter time. It is necessary then to cause a transformation on the surface of the silver, which will render the image unchangeable. We have arrived at this by combining the precipitate of gold by silver with the simultaneous formation of sensitised chloride of silver. Every one knows that if a plate of silver is plunged into a bath of chloride (ter-chloride?) of gold, a deposit of metallic gold forms on the surface of the silver, whilst a portion of the latter, equivalent to that of the gold precipitated, passes into the state of chloride. It is then probable that in impregnating a faded photograph with chloride of gold, a deposit of metallic gold would take place on the silver, which being then transformed into chloride, could not be altered by the light. One could always foresee that the beautiful colours of metallic gold would enrich the tints of the photograph. That which theory has indicated, experience has fully verified. If we take a positive print, however faded it may be, and soak it in a bath of chloride of gold sufficiently concentrated, the print will be in all cases revivified, but with different aspects and various tints from the red to the blue or black, according to circumstances. In effect, the experimenter has here before him two reactions (the precipitation of metallic gold, and the blackening of the chloride of silver which is formed), of such a kind, that in forcing one of these conditions more than the other he can at pleasure obtain any tint. We will now examine successively the different circumstances which may present themselves, and which are, all of them, particular cases of this general rule. Immerse the picture in a solution of chloride of gold of variable standard, expose or not the paper in the bath to the light, and then transfer it to hyposulphate of soda to remove the excess of chloride of gold and chloride of silver. As we have just said, one can work either in the light or in the dark; the results, however, are different, and the presence of chloride of silver sufficiently accounts for this. If we work in the dark, the deposit of gold is formed more or less quickly, according as the bath is more or less concentrated. If you employ a bath containing about five grammes of chloride of gold to the litre, and rendered slightly acid by the addition of some drops of hydrochloric acid, the operation lasts from three to four hours; at the end of this time the yellow parts of the picture have assumed beautiful red, brown, or black tints, parts which were invisible have made their appearance, and the whites have nevertheless been well preserved. When the picture is taken out of this bath, it is sufficient to place it for some time in hyposulphite of soda, and wash it afterwards in water; in this case, one imagines the results are produced by metallic gold without the intervention of chloride of silver. In effect, this not being exposed to the light dissolves in hyposulphate of soda. If we let in the light of the sun, the precipitation of metallic gold will be effected in the same manner; but, in addition, the chloride of silver will influence the colour by its property of becoming black in the light; and hence some precautions must be taken to prevent the *solarisation* of the picture. If the bath of gold is sufficiently concentrated, the deposit is formed rapidly, the chloride of silver is only slightly affected, and the whites remain without any alteration. If the bath of gold is carried too far, and if consequently the picture remains in it too long, the whites turn blue, the picture is completely solarised, but the blacks become darker. Finally, in order to revivify a picture, place it in a solution of chloride of gold, and leave it in this bath three or four hours protected from the light, or for a few minutes under the influence of the solar rays. Continue the process, transfer it to hyposulphate of soda, wash it sufficiently, and your picture, however faded it may have been, will be revivified.

(*To be concluded in our next.*)

Replies to Minor Queries.

Internal spiral wooden Staircase (Vol. xi., p. 365.).—In reply to MR. FERREY's inquiry, I can mention the existence (in 1846) of an internal spiral wooden staircase in the tower of Wenden Church, Essex, within a few minutes' walk of the Audley End Station, on the Eastern Counties Railway. If I recollect right, it is of Perpendicular date, but not particularly ornamented. The tower itself is a square one, and of very early date: its western doorway, with a solid typanum, has been engraved in Paley's *Manual of Gothic Architecture*, p. 202. There is also a very good Perpendicular wooden pulpit in the church. C. R. M.

Shew Family (Vol. xi., p. 385.).—In reply to your correspondent S., I beg to say that I remember, when a child, having been taken to Weymouth for operations on my teeth by Mr. Shew, a surgeon-dentist. This gentleman came every summer from Bristol, to enjoy the bathing, boating, &c. of this delightful watering-place; but is, I hear, now dead. I believe, however, a son or some other relative still resides at Bristol, and is a dentist. JOHN GARLAND.

Dorchester.

Author of "Palmyra," &c. (Vol. xi., p. 206.).—Sixteen or eighteen years ago, two historical novels were published in this country, entitled *Zenobia* and *Probus*. They were written by a Unitarian clergyman, named Ware; and were probably the works reprinted in England under the names of *Palmyra* and *Julian*. UNEDA.

Philadelphia.

"*Sanlegue*" (Vol. xi., p. 342.).—Your correspondent has put "Semlegue" for *Sanlegue*. The latter is in *Les Belles Lettres de Hier*. I cannot find any account of the author, but this correction may facilitate the search. P.

Double Christian Names (Vol. x., pp. 18. 133. 276. 413.).—

"But two Christian names are rare in England, and I only remember now his Majesty, who was named *Charles James*, as the Prince his sonne *Henry Frederic*; and among priuate men, *Thomas Maria Wingfield*, and Sir *Thomas Posthumus Hobby*. Although it is common in Italy to adioyne the name of some Saint, in a kind of deuotion to the Christian name, as *Johannes Baptista Spinula*; *Johannes Franciscus Borhomeus*, *Marcus Antonius Flaminius*: and in Spaine, to adde the name of the Saint, on whose day the childe was borne." — *Camden's Remaines*, p. 44.: London, 1623.

W. W.

Malta.

"*Handicap*," &c. (Vol. xi., p. 384.).—Your correspondent (whom I take to be the talented contributor to one of our weekly papers) may find the etymology of this word in a book to which he has easy access, *Racing Calendar*, No. 4. of the "Rules concerning Horseracing." It is at page xiii. of the present year's issue; but for the last few years has been couched in terms which lose sight of the original notion. At present it stands, "A, B, and C to *put down* an equal sum of money;" but it originally ran "A, B, and C to put an equal sum each *into a hat*." The Calendar for 1841, which I happen to have in my hand, contains these words. I presume no farther explanation is necessary on this head. It may be remarked that the practice of owners of horses resorting to other people to name the terms of matches, &c., appears to have taken its rise at a comparatively modern date. No mention of it will be found in the earlier Calendars. I have not had leisure to see how soon it appears, but certainly not before 1784.

The other word, "heat," I have not been able to discover in this sense before Dryden. The metaphor appears to me obvious. An exertion like that of a race, causing *heat*, and requiring the animal to *cool down before* again running, gradually usurped the name of the *effect*. The prose instance quoted in *Johnson's Dictionary* from Dryden, as an example of the meaning, "One violent action unintermitted," affords a good illustration of this. C. G. M.

Garrick Club.

"Heat" is used by Dryden, in its racing signification, thus:

> "Feigned Zeal, you saw, set out with speedier pace,
> But the last *heat* Plain Dealing won the race."

He also uses the word for "one violent action unintermitted" (so Johnson defines his meaning) in the following passage:

> "The continual agitation of the spirits must needs be a weakening of any constitution, and many causes for refreshment are required between the *heats*."

ALIQUIS.

Statfold (Vol. xi., p. 363.).—The well-known *bonhomie* of your correspondent will, I am sure, lead him to rejoice at the information that the "successors" of S. W. at Statfold are still Wolferstans; and that although the elms have not succeeded in shading the place as its then proprietor hoped, the *olive branches* of the present popular owner are so many, that no fear of changing names can exist. Three of the names, intended I presume by S°, E°, and F°, are still prominent among the family. C. G. M.

Pamphlet by the Rev. Dr. Davy (Vol. xi., pp. 294. 394.).—This pamphlet was embodied by the Rev. H. J. Todd in the concluding notes to his work. E. D.'s inability to discover therein "any part of Dr. Davy's observations" has probably arisen from the Rev. H. J. Todd having quoted the pamphlet as the work of "the learned Master of Caius College, Cambridge," without mentioning his name. I referred to Dr. Davy's pamphlet, and also gave a summary of its arguments, in a note to an article entitled "Is the nightingale's song merry or melancholy?" published by me in *Sharpe's Magazine* for May, 1853.

E. D. wishes me to "inform your readers" in what manner Dr. Davy's pamphlet "is embodied in a work so widely different" as the Rev. H. J. Todd's *Illustrations of the Lives and Writings of Gower and Chaucer*. The link of connexion between the two publications is very evident; the arguments in the pamphlet are based in a great measure upon Chaucer's application of the word "merry" to the song of the nightingale, and on the ancient usage of the word by Chaucer and his cotemporaries. CUTHBERT BEDE, B.A.

Posies from Wedding-rings (Vol. xi., p. 277.).—In addition to the posies collected and furnished by E. D., I send a few from wedding-rings still existing in museums or private hands. The sources from which I have gathered them are pointed out.

1. "A betrothal ring, with hands conjoined, and the posy, 'Gift and giver, your servants ever.'"—*Proceed. of Archæological Institute*, Dec. 1, 1848, p. 55.
2. "Non mechaberis."—*Ibid.*
3. "Betrothal ring of fourteenth century, inscribed, 'Tuut mon coer.'"—*Ibid.*
4. "Betrothal ring of fourteenth century, inscribed, 'Amor vincit omnia.'"—*Ibid.*
5. "A massive gold spousal ring, called a 'gipsey ring,' with the posy, 'Mulier viro subjecta esto.'"—*Ibid.*
6. "A massive gold spousal ring, with 'As God decreed so we agreed.'"—*Ibid.*
7. "A betrothal ring, with conjoined hands, and 'Jesus Nazarenus.'"—*Ib.*, p. 56.
8. "A ring with 'Sans departir' outside, and 'A nul autre' inside."—*Archæological Journal*, vol. vi. p. 160.
9. "In * on * is * al."—*Ib.*, vol. xi. p. 16.
10. "On . is . al."—*Ibid.*
11. "Tut . dis . en . un."—*Ib.*, p. 62.
12. "In God I trust."—*Ib.*, p. 73.
13. "Tout mon cuer avez."—*Ib.*, p. 187.
14. "Lel ami avet."—Lincoln Volume of *Archæological Institute*, p. xlvi.

CEYREP.

Publication of Admissions to Lincoln's Inn, the Temples, and Gray's Inn (Vol. viii., p. 540.).—I have waited with some anxiety to see a reply to this Query, and I shall be well pleased if some of your influential readers could be induced to urge such a publication on the benchers of the inns of court. It would be a valuable addition to genealogical literature (if I may be allowed the expression). As an amateur genealogist I made a search some years since in the books of the Middle Temple, for *one* name, and having paid the fee

demanded, namely, five shillings, for about five minutes' labour, I felt I could not afford to continue such expensive inquiries. At this moment I am very desirous to discover the parentage, &c. of an Irish judge, an Englishman by birth; but as I cannot tell of which inn he was a member, I do not wish to spend five shillings on a search that might in the first three inns be fruitless, or in other words to pay (perhaps) 1*l.* for the gratification of mere curiosity. Y. S. M.

"*I'd be a butterfly*" (Vol. xi., p. 304.). — Your correspondent's memory has not deceived him; the Latin verses in question appeared in 1828, and I think that they were copied into the *Dublin Evening Packet*, whence, perhaps, the cutting named by Y. S. M. was taken. The first four lines originally appeared thus:

"Ah! sim papilio natus in flosculo
Rosæ ubi lilia violæque patent,
Floribus advolans, avolans, osculo
Gemmulas omnes quæ suave olent!"

In the *Arundines Cami* these lines are altered to,—

"Ah! sim Papilio natus in flosculo,
Rosæ ubi liliaque et violæ halent,
Floribus advolans, avolans, osculo
Gemmulas tangens quæ suave olent!"

I prefer the verses as they originally appeared.
ANON.

Caldecott's Translation of the New Testament (Vol. viii., p. 410.; Vol. ix., p. 600.). — Is your correspondent T. J. certain of the following facts respecting Mr. Caldecott? That "his father *purchased* for him a commission in the East India Company's service; but soon after his arrival in India, conceiving a dislike to the army, he *sold* his commission."

If this is not either authenticated or corrected in your pages, the above passage may hereafter be cited to prove the practice of purchase in the East India Company's service. TEMPERA ET SCRIBE.

Old Almanacs (Vol. xi., p. 323.). — The following titles may interest SIR W. C. TREVELYAN, though they do not answer his Query:

"An Almanacke and Prognosticatyon for the Yeare of our Lorde MDLI, practised by Simõ Henringius and Lodowike Boyard, Doctors in Physike and Astronomye, &c. At Worcester, in ye Hygh Streete. Printed by John Owen."

At the end of the book is added: "They be also to sell at Shrewesbury."

"A Nevve Almanacke and Prognostication collected for ye yere of our Lord MDLVIII, wherein is expressed the change and ful of the Mone, with their Quarters. The varietie of the ayre, and also of the windes throughout the whole yeare, with infortunate times to bie and sell, take medicine, sowe, plant, and journey, &c. Made for the meridian of Norwich and Pole Articke, lii degrees, and serving for all England. By William Kenningham, Physician. Imprinted in London by John Daye, dwelling over Aldersgate."

"A Newe Almanacke and Prognostication for the Yeare of our Lord God MDLXI. Expressing the Change, Full, and Quarters of the Moone, &c. Exactly calculated and made for the Meridian and Situation of Gloucester and Poole Artike, there mounted liii degrees, and serving for all England. By Louis Vaughan, 1561. Imprinted at London in Flete Streete, nere to St. Dunston's Church, by Thomas Marshe."

Another by Thomas Buckmaster, 1568, —

"Perfectly made and calculated for the Meridian and Pole Artike of London, beyng exalted 51 degrees, 34 minutes. Serving for all England," &c.

Another:

"For the yeare of our Lord God MCCCCCLV, made for the Meridian of Yorke and country thereabout. Practised by Anthony Askham, Physician and Priest. Imprinted at London, &c., by Wyllyam Powell."

Icicles are often called *icles* in Lancashire at the present time. P. P.

"*Coming events cast their shadows before*" (Vol. xi., p. 238.).—With regard to the two famous lines in Lochiel's warning —

"'Tis the sunset of life gives *me* mystical lore,
And coming events cast their shadows before."

not, as quoted in "N. & Q.,"

"'Tis the sunset of life gives *the* mystical lore,
And coming events cast their shadows before."

I subjoin the following note, as to their origin, from p. 89. of the beautiful edition of the poet's works, edited by the Rev. W. A. Hill, M. A., Worcester College, Oxford, and published by Moxon, London, 1851. Mr. Hill says:

"Touching the oft-repeated lines—

'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.'

the following memorial has been preserved. The poet was on a visit at Minto. He had gone early to bed, and, still meditating on the wizard's 'warning,' fell fast asleep. In the night he awoke repeating, 'Events to come cast their shadows before;' that was the idea he had been in search of nearly a whole week. He rang the bell more than once with increased force. At last the servant appeared. The poet was sitting with one foot in the bed and the other on the floor, with an air of mingled inspiration and impatience. 'Sir, are you ill?' inquired the servant. 'Ill! never felt better in my life. Leave me the candle, and oblige me with a cup of tea as soon as possible.' He then started to his feet, seized hold of the pen, and wrote down the happy thought, but as he wrote changed the words 'events to come' into 'coming events,' as it now stands in the text. Looking to his watch he observed that it was two o'clock, the right hour for a poet's dream; and over his 'cup of tea' he completed the first sketch of Lochiel."

C. K.

Your correspondent D., in his note on this remarkable line, makes no reference to a previous communication on the subject (Vol. vi., p. 505.), in which I think I have shown that Campbell had

found the germ of the thought in Chapman, Leibnitz, and Isaac D'Israeli. A still more striking parallel occurs in the following passage in Shelley's prose piece, *A Defence of Poetry*:

"Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic *shadows which futurity casts upon the present.*"

It would be interesting to ascertain at what period Shelley's *Defence of Poetry* first made its appearance in print. HENRY H. BREEN.

St. Lucia.

Cambridge Authors (Vol. xi., p. 367.).—From a MS. account of the Fellows of King's.

1656. Robert Nevil, of London, son of Robert Nevil, son of Edward Nevil, of Sunning Hill Park, Rector of Anstve, Herts, 1663—1671, B. D. when the Prince of Orange came to Cambridge (see Langbaine). He printed some sermons.

1696. Robert Owen of Hereford, at the end of his probation he was denied his fellowship. Of great parts, but satirical and free in his morals, after he was usher to Mr. Rood of Hereford, he wrote a tragedy, *Hypermnestra, or Love in Tears.* J. H. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

All who are acquainted with Mr. Keightley will look with interest to a volume in which he has recorded the results of somewhat more than a quarter of a century of diligent study of the noble poetry of Milton. His recently-published *Account of the Life, Opinions, and Writings of John Milton, with an Introduction to Paradise Lost*, is so obviously destined to form a companion to all the editions of Milton's *Works* hitherto published, even if it should not fulfil its writer's intention of becoming the introduction to an annotated edition by Mr. Keightley himself, that we shall content ourselves with calling attention to its chief features. It is divided into three Parts. The first is devoted to the Life of Milton, and is divided into four periods; of which the first exhibits Milton at school and at the University; the second shows him at Horton and on the Continent; the third is occupied with the poet's history during the Civil War and Commonwealth; and the fourth is devoted to Milton after the Restoration. This Part is closed with two carefully investigated chapters on Milton's family and friends. In the second Part, Mr. Keightley exhibits Milton's Opinions on Religion, Inspiration, Philosophy, Toleration, Government, Education, and, lastly, Milton's Learning. The concluding division of the work, which treats of the Writings of Milton, is probably that which will be looked to with greatest interest. The subject is one very favourable to the display of the varied learning and critical acumen of Mr. Keightley, and will be read with pleasure by every admirer of Milton, even though he may find in it points on which he may be inclined to dissent from the writer.

Mr. Murray never did better service to literature than when he determined to issue a cheap edition of the historical writings of Henry Hallam. These works have become class-books at the Universities and public schools, and to meet the consequent demand for copies of them at a moderate price, the present issue has been undertaken. It commences with the *History of Europe during the Middle Ages*, and in this present very low-priced, but distinctly and well-printed edition, the supplemental notes originally published in 1848 have been incorporated with the original work, partly at the foot of the pages, partly at the close of each chapter; so that it makes the present not only the cheapest, but the best edition which has yet been issued. The price of the volume is but six shillings, and the entire series will be completed in ten monthly volumes.

The mention of Mr. Murray reminds us that the *Illustrated London News* of Saturday last gives us information that that publisher's edition of Swift has been committed to the editorial care of Mr. John Forster. The writer remarks, and we gladly endorse his statement, "that Mr. Forster's admirable articles on Defoe and Sir Richard Steele point him out as unquestionably the man peculiarly fitted for the task of editing Swift. A really good edition of the Dean's works is much wanted. Sir Walter Scott's edition is in nineteen volumes, and is now a costly work. Its original price was 18*l.* 11*s.*, and its present auction price is still dearer. Sir Walter did good service to Swift; but he retained too many idle notes, and left very much for others to do. Many are sadly out of place, and the Journal to Stella, which requires and deserves the most careful illustration, is all but barren of the assistance which every reader must wish to obtain. Mr. Forster's edition will be in ten volumes, and will comprise all of Sir Walter Scott that is worth retaining."

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A. B. X. *Declined with thanks.*

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Answers to other Correspondents in our next.

ERRATUM.—Vol. xi., p. 393. col. 2. last line, *for* "Glair," *read* "Glain."

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CONTENTS.

NOTES:— Page

Secret Chambers in Old Mansions intended for Priests' Hiding-places, by Henry Tuck - - - - 437

On a Passage in Shakspeare's "King Henry VIII.," Act IV. Sc. 2., by S. W. Singer - - - - - 438

Original Letter of James Anderson - 439

"English, Past and Present" - - 440

Almanacs and their Makers - - 441

MINOR NOTES:—The Life and Writings of Dean Swift — The Kertch Museum — Thomas à Kempis: "De Imitatione Christi," libri iv. — Heraldic Inaccuracy in "Ivanhoe" — History of the Post-office — Proposed Work on Roman Britain — Dickens' Names - - - - - 442

QUERIES:—

What is Lord Dundonald's Plan? by Charles Reed - - - - - 443

MINOR QUERIES:—De Hoyvill Family —Charles Wager—Northern Fine Arts Society — Mail Coaches — Assignat, Value of — "Poetical Epistle to Dr. W. K." — Dramatic Works — John Iless — "Oriana" — Way-side Crosses — Roasting of Eggs — Coachmakers' Hall — Blue Mould on Coins — Naturalisation Laws — Green Water — Cathedral Registers — Jean Paul, Comte de Cerdan — The Red Dragon — "Sibylle" or "Sybille" - - - - 444

MINOR QUERIES WITH ANSWERS:—James I.: Cæsar Cæsarum — Edward Chandler, Bishop of Durham — Cardinal Wolsey's Coat of Arms — "Warreniana" — "Imbosk" — "Strook" — Gerard Douw — Mines: "Huel," or "Wheal" - - - - - 446

REPLIES:—

The Red Hand - - - - - 447

Roundels - - - - - 448

The Rose of Jericho - - - - 449

Lines on the Succession of the Kings of England, by Cuthbert Bede, B. A. - 450

PHOTOGRAPHIC CORRESPONDENCE:—On the Alteration of Positives, and their Revival - - - - - 451

REPLIES TO MINOR QUERIES:—Fourth Estate — Laureate Epigram — Hospitallers in Ireland — On Stocking Marine Aquaria — Wild Cabbages — "That Swinney" — Scotch Prisoners in 1651 sold as Slaves — Weldons of Cornwall — Royal Family of Sardinia — Barmecide's Feast — Naval Action — Junius's Letters, supposed Writers of — Hannah Lightfoot — Latin and English Nomenclature — Nuns acting as Priests — Quarter of Wheat — York Chapter-house — Legend of the Co. Clare — Etiquette Query, &c. - - 452

MISCELLANEOUS:—

Notes on Books, &c. - - - 456

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Notices to Correspondents.

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Notes.

SECRET CHAMBERS IN OLD MANSIONS INTENDED FOR PRIESTS' HIDING-PLACES.

Few people may be aware of the existence of secret chambers in many of the old mansions of this country, particularly in those erected or occupied by the followers of the old faith, which were intended for priests' hiding-places. It is perhaps matter of surprise that an inquiry into their history, number, and comparative points of interest, has never engaged the attention of archæologists. An inquiry into the subject might bring to light some interesting historical facts connected with the period when persecution and intolerance rendered such retreats absolutely necessary. The recent discovery of one of these "hiding-places" at Ingatestone Hall, Essex, is a matter of antiquarian interest, and I hasten to submit a brief notice to your readers, in the hope that my remarks will lead to an investigation of the subject, and elicit valuable information from those whose taste and opportunities enable them to pursue the inquiry.

Ingatestone Hall is twenty-four miles from London, and was anciently a grange or summer residence belonging to the Abbey of Barking. It came with the estate into possession of the noble family of the Petres in the time of Henry VIII., and continued to be occupied as their family seat from that period until the middle of the last century, when it was vacated in favour of their new house at Thorndon. The hall, originally built in the form of a double square, had outer and inner courts, with a stately tower gateway to the main building. This gateway and the entire outer court have been destroyed, leaving only three sides of the inner court. Some idea of the extent of the original mansion may be formed when it is known that the mere fragment left affords ample residences for several families; nor can I refrain from a passing regret that the domestic architecture of the fifteenth century should have sustained so great a loss by these changes. A careful survey of the building, even in its present state, would result in much that is interesting, and a comparison with more perfect examples of the same style and age would furnish evidence to supply the deficiencies. In the absence of such data, I am left to surmise that the present structure (in plan the shape of the lower half of the letter H) formed a portion of the principal part of the house; that the family and domesties occupied the right or south wing, and the guests and visitors the left or north wing; the great hall being the centre. The different arrangements of these wing-buildings, and the designs of the respective façades, are worthy of particular notice. On the one hand are smaller apartments with "attics," or rooms in the roof; and on the other, rooms of more stately proportions without "attics." The south front, exposed to the heat of the sun, is broken up by pieturesque gabled projections, which give variety of form to the outline, produee deep shadows, and in summer impart an agreeable coolness to the rooms, and at the same time afford convenient appendages to them as boudoirs for the ladies, or apartments for the children. The north presents a nearly unbroken line of front, affording greater scope for state accommodation, and opens to a spacious lawn and garden with gravel walks a quarter of a mile in length.

Before I describe the "hiding-place," I will digress for a moment, to show how the state of the law rendered these secret chambers necessary. History informs us that late in the sixteenth and early in the seventeenth centuries the celebration of the mass in this country was strictly forbidden; indeed on the discovery of an offender the penalty was death. The Rev. E. Genings was hanged, drawn, and quartered on the 10th December, 1591, before the door of Mr. Wells' house in Gray's Inn Fields, for having said mass in a *chamber* of the said house on the previous 8th of November. Henee the necessity for great privacy. It was illegal to use the chapel; the priest therefore celebratcd mass secretly "in a chamber," opening from which was a hiding-place to whieh he could retreat, and where, in a trunk, was kept the vestments, altar-furniture, missal, crucifix, and sacred vessels. In Challoner's *Memoirs of Missionary Priests*, it is said that

> "Father Holland S. J. was forced to lie concealed all day under so close a confinement that he scarce durst for months together walk out so much as into the garden of the house where he was harboured."

The "secret chamber" at Ingatestone Hall was entered from a small room on the middle floor over one of the projections of the south front. It is a small room attached to what was probably the host's bed-room, or, at all events, to this day, an apartment rendered exceedingly interesting by some fine tapestry hangings in good preservation. In the south-east corner of this small room, on taking up a carpet the floor-boards were found to be decayed. The carpenter on removing them found a second layer of boards about a foot lower down. When these were removed, a hole or trap about two feet square, and a twelve-step ladder to descend into a room beneath, were disclosed. The ladder can scareely be original; the construction does not carry one back more than a century: the use of the chamber itself goes back to the reign of James I. By eomparison with ladders of the sixteenth and even the seventeenth centuries, this is slight-made; the sides only are of oak, notehed to receive the steps, which are nailed. The steps

are more worn than the use of the chamber at the assumed period would warrant. The existence of this sacred asylum must have been familiar to the heads of the family for several generations; indeed, evidence of this was afforded by a packing-case directed "For the Right Honble. the Lady Petre, at Ingatestall Hall, in Essex;" the wood of which was very much decayed, and the writing in a firm and antiquated style. The Petre family left Ingatestone Hall between the years 1770 and 1780.

The "hiding-place" measures fourteen feet in length, two feet one inch in width, and ten feet in height. Its floor-level is the natural ground line; the floor is composed of nine inches of remarkably dry sand, so as to exclude damp or moisture. The Hall itself is of the age of Henry VII.; but it is difficult to determine whether this chamber is coeval therewith, or the work of the next century. The style of brickwork of the party wall is very similar to that of the main walls, with this difference, that the bricks in the latter, with few exceptions, are two and a quarter inches in thickness, while those in the former agree only in this respect to the height of four feet, above which the majority of them are two and a half inches in thickness. The mortar joints throughout are large; the courses of brick range round the four walls, and the party wall is slightly toothed into the external walls. The top of the party wall gathered over in six courses receives a "double floor" *sixteen* inches thick over the "hiding-place," while the rest of the room above is a single floor measuring only *seven* inches,—a circumstance affording strong evidence that the "secret chamber" is an addition to the original structure. A cursory examination of the sand composing the floor brought to light a few bones, small enough to be those of a bird, and in all probability the remains of food supplied to some unfortunate occupant during confinement.

The most interesting relic is the chest, in which no doubt was deposited the vestments, crucifix, altar-furniture, and sacred vessels. Care was taken that the apartment should be perfectly dry; the chest was moreover kept off the floor by two pieces of oak for bearers. It measures four feet two and a half inches in length, one foot seven inches in width, and one foot ten and a half inches to the top of the arched lid. The wood appears to be yew, and is only three quarters of an inch in thickness, very carefully put together and entirely covered with leather, turned over the edges inside and glued down. The chest was farther lined with strong linen, securely nailed, and the outside edges iron-bound; five iron bands pass round the skirt-way, two others lengthways, and two girt it horizontally. The metal is thin, hard hammered, one and one eighth and one and a quarter inches in breadth, and as it were woven alternately under and over, and thickly nailed; the nails are clenched at the back, and each of the cross-bands is made into a hinge, so that the lid hangs upon five hinges. There are two hasped locks, each rivetted on by three long staples made ornamental by chisel-cuts on the face; a projecting rib formed like the letter S encircles the keyholes; and there is a third means of fastening adapted for a padlock in the centre. At the ends are long thin handles in quaint character like the rest. Considering its antiquity and the original lightness of its make, the chest is in good preservation; the lining is nearly gone; the wood, iron, and leather of the bottom, and the metal of the top, are all much decayed.

These few notes would be incomplete if a small and rudely-modelled clay candle-holder, stuck firmly against the end wall about three feet from the floor, passed unnoticed. Since it bears no peculiar stamp of age, it would be useless to speculate upon its origin: the surface, hollowed to receive a candle, contains some particles of sand.

Other examples of "priests' hiding-places" I understand are to be met with at Lawston Hall, Cambridgeshire; Coldham Hall, Suffolk; Maple Durham, and Upton Court, Berkshire; and at Stonyhurst, the ancient seat of the Sherbourne family, in Lancashire. HENRY TUCK.

ON A PASSAGE IN SHAKSPEARE'S "KING HENRY VIII.," ACT IV. SC. 2.

Mr. Charles Kean, in his splendid revival of Shakspeare's *King Henry VIII.*, having laudably restored the vision scene; on recurrence to it an emendation has suggested itself to me, of which I think he will gladly avail himself; and although, as my own edition of the play is printed, I cannot insert it in the text, I have no doubt that in all future editions it must be adopted.

After the vision vanishes, and the music ceases, the queen's attendants are struck with her altered appearance, and, as it stands in the folio, *Patience*, one of her women, is made to say:

"\. . . . . Do you note
How much her grace is alter'd on the sodaine?
How long her face is drawne? How pale she lookes,
And of an earthy cold? Marke her eyes?"

Griffith replies,

"She is going, Wench. Pray, pray."

On which Patience adds:

"Heaven comfort her."

In the variorum edition the passage is thus given:

"\. . . . . Do you note
How much her grace is alter'd on the sudden?
How long her face is drawn? How pale she looks,
And of an earthly cold? Mark you her eyes?"

And the following note is subjoined by Steevens:

"*Mark* YOU *her eyes?*] The modern editors read, 'Mark her eyes,' but in the old copy, there being a stop of interrogation after this passage, as after the foregoing clauses of the speech, I have ventured to insert the pronoun *you*, which at once supports the ancient pointing, and completes the measure."

Mr. Knight and Mr. Collier, in their respective editions, of course reject the interpolation by Steevens, and correct the absurd corruption *earthly*, but leave the line defective as it appears in the folio, only substituting a note of admiration after "Mark her eyes!" and both without any remark.

In Mr. Collier's *Notes and Emendations*, founded on his mysterious second folio, we have the passage thus noticed:

"All the early editions print thus, when Griffith (*sic*) speaks of Catherine very soon after the vision, —

'How pale she looks,
And of an earthy cold? Mark her eyes.'

Steevens, at a venture, inserted *you* to complete the measure, 'Mark *you* her eyes;' but the error lies earlier, and before the note of interrogation, for the old corrector gives the line as follows:

'And of an earthy *coldness?* Mark her eyes.'

Such we may confidently believe was the original reading; to say that a dying person looks 'of an earthy cold,' is at least a peculiar expression, though 'cold' is very often used as a substantive."

It is marvellous that this last remark, "to say that a dying person *looks of an earthy cold*, is at least a peculiar expression," had not led Mr. Collier to see that it was also applicable to *coldness*.

I read the passage thus:

". . . . . Do you note
How much her grace is alter'd on the sudden?
How long her face is drawn! How pale she looks,
And of an earthy colour! Mark her eyes!"

Whoever consults the passage in the first folio, will see how easily the misprint arose. *Cold?* is thus huddled together with the note of interrogation; and *color*, as written, would easily be mistaken for it.

That this simple correction restores the metre, and renders the passage more effective as well as more rhythmical, there can be no doubt; and that it is what the poet wrote, I think we may safely conclude. It completes the picture of the suffering queen; her attendants could hardly say that she *looked* of an *earthy* or *earthly coldness*, but they saw that *earthy colour*, the dusky hue so common on the approach of death, suffused with pallor o'er her countenance. The subsequent "Mark her eyes!" alludes to that almost supernatural brightness which often supervenes in the last moments of the dying. I trust there can be but one opinion about the propriety of the adoption of this simple restoration, and that it may find a place among those which Mr. Collier pronounces to be "self-evident." S. W. SINGER.

ORIGINAL LETTER OF JAMES ANDERSON.

The following letter from James Anderson, the editor of the *Diplomata Scotiæ*, to the Earl of Isla (afterwards Duke of Argyle), is taken from the original draft in the library of the Faculty of Advocates, and is extremely curious.

[27 Dec. 1715.]

My Lord,

Your Lordship has heard that yesterday, about noon, worthy Mr. Carstairs left this world for a better. By his death are some vacancies; and among them that of being one of His Majesty's chaplains. The Lord Advocate will recommend to his Grace * and your Lordship's favour, Mr. Simple, Minister of Libberton, to succeed Mr. Carstairs † as chaplain. He being my old and good acquaintance, and with me once at London, I humbly beg liberty to tell your Lordship of his being a sufficient man, and of his being employed to compile the history of this church, wherein he has been at great pains and charge in collecting materials here and in England, and has several Acts of Assembly in his favour, which will make the countenancing him one obligation upon our clergy. What at this time will recommend him to your Lordship is, that he has given equal and successful marks of his zeal; and with 250 men accompanied his Grace to Leith, and afterwards went thence to Seaton House, and for three months has kept up about 120 men at Libberton, on his own charge. He was the first who apprehended any of the rebels who came over the Frith [of Forth], having taken a sergeant and eight private men with the hazard of his life, and afterwards apprehended Mr. Douglas, by whom considerable discoveries were made, being sent from Kenmure to Mar, and was honoured with thanks from Mr. Stanhope by His Majesty's command. I presume your noble family will wish him the better, that Brunstaine ‡ is in the parish of Libberton; and I know in his history he will do justice to the family, being a most sincere well-wisher of it, and will value their countenance in this matter above that of all others. I hear the salary is about 150*l.*

ANON.

* The Duke of Argyle.

† The well-known friend of William III., and called by the episcopalians Cardinal Carstairs.

‡ One of the seats of the Duke of Argyle; it now belongs to his Grace of Buccleugh.

"ENGLISH, PAST AND PRESENT."

In reading Mr. Trench's interesting book, *English, Past and Present*, some remarks and illustrations have occurred to me which perhaps may be worth insertion in "N. & Q."

Page 8. *Punctilio.*] Bacon uses *punto* (*Advancement of Learning*, ii. 23. 2., Parker's edition).

Page 41. *Arride.*] Used by Charles Lamb, but with some affectation of eccentricity:

"Above all thy rarities, Old Oxenford, what do most *arride* and solace me are thy repositories of mouldering learning, thy shelves."—*Oxford in the Long Vacation.*

Page 41. *Statua.*] Collier (on Rich. III. 3. 7.) says that the old folios and quartos give no countenance to the reading *statua*. He prints *statue* there and elsewhere, saying that it was pronounced as a trisyllable. Bacon has *statua;* at least the word is so printed in the old editions of the *Advancement of Learning*.

Page 51. *Silvicultrix.*] Better *sylv-*, as *siren* than *syren* (vide p. 191.).

Page 53. *Starvation.*] It is remarked in the passage alluded to in "N. & Q.," that the word *starve* is mostly used in old English of *cold;* and that "starved with cold" is still a common expression in Cumberland. *Clem* is the word used for *starve*, as applied to hunger in the Midland and Northern Counties. I have heard a lady (Staffordshire-born) tell a story of an old woman who lived at a distance from her usual place of worship, and being kept at home by a fall of snow for some time, complained that "her soul had been *clemmed* these three weeks."

Page 56. Perhaps Sir Walter Scott has done as much as any writer of modern times to make Chaucer intelligible to ordinary readers. A great number of Saxon (and French, as *flesher*, *douce*, *gigot*, *bonnally*, *gardyloo*, *jeisticor*, *tron*,) words are preserved in the Lowlands of Scotland. A sojourn of a few weeks there, in two or three summer tours, and familiarity with Sir Walter's works, made many expressions in Chaucer's writings seem like old friends to me, which I think I should otherwise have found it hard to understand.

Page 58. As Mr. Trench notices a word current among miners, perhaps it may not be amiss to note a few from the railway vocabulary. The *navvies* (navigators) call the materials of their iron way, *plates* or *rails;* the blocks on which they rest, *chairs;* the timbers laid across for their support, *sleepers;* the machine used for driving piles, a *monkey*. Not that these words are new, or changed in form, but they are well chosen, and do credit to their Saxon users. The last must be excepted; at least I have no right to say it is well chosen, since I cannot understand it. There is, I believe, an instrument used on board ship for a somewhat similar purpose, called "a monkey's tail."

Page 80. *Schimmer.*] In *Kenilworth*, in the description of the bedchamber at Cumnor Hall, we find the expression "trembling and twilight seeming *shimmer*."

Page 80. *Heft.*] Is not this the same word as *haft*, the weight by which the blade of the knife or axe is heaved?

Page 84. *Mixen.*] *Midden* or *mixen* is still heard in Worcestershire, and maybe in the neighbouring counties. Nor is the word used only by labourers. I heard it at Cambridge from the lips of a Worcestershire man of good birth and connexions, and he was surprised that I did not understand him.

Page 92. *Nuncheon.*] Compare *nuncle* for *uncle*, which occurs fourteen times in *King Lear*, though Shakspeare has used it nowhere else. There is a common saying, "*Nunky* pays for all." I have met with the word *naunt*, but I cannot remember where. In *Old Poz*, Miss Edgeworth makes Mrs. Bustle complain that her servants talk of their *sandwich* instead of their *luncheon*. With respect to the derivation of the word from the hour at which the meal was taken, compare the Cambridgeshire words *levens* and *fours*, used by labourers for the refreshment they take (when they can get it) at eleven and four.

Page 93. *Sad.*] Bacon uses this word in its original sense of *unmoved, grave* (*Adv. of L.*, ii. 23, 4.). It occurs oftenest in old English writers, as applied to clothes of a grave colour.

Page 94. (*Note.*) Is not the word *fall*, for *autumn*, still in common use in America? It remains in England only in the phrase "*spring* and *fall*."

The word *fen*, mentioned by an American correspondent of "N. & Q.," I perfectly remember from my schoolboy days; used, too, exactly in the sense he gives, "je défends." Perhaps he recollects the word *jaw* for good advice, and *crack-jaw* as an epithet for a hard word.

Page 97. *Hearten.*] Is this quite gone? I have certainly heard it used, particularly of *heartening, refreshing* food; and I think met with it in English books of our own day.

Page 98. *Twybill* (as it is commonly spelt) survives in many parts of England as a surname.

Page 100. *Lightsome.*] Burns has "Wi' *lightsome* heart I pu'd a rose;" and Dryden speaks of "the *lightsome* realms of love," adopting the word probably from Chaucer. In Northumberland a skittish horse is called *boglesome*, from *bogle;* the notion being that he shies at bogles, or spirits, unseen by his rider.

Toothsome occurs in the *Ingoldsby Legends*. *Mettlesome* is still in common use.

Page 102. *Pinchpenny.*] Compare *lichpenny* (Scott); *splitplum*, a word I never saw in print, but remember applied to a schoolmaster's wife who was overthrifty.

Page 121. *Creep, crope.*] Does this form ex-

plain the word "to *crop* out," used by geologists of strata which, after lying beneath, suddenly make their appearance above ground.

Page 134. *Carriages.*] So Bacon, quoting 1 Sam. xxx. 22., speaks of those "who staid with the *carriages*:" for which the authorised version has *stuff*.

Page 139. *Treacle.*] Compare the word *manna*, once used of any sweet crumbling substance; now applied only to food miraculously given to the Israelites in the desert. The "*manna* of St. Nicholas" (Scott) was a poison.

Page 144. *Acre.*] A story is told somewhere (by Lord Campbell?) of Coke, who had bought so much land that the king forbad his buying any more. He asked leave to buy *one acre more;* and on this being granted, bought the fine estate of Castle Acre. This of course approached to a joke, but no doubt the word was frequently applied to a field of any size, long after it had begun to be restricted to an exact measure. At Cromhall, in Gloucestershire, there is a field called "Bloody Acre;" which name records a skirmish between Cromwell and the Royalists.

Page 144. *Yard.*] In the *Betrothed*, Father Aldrovand is made to say: "Sir cook, let me have half a yard or so of broiled beef presently." Sir Walter, *in loco*, refers to the reminiscences of Henry Jenkins. Is there not an old list of *sises* hung up in the entry to the public library at Cambridge? and does not the *sise*, "a *yard* of beef," occur there? A *yard* of butter, familiar to all Cambridge men, is an exact measure.

Page 176. *Great.*] In the *Christian Year* ("Hymn for Easter Sunday") we read:

> "Sundays by thee more glorious *break*,
> An Easter-day in every *week*."

And this pronunciation is often heard in the West of England.

Page 195. *Nose.*] Otherwise *nese:*

> "I bear a pye, picking at a piece;
> Whoso picks at her, I shall pick at his *nese*."

The form *ness* survives in Sheer*ness*, Bow*ness*, and other names which indicate its original meaning. On the Severn, the traveller will meet with Sharp*ness* Point. *Ness* being no longer understood, is repeated in *point*.

Page 196. (*Note.*) It is marvellous how carelessly English books are commonly edited with respect to the text, especially when we see how verbal criticism, applied to Greek and Latin, has flourished in England. But ought not men, capable of the task, to undertake the revision of the works of our great English writers as a labour of love? If some few of the scholars yearly sent out from our Universities would each see one work through the press, this disgrace to our literature would soon be wiped out.

Will Mr. Trench, or any one else who can do so, explain the origin of the word *barratry?* It is used of a man who brings a vexatious action, or of the captain of a ship who fraudulently detains a vessel from her owners. *Baraterie*, in French, means cheating at cards; and *barato*, I believe, in Spanish, cheap. Y.

ALMANACS AND THEIR MAKERS.

A considerable quantity of old mathematical papers in MS., consisting of letters, computations, almanacs, &c., has lately come into my hands. The dates range over about sixty years before 1777. Among the letters are a number from Robert Heath of Upnor Castle. From these I select the following scraps, which will be interesting to some of your readers:

"I thought you had known the Company of Stationers' reason for suppressing the *Palladium* and *Almanac Royal*; being their mercenary views to themselves, who would have nobody else get anything by what they do. They are apprehensive the *Palladium* is dangerous to the *Diary*, as the French Almanac is to their Sheet, and other almanacs — and so would suppress them. But I rise another almanac upon them this year, viz. *Le Petit Almanac*, a small book almanac of size, fit for gentlemen and ladies, and all persons conversant in French.

"I would have soon let the Company see the odds of writing almanacs, if I could have published in English; but they have a charter of the sole property of all almanacs and prognostications (granted in Phil. and Mary) in the English tongue; so that none can tell fortunes in English about the weather, but themselves. I have their charter, and all grants besides from the crown to them. I hope to be able to deal with them.

"The sheet almanac of theirs sells 175,000, and they give three guineas for the copy: Moore's sells 75,000, and they give five guineas for the copy: the Lady sells above 30,000 (and sold but 17,000 when I first took it); and they give ten guineas for the copy to Mrs. Beighton, the most copy-money of any other. The Gentleman's copy is three guineas, sells 7,000. These are a fine Company to write for . . . . You must take care White don't copy from you, or get anybody to do it, for then he'll charge us with copying from him," &c.

The date of this letter is about 1753. He appears to have been troubled by White, for in Oct. 1751 he wrote:

"Do you know anything of one White, who compntes an Ephemeris for the Stationers' Company? He lives at Grantham, in Lincolnshire. My friend, —— Granville, Esq., gives me but an odd account of him. Can't we excel him in our Ephemeris, by detecting his errors, and showing our truth? Let me have your opinion of his performances."

Mrs. Beighton, above named, furnishes several letters; others are from Isaac Tarrant, Robert Langley, &c. Thomas Williams, of Middleton Stoney, contributes an account of the weather observed at that place; commencing March 1, 1715, and ending June 30, 1733. This is written in a peculiar character, to which a key is given. There is also an elaborate letter or essay of

seventy pages, apparently by the same Thomas Williams, on the *Late Amazing Phænomena in the Heavens*, dated July 3, 1716. By far the greater portion of the MSS. are by Thomas Cowper: but the extent to which I have gone forbids me to trespass farther upon your space on this subject.

B. H. C.

Minor Notes.

The Life and Writings of Dean Swift. — Mr. Murray would feel greatly obliged by permission to communicate with any gentleman who possesses, or has access to, manuscripts, original letters, or other documents illustrative of *Swift's Life and Works*, whether printed hitherto or not.

50. Albemarle Street, London.

The Kertch Museum. — The following account of the Museum at Kertch may interest many lovers of antiquities, and lead them to inquire why the keepers of such treasures were favoured with notice to remove them to a place of safety!

"Le musée de Kertch mérite d'occuper une place dans ces courtes descriptions: il est au musée de Théodosie ce qu'est un musée d'Italie à une collection française ou allemande. Ici quelques morceaux précieux, espèce de larcin dont s'enorgueillit le possesseur exotique; là, richesse et profusion. Les vases étrusques de Kertch, trouvés dans les sépultures, mériteraient seuls un mémoire archéologique; leurs ravissants dessins appellent un burin habile qui fasse participer l'Europe à ces nobles découvertes. Que dire aussi de ces riches cénotaphes de marbre, retirés complets de la fosse obscure où ils ont été deux mille ans ensevelis? Le dessin mou et un peu lourd des figures, la délicatesse plus heureuse des ornements, ne rappellent-ils pas bien la colonie grecque où les artistes qui excellaient dans le plus difficile des arts n'avaient envoyé que des élèves? Nous n'essaierons pas de dénombrer les pierres tumulaires de toutes les époques qui encombrent ce beau musée. Depuis le grec pur jusqu'aux dialectes les plus éloignés de la belle langue primitive, les épitaphes emploient tous les langages. Sur ces pierres, qui ne recouvrent plus leurs morts, vous voyez languir et disparaître la langue du vieil Homère. Ainsi s'en va d'écho en écho quelque noble chant de guerre! Plus d'une pierre avec son inscription grecque représente cependant un véritable Tatar à cheval avec ses armes, à peu près telles qu'on les retrouverait aujourd'hui. Une suite d'armoires vitrées contient des objets précieux, des médaillons, des vases en cristal, des chaînes, des bagues, des médailles sans nombre: tels sont les trésors secrets cachés aux profanes, et que l'aimable complaisance de notre guide, M. le sous-directeur du musée, confia à notre admiration. La tenue du musée est excellente. L'ordre chronologique y est respecté autant que l'a permis le volume des objets. Chaque inscription curieuse, et Dieu en sait le nombre! porte avec elle sa traduction, faite avec un soin rare dans les langues russe et française."—Anatole de Démidoff, 1840.

Bolton Corney.

Thomas à Kempis: "De Imitatione Christi," libri iv. — Mr. D'Israeli the other day, in the House of Commons, having mentioned the doubtful authenticity of the work generally ascribed to Thomas à Kempis, he was rather hastily contradicted by Mr. Phillimore.

Perhaps the inclosed translation of Brunet's condensed note on the subject may be acceptable to many of our country gentlemen. (*Manuel du Libraire*, vol. ii.)

"Who is the true author of the *Imitatio?* Two centuries of dispute on this subject have not been able to inform us; and more than one hundred and twenty works, written to throw light on the question, have only served to render the solution more difficult.

"The more ancient testimonies appear favourable to Jean Gerson, Chancellor of the Church of Paris; but on the other hand Thomas à Kempis counts numerous partisans. The defenders of these two competitors have triumphantly refuted those persons who have wished to bring forward Jean Gersen, Abbé of Verceil, who lived in the thirteenth century, as the author of the *Imitatio:* and after that we cannot admit this last combatant.

"Such is moreover the opinion of Mr. Gence, an industrious scholar, who has made a particular study of everything which relates to this subject, and who has published 'Considerations on the Question relative to the Author of the *Imitation*,' at the end of the learned dissertation of Mr. Barbier on the *Sixty French Translations of the Imitation.* Paris, 1812."

Anon.

Heraldic Inaccuracy in "Ivanhoe." —

"The knight obeyed; and Prince John placed upon its point a coronet of green satin, having around its edge a circlet of gold, the upper edge of which was relieved by arrow points and hearts placed interchangeably, like the strawberry leaves and balls upon a ducal crown."

Is not a duke's coronet set with strawberry leaves alone? And is not the coronet alluded to above worn by a marquis?

R. V. T.

History of the Post-office.—Is there any collection of the Notices and Regulations issued at various times by the Post-office authorities? The English of such documents is sometimes very laughable. Take as a specimen the *last* notice to the public respecting stamped publications (No. 65, 1854).

I inclose the original of an early "Notice to the Public," which, if you can print as it runs, you will perhaps gratify some inquirer:

"THese are to give Notice, That from the 25th of this Instant *June*, The Post will pass thrice a week betwixt *England* and *Ireland*, and in like manner betwixt *Dublin* and the severall Post-Stages in the Country, The two Posts will continue on the same days they now are, And the third to set out on *Thursday* Night, and to return hither on *VVednesday* Morning in every week. These are farther to Signifie that from the said 25th Instant the *Post-Office* will be kept at the place where it formerly was in High-Street. Whether [*sic*] all persons concern'd are required to bring in their Letters, and dispatches by Eleven of the Clock one [*sic*] every Post Night,

"In *Dublin* this 15th of *June*, 1683.

"*George Warburton.*"

James Graves.

Kilkenny.

Proposed Work on Roman Britain.—QU'EST-IL's plan will, I have no doubt, be found serviceable to persons living in the country who possess but little opportunity of hawking about MSS.; but I think the position he allots to you will be, to say the least, a thankless office. Perhaps I shall be able through this medium to obtain a sponsor for the following little "brat," which I venture to hope has some pretension to "sanity:" —*Roman Britain, its Cities, Roads, and People.* My aim has been, as far as possible, to convey an accurate picture of Britain during the Roman occupation,—to give the essence of the old antiquaries and the results of later researches in a style calculated not to intimidate the general reader. V. A. X.

Dickens' Names.—In *Blackwood's Magazine* for April, the author of an article on the works of Charles Dickens asks where he gets his names of characters? In the Parliamentary inquiry into the conduct of the Duke of York, 1809, I find the names of Wardle, Lowten (a lawyer), and Dowler (a military officer); and in another trial in the same volume a suspicious character named Heyling is introduced. The readers of *Pickwick* will at once remember these names; and I suspect that in a detailed account of the proceedings in the Duke of York's case (which is not given in the *Annual Register*), other similar instances might be found in which the young author availed himself of names he found there. W. K. R. B.

Queries.

WHAT IS LORD DUNDONALD'S PLAN?

Lord Cochrane's name was first brought prominently before the world as the leader of a gallant enterprise described in a letter dated Basque Roads, 1809, and from which the following extract is taken:

"Lord Cochrane (Lord Dundonald) first caused about 1500 barrels of gunpowder to be started into puncheons, which were placed end upwards. Upon the tops of these were placed between 300 and 400 shells, which were charged with fuses; and again, among and upon these were between 2000 and 3000 hand-grenades. The puncheons were fastened to each other by cables wound round them, and jammed together with wedges, and moistened sand was rammed down between these casks, so as to render the whole, from stem to stern, as solid as possible, that the resistance might render the explosion more violent.

"In this immense instrument of destruction, Lord Cochrane committed himself with one lieutenant and four seamen; and after the boom was broken, his lordship proceeded with his explosion-ship towards the enemy's line."

His lordship then, after surmounting some difficulties, appears to have effected his purpose; and the enemy, having taken the alarm, he fired the fuse and left the vessel, having fifteen minutes to get clear away. Six minutes earlier than was expected,

"The most tremendous explosion that human art ever contrived took place, followed by the bursting at once in the air of the shells and grenades."

This exploit seems to have done more harm to the projectors than to the intended victims. And as it is surmised that the same nobleman is now urging a somewhat similar expedient upon the government, for the purpose of effecting the more speedy destruction of Sebastopol, it may be interesting to know that such infernal engines of war have been constructed and employed more than a century back, and apparently without much practical result.

The London Chronicle, July 8, 1758, contains the following account:

"*An Account of an Expedition against the Coast of France in the Reign of King William III.*

"On the 13th of Nov., 1693, seven years after the Revolution, King William sent out a fleet of twelve men-of-war, under the command of Captain Benbow. A new galleon of 300 tons burthen was so contrived as to be itself one great bomb, capable of being discharged wherever she could float. In the hold of this galleon, next the keel, were stowed one hundred barrels of powder, covered with a flooring of thick timber; and on the top was laid 300 carcasses, consisting of grenades, cannon bullets, chain shot, great bars of iron, and an incredible variety of other combustible matter; which produced a fire, that, according to the report of the French at that time, and of the author of a late naval history, could not be quenched but by hot water.

"With this machine, which from its office was called the *Infernal*, the fleet set sail from Guernsey; the public being utterly ignorant of its destination. At four o'clock in the afternoon of the 16th of November, they anchored before one of the entrances into the port of the city called La Conchal; upon the front of which was an unfinished fort, called Quince Fort. About eleven o'clock, preparations were made for striking the great blow by playing off the *Infernal*. An engineer being put on board, carried her under full sail to the foot of the wall where she was to be fixed, notwithstanding all the fire of the place directed against him; but it happened that the wind, suddenly veering, forced him off before the vessel could be secured; and drove her upon a rock within pistol shot of the place where she was to have been moored. All possible attempts were made to get clear of this rock, but without effect. And the engineer, finding that the vessel had sustained damage by the shock, and began to open, set fire to her and left her. The sea-water that broke in prevented some of her carcasses from taking fire; but the vessel soon after blew up, with an explosion that shook the whole city like an earthquake, uncovered above 300 houses, threw down the greatest part of the wall towards the sea, and broke all the glass, china, and earthenware, for three leagues round. The consternation of the people was so great, that a small number of troops might have taken possession of the place without resistance, but there was not a soldier on board the fleet. The sailors, however, demolished Quinee Fort, and, having done considerable damage to the town, the fleet returned to England."

CHARLES REED.

Paternoster Row.

Minor Queries.

De Hoyvill Family. — What are the arms, crest, and motto of the De Hoyvile or De Hoyuill family? They were an ancient family, and for some time Lords of Fifield and Dorchester in Oxfordshire, and *circa* 1316 are mentioned in "Parliamentary Writs," "Rot. Hundred." A branch of them was resident in Derbyshire, *temp.* Edward I. For references to a pedigree, or any other information, I shall be very thankful.

UNUS GENTIS.

Clonea.

Charles Wager. — Pepys, in his *Diary*, March 27, 1668, says:

"This day Creed, at Whitehall, in discourse told me what information he hath had, from very good hands, of the cowardice and ill-government of Sir Jer. Smith and Sir Thomas Allen, and the repute they have both of them abroad in the Streights, from their deportment when they did at several times command there; and that, above all Englishmen that ever were there, there never was any man that behaved himself like poor Charles Wager, whom the very Moores do mention with teares sometimes."

According to Charnock's *Naval Biog.*, vol. i. p. 50., Charles Wager was appointed by the Duke of York commander of the *Yarmouth* in 1660; in 1664 promoted to the *Crown*, and died at Deal, Feb. 24, 1665. Is anything known of his behaviour in the Streights, which so endeared him to the Moors? J. YEOWELL.

Northern Fine Arts Society. — In Parson and White's *Annals of Leeds*, p. 212., I find that in 1808, —

"The Northern Socicty for the encouragement of the Fine Arts was established in Leeds, on March 4th, but discontinued after three exhibitions."

I have seen several catalogues of this once flourishing Society from 1822 to 1836, when it became extinct. In the catalogue for 1822 there is a long and interesting letter by Mr. West, President of the Royal Academy, respecting the advantages of such societies to the fine arts.

Now, does the catalogue containing the letter date the resumption of the exhibitions? If not, pray what dates are they prior to 1822?

W. HIRST.

Leeds.

Mail Coaches. — What has become of all the mail coaches? Have they been exported to countries in which there are no railroads?

M. (2)

Assignat, Value of. — Can any reader of "N. & Q." tell me what is the present money value of an "assignat" of the French Republic for fifty "livres," of the date 14th December, 1792? If the document is worth more than waste paper, where is the best place for having its value realised? X. Y. Z.

"*Poetical Epistle to Dr. W. K.*" — In a *Poetical Epistle to Dr. W. K.*, Dublin, 1713, are two passages which require explanation. The same perhaps may be said of others, for the allusions to classical and mediæval authors are numerous, and there are no notes.

"The bard sublime, whose mind alike was rich in
The secrets of the universe and kitchen,
Sings how unbidden guests, with paunches stored,
Sat proud and bilious at th' unfriendly board.
Judicial blindness o'er their souls was flung,
Because they ate their dinner underdone,
Crunch'd the crude veal, though boding tear-drops rose,
And laugh'd with borrow'd jaws at coming woes."

"The starved assassin, hope for ever fled,
Dines through eternity on raw calves'-head;
Privation dire! Revenge no longer sweet!
With fire so near he may not cook his meat."

Who are "the bard" and the party described by him? Who the "assassin?" Dr. W. K. is doubtless Dr. William King. X.

Dramatic Works. — Can you give me any account of the authors of the following dramatic pieces? 1. *Almeda, or the Neapolitan Revenge*, 8vo. Published, I think, in 1801, and said to be written by a lady. 2. *Grenville Agonistes*, a dramatic poem, 8vo., 1807. 3. *The Jubilee; or, John Bull in his Dotage*, 8vo., 1809. This is a political piece, and is said to be by the author of *Operations of the British Army in Spain.* 4. *Edward II.*, a tragedy, by Theophilus Mac, of No Temple, 8vo., 1809. 5. *Panthea, Queen of Susa*, a tragedy, 8vo., 1809. 6. *The Welcome Home*, a farce, 1816. This farce was written by a gentleman resident at Teignmouth, and I think was acted in that town.

In Dibdin's *Reminiscences*, vol. ii. p. 176. [?], there is a drama called *The Unknown*, said to be a posthumous piece. Dibdin says regarding this piece, that it was "written by the late Dr. V., and presented me by his daughter." Can you inform me whether the Dr. V. here referred to was the Rev. Dr. Vyse, Rector of Lambeth, who died Feb. 20, 1816. The drama seems to have been performed at the Surrey Theatre about 1819.

In the Theatrical Register of *The Gentleman's Magazine* for July, 1812, p. 81., there is a notice of a comedy called *The Fortune-Hunters*, said to be the production of Mr. Hewlett, a very young author. Can this have been a juvenile production of the author of *Dunster Castle* and *Peter Priggins?* R. J.

Glasgow.

John Hess. — A CONSTANT READER has an engraving by John Hess of a charlatan or quack doctor; but he cannot find it alluded to in any work which is within his reach. Possibly some correspondent would kindly state its value as a work of art, and about its market price. The engraving, it may be mentioned, represents, not

very delicately, a nurse changing the linen of a child. CONSTANT READER.

"*Oriana.*" — Can any of your correspondents tell me of which of the old romances *Oriana* is the heroine? Doubtless it is a very well-known thing, but I have been unable to obtain any accurate information about it. Mr. Tennyson revived the legend in his poems, and since then it has been alluded to rather frequently. Mention is made, in Thackeray's *Esmond*, of the loves of Oriana and Beltenebros; and Kingsley uses the phrase "this peerless Oriana" in his last delightful novel, *Westward Ho*. In an old madrigal of the sixteenth century it is used as a euphuism for Queen Elizabeth, like the Gloriana of the *Faery Queene*. L. S.

Way-side Crosses. — Can any correspondent inform me of the origin and purposes of crosses erected by way-sides? Funerals are said to have stopped at them for rest and devotion. Was there any particular service used? How long is it since they were used? Are there many known now to exist in this country? J. SATTERTHWAITE.

Roasting of Eggs. — When and wherefore did this practice cease in England? That it was formerly common we know from our old proverb, "There is reason in the roasting of eggs." It continued to the time of Shakspeare, for Touchstone says, —

"Truly thou art damned; like an ill-roasted egg, all on one side." — *As You Like It*, Act III. Sc. 2.

The ancient Romans prepared their *ova* in this way, —

"Et sua non emptus præparat ova *cinis*."
Martial, bk. i. ep. 56.

In allusion, it seems, to this custom of antiquity, Pope says, —

"The vulgar boil, the learned roast an egg."

Whether the learned do so still, I cannot say. My experience has lain among the vulgar, and certainly I have never seen a roasted egg. If, as the line from Martial suggests, the ashes of a wood fire are essential to the operation, the general use of coal may have put an end to the old custom. F.

Coachmakers' Hall. — Who was the "Doctor," who is frequently mentioned in the papers of the day as a conspicuous orator at Coachmakers' Hall, in the year 1779? And where can we meet with an account of the meetings and proceedings at this place about this period? E. H.

Blue Mould on Coins. — I shall be much obliged if you will insert a Query on this head, with a view to some of your correspondents pointing out to me a method of getting rid of blue mould on some provincial copper coins in a cabinet of mine. I am not aware of the cause of the mould, but it is very troublesome to effect entirely. ANON.

Naturalisation Laws. — The contributors to "N. & Q." would confer a favour by stating what are the qualifications required of a foreigner before he can become a citizen of Great Britain, and be entitled to a vote. Also, what are the disabilities of an alien before naturalisation, and after, if any. Give quotations from such clauses of enactments as bear directly on the points referred to.

Information relative to naturalisation-laws in other countries would also be acceptable.

J. H. A. BONE.

Cleveland, Ohio, U. S. America.

Green Water. — A communication in the *Frederick Examiner* from Mr. T. H. Myers, states that the water in the Monocacy river has assumed an appearance as green as grass, which it even retains when dipped up in a tumbler. He also states that the water had retained this colour for ten days, and calls on the scientific for an explanation. Can it be given in the columns of "N. & Q.?" W. W.

Cathedral Registers. — Are marriages and christenings never performed in a cathedral? Funerals certainly are, and were before the new Registration Act. In the latter case, where were such burials registered? If in any document or book kept in the chapter-house, why not available for marriages and baptisms also? A.

Jean Paul, Comte de Cerdan. — Can any one give me any information concerning Jean Paul, Comte de Cerdan, or concerning either of the two following works, which Barbier assigns to him as their author?

"L'Europe Esclave, si l'Angleterre ne rompt ses Fers. Cologne, 1677."

"L'Empereur et l'Empire trahis, et par qui et comment. Cologne, 1680."

'Αλιεύς.

Dublin.

The Red Dragon. — Did the Pursuivant of Arms so called derive his name from the alleged ensign of Cadwallader, or the banner ascribed to St. George? R. D.

"*Sibylle*" *or* "*Sybille.*" — We have had for the past five weeks in our harbour two large-class frigates, both owning the same name — the one British, the other French; but the British ship spells her name *Sybille*, and the French *Sibylle*.

Commodore the Hon. Charles Elliot, who commands the *Sybille*, informs me that the orthography of his ship's name is frequent matter of controversy; and he readily approves my suggestion, that the question be referred for decision to you and your correspondents.

For myself, I think there is no doubt of the correctness of the Frenchman; and yet the name has evidently been introduced into our navy from the French.

I have looked in vain for a plea on behalf of *Sybille*; and Jack's reputation for classical accuracy is, I fear, not to be depended on.

Still, Commodore Elliot assures me that, shortly after his appointment to the frigate, some authority for the British spelling (the source of which he forgets) was, during a discussion on the subject, produced by no less an authority than Lord John Russell.

Under the above circumstances, the aid of "N. & Q." is requested. W. T. M.

Hong Kong, April 7, 1855.

Minor Queries with Answers.

James I.: Cæsar Cæsarum. — James I.:

"Upon his coronation he caused a coin to be struck and distributed, with a surprising inscription. Under his own image in the medal was this motto: CÆSAR CÆSARUM (the Cæsar of Cæsars); a motto so vain and unnatural, and the cause of such mirth, that he had them called in and melted down. None of the historians mention this; probably because the coin was quickly suppressed, as well it might, upon the first noise, which was like to be very early. But I have it from good authority, the celebrated *Joseph Scaliger*, who declares that he then had one of these coins, when he relates the story. I have put his words in the margin."*—Extract from a History of England, by Thos. Gordon, author of *The Independent Whig*, part of *Cato's Letters*, many political tracts, and translator of Tacitus, Sallust, &c.

In the preface to Sallust, Gordon mentions his intention of writing a History of England, but appears not to have lived to publish it. I have his MS. of several reigns, which it is my intention to deposit in the British Museum.

Can any of your correspondents refer to the coin or medal mentioned by Scaliger, or to any other account of it? There is not any notice of it in Ruding. W. C. Trevelyan.

[A Query respecting this medal was submitted to our antiquaries seventy years ago (*Gent. Mag.*, vol. lv. p. 772.), which was never answered. There is a copy of the medal in the British Museum. It is of thin silver, about the size of a halfpenny in circumference. They are not scarce. It is supposed to have been struck about the beginning of the reign; probably a coronation medal. There is no inscription *under the effigy of the King*. The legend runs thus: "JAC : I : BRIT : CÆ : AVG : HÆ : CÆSARVM . CÆ . D . D." On the reverse is a lion rampant, crowned, holding in his dexter paw a beacon, and in his sinister a sheaf of corn. The legend around is "ECCE . PHAOS . POPULIQ . SALVS." The coin or medal is an exceedingly fine one.]

Edward Chandler, Bishop of Durham.—Edward Chandler, Prebendary of Worcester, Bishop of Lichfield and Coventry in 1717, translated to Durham 1730, died in 1750. His niece, Jane Leslie, widow of James, Bishop of Limerick, and sister and eventual heir of Thomas Lyster of Lysterfield, co. Roscommon, mentions in his will a settlement in her favour, made by her uncle and confirmed by his will. She was the daughter of Anthony Lyster, Esq., by I believe one of the daughters of Simon Digby, Bishop of Elphin (though Lodge does not say so). My inquiry is as to the connexion. How was Bishop Chandler Mrs. Leslie's uncle? I should also like to know something of his family. Y. S. M.

[Some particulars relating to the family of Bishop Chandler will be found in the *Gentleman's Magazine*, vol. lxiii. pt. ii. pp. 974. 1000. 1131. One correspondent states (p. 1131.) that "the bishop had an only sister named Joyce, who married, first, Richard Warren, Esq., by whom she had one daughter named Elizabeth; and secondly, Thomas Lyster, Esq., by whom she had no issue. Her daughter Elizabeth married Anthony Lyster, Esq., who both died, leaving one son Thomas, and one daughter Joyce. Thomas married, and died without issue, leaving a widow. Joyce married the Rev. James Leslie, afterwards Bishop of Limerick." Then follow the names of their eight children.]

Cardinal Wolsey's Coat of Arms (Vol. viii., p. 302.).—Having seen a Query on this subject noticed by you some time since, I transmit a copy of verses which I recently found in a drawer the contents of which had lain long undisturbed. Who is their author? Who are the "Beautiful Swan" and the "White Lyon?"

"*Wolsey's Arms.*

Of the proud Cardinall this is the Shelde
Borne upp between two angels of Sathan:
The sixe blouddy axes in a bare felde
Shewethe the cruelté of the red man,
Which hath devoured the Beautiful Swan,
Mortall enemy unto the White Lyon.
Carter of Yorcke! the vile butcher's sonne."

Juverna, M.A.

Pembroke College, Oxon.

[The author of these lines was William Roy, whom Bale styles "vir ætate suæ non ineruditus," and who flourished about 1530. They will be found in his *Satire upon Wolsey and the Romish Clergy*, reprinted in the Supplement to the *Harleian Miscellany*, vol. ix. p. 3. The whole passage is quoted by Sir Walter Scott, in a note to the fourth canto of the *Lay of the Last Minstrel*, who states, "that the crest or bearing of a warrior was often used as a *nomme de guerre*. Thus in the violent satire on Cardinal Wolsey, written by Roy, commonly, but erroneously imputed to Dr. Bull, the Duke of Buckingham is called the *Beautiful Swan*, and the Duke of Norfolk, or Earl of Surrey, the *White Lion*."]

"*Warreniana.*"—It has been understood in this country that this work was by James and Horace Smith, the authors of the *Rejected Addresses*; but

* "'Jacques Roy d'Angleterre, lorsqu'il fut couronné, fit une largesse au peuple, comme on fait à la coronation des Roys, et fit battre une nouvelle monnoye; où il avoit fait mettre *Cæsar Cæsarum*; chose absurde et inouye. Il tache de les faire toutes refondre: J'en ay une pièce.'—*Scaligerana*, tom. ii. p. 385., à Amsterdam, 1740, 8vo."

in Mr. John Russell Smith's Catalogue for the present year (p. 237.) it is called "a series of clever *jeux d'esprit* after the manner of the *Rejected Addresses*, by W. F. Deacon." Is this statement correct? and if so, who was W. F. Deacon?

UNEDA.

Philadelphia.

[William Frederick Deacon was the author of *Warreniana*. He was born July 26, 1799, educated at Reading school, and entered at St. Catherine's Hall, Cambridge. His first poem, *Haco, or the Spell of St. Wilten*, found a publisher in William Hone. His next work was *The Déjeûné, or Companion for the Breakfast Table*, a daily periodical. In 1822 he published his clever sketches, entitled *The Innkeeper's Album*; in 1824, *Warreniana*, which was followed by *November Nights*; and in 1835, *The Exile of Erin; or the Sorrows of a Bashful Irishman*. He was a frequent contributor to the *Sun* newspaper, as well as to *Blackwood's Magazine*. In the latter he was the writer of "The Picture Gallery," continued at intervals from 1837 to 1839. Mr. Deacon died March 18, 1845, at Islington, aged forty-six. A tale by him, entitled *Annette*, in 3 vols., was published in 1852, by Sir T. N. Talfourd, his fellow-pupil at Reading, who has prefixed a memoir of the author.]

"*Imbosk*," "*Strook*." —

"They fear the plain field of the Scriptures; the chase is too hot; they seek the dark, the bushy, the tangled forest, they would *imbosk*; they feel themselves *strook* in the transparent streams of divine truth, they would plunge and tumble, and think to lie hid in the foul weeds and muddy waters, where no plummet can reach the bottom." — *Milton.*

I am anxious to know the meaning of the words in Italics?

CLERICUS (D.)

[The former word is given in Blount's *Glossographia*: "IMBOSK (Fr. *embosquer*), to hide or shroud oneself in a wood. — *Scism. Disp.*" See also Webster's *Dictionary*. For the latter word, see Halliwell: "STROOK, struck (Suffolk). *Strooken* occurs in *Honours Academie*, 1610, i. 43. 67.:

'Twas profit spoyld the world. Till then, we know it,
The usurer *strook* sayles unto the poet.'"]

Gerard Douw. — I should feel obliged by a reference to any work in which the best description of the works of Gerard Douw is contained, particularly of those which have been engraved.

CONSTANT READER.

Bury St. Edmunds.

[A full description of the works of this admirable artist is given in Smith's *Catalogue Raisonné of the Works of Painters*, vol. i. pp. 1—45., vol. ix. pp. 1—24.]

Mines — "*Huel*," *or* "*Wheal*." — The various mines in the Cornish district have generally the prefix *Wheal*; as, Wheal Friendship, Wheal Hope, &c. In an early *History of Cornwall*, I find the prefix is *Huel*; as, Huel Unity, Huel Friendship, Huel Jewel. Which is correct, and what is the signification of the term?

R. H. B.

Bath.

[Both words have the same meaning, and will be found in the Glossary in Polwhele's *Cornwall*: "HUEL, a tin work or mine;" this seems to be the old spelling. "WHEAL, a mine or work." Polwhele's motto is "Karenza whelas karenza:" Love worketh love, or seeketh love.]

Replies.

THE RED HAND.

(Vol. ii., pp. 451. 506, 507.; Vol. iii., p. 194.)

I have heard several stories similar to those about the Holts, Gresleys, &c., but do not think them worth repeating; indeed, some fifty years ago, ere railways, Penny Encyclopædias, &c., had converted our rustics into politicians and philosophers, it is very probable that wherever a baronet was located in a remote country district (more particularly if any tragic event had ever occurred in the family), some such story would be found.

It appears to me that another and a higher interest attaches to this mysterious symbol. Its occurrence in so many and such widely separated localities, I should expect, would recommend it to the notice of antiquaries and ethnologists.

In North America the red hand is used by all Indian tribes speaking dialects of the Algonquin, to denote supplication to the Great Spirit; and in their system of picture-writing, as a symbol of strength, power, or mastery, thus derived: "In ceremonial observances of their dances, as well as in their pictorial writing, a sacred character is always assigned to it." I quote from Stephens' *Yucatan, &c.*, vol. ii. p. 476., a note from Mr. Schoolcraft, very interesting, but too long to be given here.

Mr. Sullivan (*Rambles in North and South America*, 1850, p. 143.), who witnessed the use of the red hand by the Indians (apparently without ascertaining its meaning), observes that Tamerlane adopted the impression of a bloody hand for his mark on all state occasions. He does not give his authority; perhaps it is D'Herbelot?

Catlin, as far as I recollect, makes no mention of this symbol, nor have I ever seen it myself among our Indians. Its next appearance is in Central America. Mr. Stephens, describing the "Casa del Gobernador" at Uxmal, says:

"Over the cavity left in the mortar by the stone were two conspicuous marks, which afterwards stared us in the face in all the ruined buildings of the country. They were the prints of a red hand, with the thumb and fingers extended, not drawn or painted, but stamped by the living hand, the pressure of the palm upon the stone. He who made it had stood before it alive as we did, and pressed his hand, moistened with red paint, hard against the stone," &c. — *Incidents of Travel in Yucatan*, Lond., 1843, vol. i. p. 177.

He farther remarks: "There was one striking feature about these hands; they were exceedingly small," &c.

Crossing the Atlantic, we again find our symbol on the shores of the Old World. Mr. Urquhart

says: "The blood-red hand of Ulster is in Morocco stuck above every door," &c. (*Pillars of Hercules*, vol. i. p. 201.) He refers to its appearance in Mexico as a proof that the Phœnicians had visited America.

"It was not, however," he continues, "until I entered the room which I here (Rabat) occupy, that I perceived direct proof of this connexion. There, hung up an ornamental table of the law, such as is common in the houses of the Jews; that mysterious open hand on the one side, on the other a diagram, which occupies a prominent place in the symbols of masonry, the double triangle," &c.

And he winds up with, —

"The Moors have adopted it as their arms; they, no more than the Jews, can tell what it means. It is lost in the mists of their common antiquity," &c. — *Pillars of Hercules, &c.*, vol. i. p. 357.

Mr. Richardson (*Travels in the Sahara, &c.*, vol. ii. p. 27.) thus describes the Touarick salutation, &c.:

"A Touarghee elevates deliberately the right hand to a level with his face, turning the outspread palm to the individual, and slowly, but with a fine intonation, says, 'Sălām-Aleikoum!'"

And he farther observes:

"Among the Moors and Arabs this mode of saluting is their way of cursing. With outspread hand, menacingly raised, a man or woman puts their enemy under the curse of God," &c.

It is interpreted, he says, as meaning "five in your eye." The custom is so ancient that no explanation of it can be given. The door-posts and rooms of houses are imprinted with the outspread hand, to avert the consequences of the "evil eye."

The standard of Abd-el-Kader's regular cavalry was a large white flag, with an embroidered hand, the sign of command. See De Castellane's *Military Life in Algeria, &c.*, vol. ii. p. 21.

Every one is familiar with the Roman standard of the Manipulus, an outspread hand; supposed, in allusion to the word *manipulus*, a handful or bundle of hay, which being stuck on a pole, was carried before the warriors of infant Rome. But this is only a supposition. In Persia the outspread hand implies generosity; could this be its meaning when impressed, as is sometimes the case, on the Roman quadrans?

Let us now return to the point whence we started, viz. the red hand of Ulster, adopted by James as the badge of his new order of nobility. But why of Ulster alone? The motto of the O'Neales itself (*Lamh derg eirin*) would seem to make it the bearing of all Ireland, that is, of all Celtic Ireland. If so, we are farther at liberty to conjecture that the Gaël brought it with them from Spain and Northern Africa; where, as we have seen, it is at this day so common among the present dwellers of the land, though ignorant of its meaning, and admitting its antiquity — remnant, no doubt, of the migrating Celtic tribes, whose monuments still attest their former occupation of those regions.

The tradition respecting its adoption as the bearing of Ulster is, that in an ancient expedition of some adventurers to Ireland, their leader declared that whoever first touched the shore should possess the territory which he reached. O'Neale, from whom descended the princes of Ulster, bent upon obtaining the reward, and seeing another boat nearer the land, cut off his hand and cast it ashore, &c. Is this historical, or only a myth? Dr. Prichard has shown how little we can rely on the monkish annals of Ireland, and we must therefore presume it may be the latter. As a myth, then, it may have its foundation in truth. Would it be going too far to conjecture that amongst the tribes of wandering Celts, this mysterious symbol, this emblem of authority and power, may have served as a standard, and that the tradition of the O'Neales originated in an act of heroism similar to that of the standard-bearer of the 10th legion?

I have assumed the hypothesis which brings the Gaël from Spain and Africa, not on the authority of Sir William Betham, who (whatever may be said to the contrary) certainly produces some startling evidence, but because after all Dr. Prichard admits its possibility, if not its probability. He says, "We have no proof to the contrary, but we must admit that there is an entire want of evidence in proof of such a conclusion." (*Physical History*, vol. iii. p. 149.) Would Dr. Prichard have admitted as evidence what is advanced by Mr. D'Alton ("N. & Q.," Vol. v., p. 588.)? Perhaps so. Again, Dr. Latham does not deny it; he seems to take a similar view of the subject to that of Dr. Prichard.

Much more might be said on the subject of this almost ubiquitary symbol, but that I am conscious of having already trespassed too much. A. C. M.

Exeter.

ROUNDELS.

(Vol. xi., pp. 159. 213. 267.)

In the possession of Moreton Frewen, Esq., of Northiam, Sussex, is a set of these curious relics in a fine state of preservation, but without any history attached to them. They consist of twelve circular discs, which, as well as the box containing them, are made of beechen wood. Each disc is five inches three-eighths in diameter, and one-eighth of an inch in thickness. Within a central circle, two inches in diameter, is inscribed a rhyming legend in old running-hand with red initial letters; and it is encircled by a border one inch wide, filled with an ornamental device chiefly of a floral or foliated character, and coloured, each disc having a different device as well as legend.

This border is again encircled by a gilt space a quarter of an inch wide, within which two cabalistic (?) symbols are repeated, eight times each alternately, at regular intervals: the same in all the roundels.

The whole are packed in a box, on the cover of which are emblazoned the royal arms of England within an ornamental border. Above the shield is the date 1599, and on the sides of it are the capitals "E. R."

In connexion with the box of roundels is another box, apparently cotemporary with it, though not of the same pattern, but painted and embellished, containing six thin, shallow, wooden dishes painted with different designs, and varying from seven to six inches three-eighths in diameter: whether this connexion be otherwise than accidental cannot be at present determined.

The Legends.

1.

"If that thou wouldest fayne wedded bee,
Choose a wife meete for thy degree;
For woomen's hearts are set on pride,
And pouertis purse cannot ytt abidd.

2.

"Judge not yll of y^t^ spouse I the aduise,
Itt hath ben spoken by them that are wise:
That one Judge aboue in tyme to come,
Shall judge y^e^ whole world bothe father and sonn.

3.

"Though hungrye meales be putt in pot,
Yet conscience cleare kept without spott,
Both keepe the corpes in quyet rest,
Then he that thousands hathe in chest.

4.

"If that Diana's birde thou bee,
And still haste keept thy chastitie,
Seeke not to thrale thy virgin's lyfe
In maryage withe a cruell wyfe.

5.

"Thy fortune is full longe to lyve,
For nature doth longe lyfe the give;
But once a weeke thou wilte bee sicke,
And haue a sullen agewes fytt.

6.

"Content thy selfe withe thyn estat,
And sende noo poore wight from y^t^ gate;
For why this councell I the giue,
To learne to dyee, and dyee to lyue.

7.

"Thou gapest after deade men's shoes,
But bearefoote thou art like to goe;
Content thy selfe, and doe not muse,
For fortune saithe ytt must bee soe.

8.

"A quiet lyfe surmounteth golde,
Though goodes great store thy cofers holde;
Yet rather deathe I doe beseche,
Than mooste maister to weare noo breeche.

9.

"Thou hopest for mariges more than three:
Leave of thy hope, ytt will not bee;
Thy mucke will breede thy heart suche care,
That death will come or thou beware.

10.

"Thy goods, well got by knowledge skyll,
Will healpe thy hungrye bagge to fyll;
But ryches gayned by falsehoodes drifte
Wyll run awaie as streames full swifte.

11.

"What neddes such cares opprese thy thought,
For Fortune saithe y^t^ hap is naught:
A shrowe thy chaunce ys for to keepe,
But better a shrowe saie than a sheepe.

12.

"Hard ys thy hap, yf thou dooste not thrive,
Thy fortune ys to haue wyves fyue:
And euery one better than other,
God sende the good lucke, I wish the no other."

W. S.

Hastings.

THE ROSE OF JERICHO.

(Vol. x., p. 508.; Vol. xi., p. 72.)

The accompanying extract from De Saulcy may not be unacceptable to the correspondent whose communication appeared in a former Number. The "plain" of which De Saulcy speaks appears to be near to the ruins of Zouera-el-Fouqah, or the Upper Zoar, at a little distance, in a north-westerly direction, from the southern extremity of the Dead Sea.

"On this plain, which scarcely exhibits a blade of grass, I perceive from my saddle a kind of flower, having some resemblance to a large dried eastern daisy (*Pâquerette*): it is quite open, well displayed upon the soil, and looks as if it was alive. On alighting to examine it more closely, I distinguish a plant of the radiated family, but without leaves or petals; in a word, the plant is quite dead; how long it has remained in this state it is impossible to guess. It retains a kind of fantastic existence. I gather a few samples, which I place in my holsters, these having for a long time ceased to be a receptacle for fire-arms, and being daily crammed with stones and plants.

"Another word respecting this extraordinary plant. In the evening, when I happened to empty my holsters, I was quite surprised to find the dead flowers closed up, and as dry and hard as if they were made of wood. I then recognised a small flower, with a long tap-root, which I had never seen alive, but had already picked up at the place where we halted to breakfast on our descent to Aÿn-Djedy. What prevented me from ascertaining this identity at first sight was, that one sample was gathered in a state of moisture, while the other was picked up perfectly dry. It was then quite clear that this ligneous and exceedingly tough vegetable possessed peculiar properties, which developed themselves hygrometrically, with the corresponding changes of the soil and atmosphere. I immediately tried the experiment, and discovered that the kaff-maryam, the rose of Jericho of the pilgrims (*Anastatica hierichuntica*), so celebrated for the same faculty, was not to be compared to my recent discovery. A kaff-maryam placed in water, takes an hour

and a half before it is entirely open; whilst in the case of my little flower, I watched it visibly expanding, and without exaggeration, the change was complete in less than three minutes.

"I then recollected the heraldic bearing called the Rose of Jericho, which is emblazoned on some escutcheons, dating from the time of the Crusades; and I became convinced that I had discovered the real Rose of Jericho, long lost sight of after the fall of the Latin kingdom of Jerusalem, and replaced by the *Anastatica*, or kaff-maryam, which a Mussulman tradition, accepted by Christians, pointed out to the piety of the early pilgrims, who inquired from the inhabitants of the country what was the plant of the plain of Jericho that never died, and came to life again as soon as it was dipped in water.

"Under any circumstances, this singular hygrometric vegetable constitutes an entirely new genus for botanists, judging by what we know of it, that is to say, by its skeleton. My friend, the Abbé Michon, has undertaken to describe this curious plant, and has paid me the compliment of naming it *Sauleya hierichuntica*. Unquestionably the honour is all on my side."—F. de Saulcy, *Narrative of a Journey round the Dead Sea, and in the Bible Lands, in* 1850 *and* 1851; vol. i. pp. 512, 513., 8vo. Lond. 1854.

E. J. M.

Oxford.

LINES ON THE SUCCESSION OF THE KINGS OF ENGLAND.

(Vol. iii., p. 168.; Vol. vi., pp. 83. 184.)

The most frequently quoted *memoria-technica* lines on the above subject are some which, so far as I am aware, have not been assigned by their quoters to their proper author. I here transcribe the lines from the volume in which they were first published:

"Scripscrapologia; or, Collins's doggrel dish of all sorts. Consisting of songs adapted to familiar tunes, and which may be sung without the chaunterpipe of an Italian warbler, or the ravishing accompaniments of Tweedledum and Tweedledee. Particularly those which have been most applauded in the author's once popular performance called 'The Brush.' The Gallimaufry garnished with a variety of Comic Tales, Quaint Epigrams, Whimsical Epitaphs, &c. &c. Published by the Author himself, and printed by M. Swinney, Birmingham, 1804."

From the "Apology to the Reader" it appears that the author was the proprietor of the *Birmingham Chronicle*, in which paper "some of the articles in his Bill of Fare" had been "serv'd up for the reading of the day."

"THE CHAPTER OF KINGS.

A Song.

Sung, in the BRUSH, by the AUTHOR, as an IRISH SCHOOLMASTER.

"The Romans in England, they once did sway,
And the Saxons they after them led the way,
And they tugg'd with the Danes 'till an overthrow,
They both of them got by the Norman bow.
Yet, barring all pother, the one and the other
Were all of them Kings in their turn.

"Little Willy the Conqueror long did reign;
But Billy his Son by an arrow was slain;
And Harry the First was a scholar bright,
But Stephy was forc'd for his Crown to fight.
Yet, barring, &c.

"Second Harry, Plantagenet's name did bear,
And Cœur de Lion was his son and heir;
But Magna Charta we gain'd from John,
Which Harry the Third put his seal upon.
Yet, barring, &c.

"There was Teddy the First like a tiger bold,
But the Second by rebels was bought and sold;
And Teddy the Third was his subjects' pride,
Though his Grandson Dicky was popp'd aside.
Yet, barring, &c.

"There was Harry the Fourth, a warlike wight,
And Harry the Fifth like a cock would fight,
Though Henny his Son like a chick did pout,
When Teddy his Cousin had kick'd him out.
Yet, barring, &c.

"Poor Teddy the Fifth, he was kill'd in bed
By butchering Dick, who was knock'd in the head;
Then Harry the Seventh in fame grew big,
And Harry the Eighth was as fat as a pig.
Yet, barring, &c.

"With Teddy the Sixth we had tranquil days,
Though Mary made fire and faggot blaze;
But good Queen Bess was a glorious dame,
And bonny King Jamy from Scotland came.
Yet, barring, &c.

"Poor Charley the First was a martyr made,
But Charley his Son was a comical blade;
And Jemmy the Second, when hotly spurr'd,
Ran away, do you see me, from Willy the Third.
Yet, barring, &c.

"Queen Ann was victorious by land and sea,
And Georgey the First did with glory sway;
And, as Georgey the Second has long been dead,
Long life to the Georgey we have in his stead.
And may his Son's Sons, to the end of the Chapter,
All come to be Kings in their turn."*

The *Chapter of Letters* and the *Chapter of War* are afterwards given. The latter commences with these lines:

"The Chapter of Kings, which I wrote myself,
With the Chapter of Letters lies on the shelf."

The book contains a variety of poetical pieces (such as "An Occasional Address, spoken by Mr. M'Cready at the Opening of the Birmingham Theatre, in the year 1798"), among which are several songs. One of these, "In the Downhill of Life, when I find I'm declining," still enjoys a justly-deserved popularity.

CUTHBERT BEDE, B.A.

"* From this song, with the help of its tune, the *Chapter of Admirals, Aldermen, &c.*, have been fudg'd up in the full vein of 'Four and Twenty Fiddlers all in a Row!'—And the Author himself has been induced, by the reception it has met with from the intelligent part of the public, to follow it up with the *Chapter of Letters* and *Chapter of War*, which the reader will find hereafter."

PHOTOGRAPHIC CORRESPONDENCE.

On the Alteration of Positives, and their Revival. — After the reading of the paper by MM. Davanne and Girard before the *Société Française de la Photographie*, which we published in our last Number, a discussion ensued, in which M. Humbert de Molard stated that he feared that the process of MM. Davanne and Girard, though incontestably good in other respects, could not be used except at a price rather extravagant for photography.

M. Girard pointed out that the bath of gold will serve for a great many photographs before it is sensibly exhausted, and that the price for reviving each image is very small.

M. de Molard said that he had for a long time occupied himself with the stability, coloration, and restoration of the images, whether negatives or positives, by the aid of a solution of cyanide of potassium, saturated with iodine, as might be seen in a pamphlet of C. Chevalier, published in 1847, p. 140. The process demands care and patience, but when well executed gives good results:

Distilled water	-	10 grammes.
Cyanide of potassium	-	1 „
Crystallised iodine, about	-	3 „

The iodine must be added, only in proportion as it dissolves, until complete saturation, that is to say, until the aqueous solution of cyanide of potassium, at first white, turns to a violet colour by excess of iodine; a few drops of the cyanide are then cautiously added, until the violet colour of the solution becomes of a greenish-white: the object of this process is, to destroy the dissolving energy of the cyanide, so as to prevent its attacking the blacks of the picture, whilst the iodine is deposited by its affinity for the silver, and, at the same time, to let it have sufficient strength to prevent during the immersion the small quantity of iodine, which attempts to do so, fixing itself upon the whites.

M. de Molard's process for reviving a print is as follows: The print is immersed in a clean basin, containing about 200 grammes of common filtered water. After complete saturation he raises it out with the left hand, and with the right hand adds six, eight, or ten drops, not more, of the solution of iodized cyanide; he stirs it for a minute, and then plunges the picture in again; the tone immediately changes, the shadows which have been red or brown passing to black, blue, violet, &c.; after washing with common water the print is completely fixed. If the print has become yellow from a mismanagement in the fixing by hyposulphite of soda, he proceeds as before; but in this case the colour still remains the same. Nevertheless the yellow parts will have combined with a certain quantity of iodine to the exclusion of the whites, which are defended by the cyanide of potassium, and there will be a new layer of iodide of silver, more or less rich, capable of being developed without any previous solarisation by the ordinary weak alcohol gallic acid bath, to which a drop of nitrate of silver has been added. In order to obviate the gray, dull, and slaty colour which these prints have, they should, before this process, be left for several hours in a new bath of hyposulphite of soda of ten per cent., to which has been added a small quantity of the salt of gold of Gelis and Fordos.

M. Humbert de Molard then read the following paper on the fixing of positive photographs:

"The fixing of positives is without doubt one of the questions which is interesting to most photographers; are they not in fact occupying themselves with it at the present time? If we look at the *Comptes rendus de la Société d'Encouragement*, we find, in all the reports made on photography since its origin, the same complaints, the same regrets about the instability of positives; and the proof is, that, in the last programme given by the *Société d'Encouragement pour les progrès de la photographie*, it is expressly stipulated that, to merit public approval, the images ought to be at least as durable as water-colour drawings. In a memoir, or collection of notes deposited in 1850 with the *Société d'Encouragement*, and *apropos* of the before-mentioned programme, I gave then, as did many others, all the information connected with my daguerreotype apparatus. Now, this of which I am going to speak is already old,—I admit that this will be retrospective photography; but what does it signify, since, although five years have passed, the question is still so new that it is being continually agitated."

M. Humbert de Molard then read a paper of his, given to the *Société d'Encouragement* in 1851, in which he attributed the failing of photographs in a great measure to the use of hyposulphite of soda, and recommending instead ammonia, diluted with five or six times its weight of water, as the best solvent of chloride of silver. The President remarked that hyposulphite of soda is, however, a much more energetic solvent than ammonia. M. Humbert de Molard answered, that that was precisely the reason why he deprecated the employment of it. The hyposulphite dissolves the sub-chloride of silver as well as that which is most solarised; the ammonia, on the contrary, does not attack it, and leaves untouched the smallest marks.

M. Humbert de Molard, in continuation of his paper read before the *Société d'Encouragement*, said: "My theory for taking positives has always consisted in not wishing to obtain the tone of the images, as has hitherto been the practice, by their more or less prolonged immersion in the bath of hyposulphite, but to develope the colour wished for *afterwards* by the employment of various metallic chlorides, of which ammonia precipitates the colouring principles. These effects are always light, almost invisible at first, but soon increase by means of a second operation, on which success depends. After the first washing in ammonia (for a few minutes only), I proceed immediately to a second washing in *ammoniure d'or* (ammonio-chloride of gold, NH_4 Cl+Au Cl_3+2HO ?). Whether it be Fizeau's chloride of gold, Gelis and Fordos' salt of gold, or solution of gold in aqua regia, neutralised by chalk, does not signify; the effect is always the same. The sheet of wet paper should be laid at the bottom of a basin, and about a "decilitre" of solution of gold (1 gram. to 500 of water) poured upon it. In a short time, and by continually agitating the basin, the gold deposit takes place uniformly; we observe the print, still ammoniacal from the effect of the first washing, change in tone and pass through the intermediate tints of Indian ink, sepia, &c. At last, as soon as the image has arrived at the wished-for tone, I proceed to fix it definitely by a solution of iodized cyanide of potassium." M. Molard stated that he had found that his positives had remained unaltered for eight years.

The President remarked that it was impossible to fix positives and negatives in the same manner. M. H. de Molard stated, "That certainly negatives would not be fixed by ammonia, as ammonia will not dissolve iodide of silver." Now ammonia and *ammoniure d'or*, of which I have spoken, are only used in positives: as to fixing by iodized cyanide of potassium, it probably might be applied both to positives and negatives. He showed several specimens, displaying the different effects which can be obtained. M. Belloe stated that he willingly admitted the superiority of the fixing by ammonia, because of its volatility, and the great advantage of being able to finish a great many photographs in a very short time. At the same time, he was not exclusive enough to abandon the

other systems, which have also their advantages, according to the colour wished to be obtained, and the quality of the paper — particularly in relation to positives.

The ammonia acts on the size of the paper. But this action of the ammonia is injured if the paper is weakly or badly sized, which is the case with several French papers. The Saxony paper will perfectly stand the fixing by ammonia, remains very fine, and takes superb tones in the gold bath. M. Belloe also stated, that having during seven years worked at this subject, and after having studied the individual properties of a great number of fixing agents, he had definitively decided in favour of hyposulphite, ammonia, and chloride of gold; and he was quite persuaded that, as regards the question of the duration of photographs, the most important thing was the washing, to remove the fixing agents which would otherwise remain in the size of the paper.

Replies to Minor Queries.

Fourth Estate (Vol. xi., p. 384.). — I believe Lord Brougham to be the author of the phrase; I heard him use it in the House of Commons several years ago — perhaps in 1823 or 1824. It attracted immediate attention, and was at that time treated as original. C. Ross.

Laureate Epigram (Vol. xi., pp. 263. 412.). — I send you another version of these lines, which differ from those that have appeared in your columns, besides containing an additional stanza. I almost fancy they have been printed, and ascribed to Canning, whose style they resemble more than Porson's. But as I am quoting from memory, after an interval of above fifty years, I cannot feel confident as to my version being implicitly correct:

"Poetis nos lætamur tribus,
Si vis amice scire quibus,
Pye, Petro Pindar, *parvo** Pybus,
Si ulterius ire pergis
Addatur Sir James Bland Burges.

"The rule in grammar if you try,
You there will find the pronoun qui
Declining down to quibus.
To poets the same laws apply;
So, if the first is Laureate Pye,
The last is surely Pybus."

I am tempted to add another epigram of about the same date, very popular at the time. It was written to ridicule Addington's inefficient Cabinet, who had entertained the absurd project of sinking block-ships across the entrance of the Thames, to impede the progress of the enemy's fleet. The lines were as follow:

"If blocks can from danger deliver,
Two places are safe from the French;
The first is the mouth of the river,
The second the Treasury Bench."

Braybrooke.

* He was named Charles *Small* Pybus."

Hospitallers in Ireland (Vol. xi., p. 407.). — I regret that I cannot furnish your correspondent W. R. G. with any information as to the Hospitallers' estates in Ireland. There is no allusion whatever to them in the *Extent*, which I have just seen through the press for the Camden Society; nor, during my sojourn at Malta, did I discover any other survey in which they are included.

As soon as "N. & Q." reaches the island, I am sure that Mr. Winthrop and Dr. Vella, the talented and learned keeper of the Records at Valetta, will do their utmost to furnish a satisfactory reply; from my own experience I can promise this, and am glad of the opportunity of bearing grateful testimony to the zeal and courtesy which literary inquirers are sure to meet at the hands of these gentlemen.

Lambert B. Larking.

On Stocking Marine Aquaria (Vol. xi., pp. 365. 410.). — I have to acquaint naturalists and others that I not only furnish loose stock for marine aquaria, but that I arrange glass jars and vases of various sizes, as *cabinet* aquaria fitted up attractively with various kinds of sea-weeds, zoophytes, annelides, mollusks, and other marine productions; and that I sell such jars and vases, so arranged, as they stand, at moderate prices. The advantage to purchasers of having such interesting little collections ready made, settled down, and domesticated as it were, must be obvious. I shall be happy to show a series of such aquaria to any one favouring me with a call.

I wish also to impress upon aquarium keepers that the former great objection felt in inland places, I mean the difficulty and uncertainty of obtaining sea-water from the ocean, is now completely overcome by the fact that artificial sea-water answers every purpose, even for the most delicate organisations. Mr. W. Bolton, of 146. Holborn Bars, keeps the saline ingredients for its instantaneous formation.

William Alford Lloyd.

164. St. John Street Road, Clerkenwell.

Wild Cabbages (Vol. xi., p. 414.). — Can there be a stronger instance of Toland's theory, that the ancient Celtic language is the origin of most of the languages of the western part of the world, coming originally from the far East and cognate with the Sanscrit? Here is the Latin word *Brassica*, evidently derived from the Celtic word *Bresych*, still used to denote the same species of plant in the existing Welsh language. J. S. s.

"*That Swinney*" (Vol. viii., p. 213.). — Your correspondent T. S. J., in endeavouring to prove that the person alluded to by Junius was Dr. Sidney Swinney, says, —

"Some reports say that he [*i. e.* 'that Swinney'] was a collector of news for the *Public Advertiser*, and subse-

quently a bookseller at Birmingham, but I never saw any one fact adduced tending to show that there was any person of that name so employed."

It will be observed that the printer of *Scripscrapologia* (*antè*, p. 450.) is M. Swinney of Birmingham.

CUTHBERT BEDE, B.A.

Scotch Prisoners in 1651 *sold as Slaves* (Vol. ii., pp. 297. 350. 379. 448.).—The battle of Worcester was fought Sept. 3, 1651. On the same day, in the preceding year, the battle of Dunbar was fought, in which Cromwell slew 3,000 and took prisoners 9,000 Scots. The disposal of a part of the latter (and from which we may infer the kind of slavery to which the Worcester prisoners were afterwards subjected) is thus described in a "letter from Mr. John Cotton to Lord General Cromwell," dated "Boston, in N. E., 28 of 5th, 1651:"

"The Scots, whom God delivered into your hands at Dunbarre, and whereof sundry were sent hither, we have been desirous (as we could) to make their yoke easy. Such as were sick of the scurvy or other diseases have not wanted physick and chyrurgery. They have not been sold for slaves to perpetuall servitude, but for six, or seven, or eight years, as we do our owne; and he that bought the most of them (I heare) buildeth houses for them, for every four a house, layeth some acres of ground thereto, which he giveth them as their owne, requiring three days in the weeke to worke for him (by turns), and four dayes for themselves, and promiseth, as soone as they can repay him the money he layed out for them, he will set them at liberty."

In Cromwell's answer to this letter, dated "Oct. 2nd, 1651," he thus alludes to the battle of Worcester, fought in the preceding month:

"The Lord hath marvelously appeared even against them; and now again when all the power was devolved into the Scottish Kinge and the malignant partie, they invading England, the Lord has rayned upon them such snares as the enclosed will show, only the narrative is short in this, that of their whole armie, when the narrative was framed, not five of their whole armie were returned."

Both letters will be found in Governor Hutchinson's *Collection of Original Papers* relative to the History of Massachusets Bay, Boston, 1769, pp. 235-6. It is singular that Hume (chap. ix.) does not notice the sale into slavery of the prisoners taken at either Dunbar or Worcester. Southey, in his *Book of the Church* (chap. xvii., p. 475., London, 1841), says:

"After the battle of Worcester many of the prisoners were actually shipt for *Barbadoes* and sold there."

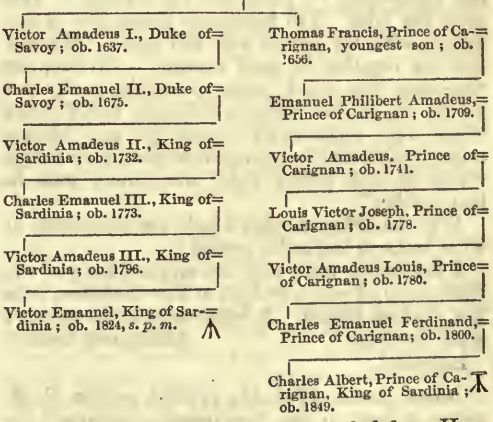
ERIC.

Ville-Marie, Canada, April, 1855.

Weldons of Cornwall (Vol. x., p. 404.).—In "N. & Q." of November 18, 1854, particular inquiry is made of the above-named family, and mention is made of their being Quakers, and resident somewhere in that county about fifty years ago. In reply, I have never heard of the family; but if the information required be of any consequence, I would suggest to H. E. W. to make application to some member of the Society of Friends, commonly called Quakers, living at or near where the Weldons were supposed to reside. Such inquiry will, I am sure, be promptly answered. The Society mentioned keep a correct record of the births, marriages, and deaths of all their members, and one of the body in each district or province undertakes to perform this duty, and is likewise expected to render all needful information to those who apply. There was a family of this name in the South of Ireland about half a century ago, also Quakers. The last of this branch, Thomas Weldon, resided in the town of Bardon, in the county of Cork. He was a small trader, died unmarried, and, I believe, unwilled, somewhere about the year 1810 or 1815, but left a considerable amount of property, which went in division among his next of kin; but none of those were of his name, as well as my memory serves. In or near the town of Kilmallock, in the same county, there were gentlemen of this name living within the past twenty or thirty years, and most likely some of the name are in that country still. These latter, however, were not Quakers. H. H. H.

Royal Family of Sardinia (Vol. xi., p. 244.).—

1. As to the relationship between Charles Albert, King of Sardinia, and his immediate predecessor:



2. Charles Albert was *not* descended from Henrietta, Duchess of Orleans; he *was* descended (maternally) from James I. of England, through that king's grandson, the Palatine Edward.

The *present* King of Sardinia *is* descended from Henrietta, Duchess of Orleans, through his mother (who was sister of the present Grand Duke of Tuscany); deriving his descent through the Houses of *Lorraine* and *Austria*. P.

Barmecide's Feast (Vol. xi., p. 367.).—May I be allowed to quote the Nursery against the

Academy, and set up a much less philosophical explanation of "feasting with the Barmecide" than that "intellectual extasy" the Editor speaks of at p. 367.

In *The Guardian*, No. 162., is an abridgment of a "wild Arabian tale," containing the account of one "Schacabac," who, "being reduced to great poverty, and having eaten nothing for two days together, made a visit to a noble Barmecide in Persia, who was very hospitable, but withal a great humourist." Here, the Barmecide receives him at a table ready covered for an entertainment; and on hearing of his condition, desires him to sit down and fall to. He then gives him an empty plate, and asks him how he likes his rice-soup. On which Schacabac, falling into his host's humours, declares it to be admirable. The Barmecide then asks him if he ever saw whiter bread. Schacabac, who sees neither bread nor meat, answers: "If I did not like it, you may be sure I should not eat so heartily of it." And so on, through a magnificent dinner, with a great variety of dishes. Dessert follows in a similar manner, and is succeeded by various wines. Schacabac now becomes modest, and refuses to drink much, alleging that he is "quarrelsome in his liquor." The Barmecide presses him, however; and Schacabac pretends to comply, until he also pretends to "grow flustered," as he predicted, and gives the Barmecide "a good box on the ear." This ends the joke. The humorous Barmecide is delighted with his guest's wit, and says: "We will now eat together in good earnest." On this, the rice-soup, fine bread, goose, pistachio, lamb, and all the nice dishes, dessert, lozenges, and Persian wines, were successively served up: and "Schacabac was feasted in reality with those very things which he had before been entertained with in imagination."

Will the Editor forgive a lady for interfering in what looks so learned a matter?

I omitted to state that the original story of the Barmecide's Feast, abridged in *The Guardian*, is in the *Arabian Nights*. It is the story of the barber's sixth brother. MARGARET GATTY.

Ecclesfield.

Naval Action (Vol. xi., p. 266.). — Can C. M. assign a date to the "memorable instance" referred to in his Query? If so, he may obtain accurate information from G. L. S., who possesses several naval works of high authority. G. L. S. has never seen Captain Basil Hall's *Fragments of Voyages and Travels*. Does the Query refer to Admiral Byng? G. L. S.

Junius's Letters, supposed Writers of (Vol. xi., p. 302.). — L. (2) will find Dr. Wilmott's claims very fully stated by his niece, Mrs. Olivia Wilmott Serres (*soi-disant* Princess Olive of Cumberland), in the *Gentleman's Magazine* for 1813, pp. 302, 303.; and the controversy continued in the same vol., pp. 405. 626., and in vol. ii. for the same year, pp. 19. 315. 413., and in vol. i. for 1814, pp. 450. 535. W. K. R. B.

Hannah Lightfoot (Vol. x., pp. 228. 328.).— I would suggest to your correspondent to pursue a similar course as that referred to in my answer respecting the Weldons of Cornwall, viz., to apply to one of the Society living in or near the place where she was last supposed to live. The registers will inform exactly at what time and under what circumstance she became disunited from that body; that is, supposing that she did belong to them. If she had not been born in membership, but had merely professed with them, the register will have no record of her, or will be unlikely to afford any information; but, no matter how distant may be the period of time (since the formation of the Society), all particulars can be had in the proper quarter, of births, marriages, deaths, or disunity of each member. H. H. H.

Latin and English Nomenclature (Vol. xi., pp. 311. 335.).—J. H., in quoting Comenius's *Orbis sensualium Pictus*, has been unintentionally guilty of a misquotation which destroys the sense of the passage. Your correspondent writes:

"The Phantasie, under the crown of the head, judgeth of those things, thinketh, and detaineth."

What does the phantasy detain? Comenius wrote:

"The Phantasie, under the crown of the head, judgeth of those things, thinketh, and dreameth."

This is akin to Shakspeare's remark:

"Oh, then, I see Queen Mab hath been with you,
She is the fancy's midwife," &c.

My edition of Comenius's work is evidently that published by Charles Hoole in 1705; the section quoted by J. H. appears at page 52., and is numbered XLII.: it is entitled "*The outward and inward Senses; Sensus externi et interni.*" Was Charles Hoole author of *Hoole's Terminations?** G. L. S.

Nuns acting as Priests (Vol. xi., pp. 47. 294. 346.).—Tyrwhitt, in his note to the passage in Chaucer's *Canterbury Tales*, Prologue 4. v. 163., "The Prioress:"

"Another nonne also with her had she,
That was her chapleine."

remarks:

"It appears that some abbesses did at one time attempt to hear the confessions of their nuns, and to exercise some other smaller (!) parts of the clerical function; but this practice, I apprehend, was soon stopped by Gregory IX., who has forbidden it in the strongest terms, *Decretal*, l. v. tit. 38. c. x.: 'Nova quædam nostris sunt auribus inti-

[* Charles Hoole, the author of *Terminations*, was also the translator of *Orbis sensualium pictus*, first published in 1659.]

mata, quod abbatissæ moniales proprias benedicunt; ipsarum quoque confessiones in criminibus audiunt, et legentes Evangelium præsumunt publice prædicare: cum igitur id absonum sit et pariter absurdum, mandamus quatenusne id de cætero fiat cunctis firmiter inhibere.'"

To those who know anything of the necessity that existed for popes, bishops, and provincial synods, to iterate and reiterate their denunciations against irregularities and sins in the Middle Ages, and who remember to have read aught of the blasphemous profanation of the Christian sacraments at the same period, Tyrwhitt's charitable conjecture, that the performance of clerical functions by nuns was "soon stopped," will have little weight. After all, this usurpation of the chaplain-nun is scarcely more extraordinary than the customary ceremonial of the boy-bishop. W. DENTON.

Quarter of Wheat (Vol. xi., p. 344.). — Your correspondent BREAD probably supposes himself to be enunciating a truism, when he says a *quarter* "must be the *fourth part* of something." Farmers and merchants all know that there are *five quarters* to a *load* of corn, viz. forty bushels, which of ordinary wheat are about a *ton* in weight; whilst barley is about three-fourths, and oats about two-thirds of that weight. I believe *ton* is commonly applied to the *weight*, and *tun* to the *measure*, so called, though, doubtless, they are etymologically identical. J. P. O.

Kilmory.

York Chapter-house (Vol. xi., p. 323.). — The verses ought not to be described as taken from "an old memorandum-book," but from the Chapter-house itself, where they are rather conspicuously carved on a stone, to which the verger is sure to call the visitor's attention, if, amidst the many beauties of the building, he has failed to notice it. P. P.

Legend of the Co. Clare (Vol. ix., p. 145.). — A story almost identical with this legend by MR. DAVIES, appeared years ago under the name of *The White Horse of the Peppers*, written by Samuel Lover; the main difference appears to be that Lover's tale is of a Jacobite in the co. Meath, MR. DAVIES' of a Cromwellian in the co. Clare. The Peppers of Ballygarth Castle are well known in Meath to this day. MR. DAVIES will perhaps mention the name of the Clare family. Y. S. M.

Etiquette Query (Vol. xi., p. 325.). — The *daughter*, not the sister of the representative, is "Miss;" and when her father dies, in a baron's, baronet's, or esquire's family, the lady has to resign the title to her neice, as a matter of course. P. P.

Bishops' Arms (Vol. xi., p. 145.). — I agree with the observations of SIR FREDERIC MADDEN, but I need scarcely suggest to his acute mind one reason at least to account for the personal arms of bishops being omitted from Peerages. In Ireland, many of the highest ornaments of the Episcopal Bench have been promoted to that dignity from Trinity College, Dublin, where, to fill the office of Provost, Fellow, or Professor, it is not a condition precedent to exhibit one's armorial bearings. Many other clergymen too, eminent for their piety and talents, have been from time to time promoted to the Bench, though born in an humble station of life; and no doubt many of them lived and died without dreaming of adding heraldic honours to their names. It is quite true, on the other hand, that the peerage is fully represented both by peers in their own right and by members of noble families. While speaking of the Episcopal Bench, it is an easy transition to the Legal Bench. It is scarcely necessary to allude to the vast numbers of eminent lawyers who have been the founders of their families. Many of the judges never troubled the heralds, even though sometimes they may have assumed armorial bearings without any authority. I have the highest authority for stating that in Ireland there are, or were, a few years since, several peers, and not a few baronets, whose right to the arms they bear is no better than that of the judges in question; but I should much like to have the opinion of YORK HERALD and other competent authorities on the question, whether the publication of a peerage and baronetage containing descriptions of their arms by the "Ulster King," Sir Bernard Burke, does not amount to a specific grant, or at least a confirmation, of arms to them? Y. S. M.

Notice of Funerals by Town Crier (Vol. xi., p. 414.). — "Such a custom existed in the ancient town of Hexham," &c. "I understand such a custom also existed at Carlisle," &c. I was reading this very recently to a sister-in-law of mine, a widow, who has lived for many years within four miles of Carlisle. She tells me that though it is not actually done, so far as she knows, by the agency of the town crier, yet it is quite common to send persons round and invite all and sundry to funerals. That she, at the distance of four miles, has often received invitations of this kind to the funerals of persons whom she had never heard of. That her servants are in the constant habit of receiving such invitations.

J. S. *s.*

Dover or Dovor (Vol. xi., p. 407.). — Your correspondent A. B. C. will find Dovora in Morell's *Dictionary* given as one of the Latin appellatives for Dover. I should be glad to know, whilst on this subject, why the Eton grammars always translate Dorobernia as Dover (*audito regem Doroberniam proficisci*), when every dictionary gives this word as the Latin for Canterbury. N. L. T.

Jupiter and Diogenes (Vol. xi., pp. 283. 334.).—*Jupiter.* — Brydone, in his *Tour through Sicily, &c.*, ascribes the politic reverence to the dethroned deity to "old Huet, the greatest of all originals." This can scarcely mean the learned Bishop of Avranches: is it the "Mr. H—t" of *Humphrey Clinker*, or perhaps a certain J. M. Huet, known as the author of *Les Lois de la Nature dévoilées*, 8vo., London, 1800?

Diogenes. — The sarcastic saying which is subject of inquiry is ascribed to Socrates; it was not, however, addressed to Diogenes, but his precursor Antisthenes. That the humility of the former, too, was of that kind which is "aped by pride," is, perhaps, the best understood point of his enigmatical character. It did not impose upon Plato, whose repartee is equally well-known; Byron embodies it in one of the stanzas of *Don Juan:*

> "Trampling on Plato's pride, with greater pride,
> As did the Cynic on some like occasion," &c.
> Cant. xvi. st. xliii.

The same idea is illustrated in a different way by Sir Thomas Browne:

> "Diogenes I hold to be the most vainglorious man of his time, and more ambitious in refusing all honours, than Alexander in rejecting none."—*Religio Medici.*

WILLIAM BATES.

Birmingham.

Fire-arms: Ariosto anticipated (Vol. xi., p. 162.). — The first edition of *Polydore Vergil de Rerum inventoribus* appeared in 4to. at Venice, 1499. I copy from the Basle edition of 1575, lib. III. cap xviii.:

"Adde præterea illud tormentum æneū, quod bombardam uocāt, omni admiratione execrationeq; dignū, ad perniciē hominū excogitatū, quod haud adduci possum, ut humanū ingeniū inuenisse credam, sed mehercule potius malū quempiā dæmonem mortalibus monstrasse puto, ut inter se nō modò armis, uerumetiā fulminibus (est enim, ut alio loco diximus, quāsimillimū fulmini) pugnarent, cuius auctor Perilli exēplo, sicut opinor, monitus, non temerè nomen suum occultauit, ne in se, uti merebatur, primum huiusmodi tormentū experiri cogeretur."

Is this an original idea of Polydore's?

ARTHUR PAGET.

Miscellaneous.

NOTES ON BOOKS, ETC.

The death of Lord Strangford, which took place on the 29th ultimo, is an event which ought not to pass unrecorded in any literary journal, certainly not in "N. & Q.," of which he was one of the earliest and warmest supporters, and to the columns of which he was a frequent and most valuable contributor. The taste for literature and love of scholarship which enabled him to carry off the gold medal at Trinity College, Dublin, in the year 1800, and led him to undertake that translation of Camoens by which, in spite of Byron's satire, he will long be remembered, never deserted Lord Strangford. They led him to take an interest in literary men and literary societies, and all who had the pleasure of knowing him have lost in Lord Strangford a kind friend and an accomplished gentleman. We hope that the materials which he had so long been collecting with great pains for a life of his ancestor, Endymion Porter, will not be lost to the world of letters.

A summons has been issued to the members of the Literary Fund, for a general meeting at Willis's Rooms on Saturday the 16th, at two o'clock, to receive the report from Mr. Dickens' Committee on the Charter, and Mr. Serjeant Merewether's opinion.

At length Dr. William Smith, whose services in the cause of classical learning are so many and so valuable, has crowned them by the publication of *A Latin-English Dictionary, based upon the Works of Forcellini and Freund.* In this one volume of most convenient form and unparalleled cheapness, we have the realisation of an idea formed by the editor nearly twenty years ago, and for which during that period he has been steadily collecting his materials. The object has been to supply a dictionary of all the words occurring in the existing records of the language, from the earliest period to the fall of the Western Empire, and to exhibit a sufficient number of quotations to illustrate the meaning and explain the construction of each word; in short, to produce a work which should occupy an intermediate space between the *Thesaurus* of Forcellini and the ordinary school dictionaries. How admirably all this has been accomplished, and to what good purpose Dr. Smith has availed himself of the labours of the great philological scholars of the Continent, a very cursory examination will suffice to show. That the work is destined to take a permanent place as *the* Latin Dictionary for everybody's use, we have not the slightest doubt.

The Arundel Society has just issued to its Members its publications for the past year. These consist of no less than eight more engravings on wood by Messrs. Dalziel, from the drawings made by Mr. W. Oliver Williams from the frescoes by Giotto, in the chapel of S. M. dell' Arena at Padua. These interesting and valuable illustrations of early Art are accompanied by the second portion of Mr. Ruskin's *Notice of Giotto and his Works in Padua.* We are glad to see, by the Report from the Council, that the affairs of the Arundel Society are in a prosperous and satisfactory state.

BOOKS RECEIVED. — *The Old Week's Preparation towards a Worthy Receiving of the Holy Sacrament of the Lord's Supper, after the Warning in the Church for its Celebration*, edited by Rev. W. Fraser, B.C.L. The great and deserved popularity of this little devotional work fully justifies its republication. We wish Mr. Fraser's endeavours to ascertain who was its author may still be successful.

Parish Sermons, by Rev. W. Fraser.

Job, a Course of Lectures preached in the Parish Church of St. James', Westminster, by J. E. Kempe, Rector of St. James'. We must content ourselves (with reference to the rules laid down by us in such matters) in acknowledging the receipt of these volumes.

1. *The Hippolytus Stephanephorus of Euripides, with Short English Notes for the Use of Schools.* 2. *C. Sallustii Crispi Opera Omnia: Part I. Containing the Catiline.* 3 *Ditto.: Part II. Containing the Jugurtha.* These are three more of Mr. Parker's admirable, cheap, and neatly-printed *Oxford Pocket Classics*, with short English *notes.*

Life with the Zulus of Natal, South Africa, Parts I. and II., by G. H. Mason. These two new Parts of Longman's *Traveller's Library* contain a very amusing narrative of a two-years' residence in the colony of Natal, South Africa, and throw much light upon that interesting people, the Zulu race.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

Y. S. M. *will be happy to have any communication from* G. L. S. *on the subject of his inquiries in* "N. & Q."

G. L. S. *A letter forwarded by us to this Correspondent has been returned. How can it be resent?*

C. M. J. (Birmingham.) *The proposed Marginalia will be very acceptable. Our Correspondent is referred to* Vol. vi., pp. 28. 85., &c., *for the discussion of the phrase* "Bisson Multitude" *in Shakspeare's* Coriolanus.

DRY AS D—DUST. *We believe we could satisfactorily answer most of the objections urged by our Correspondent to the course taken. Perhaps, if it were to do again, we might pause.*

M.'s *Query*, "What constitutes a Professor?" *has already been discussed. Vide* Vol. xi., pp. 47. 253.

THE LATE REV. HUGH JAMES ROSE. *In the Article on* "Gorton" *in our last Number*, p. 431., *the writer has evidently confounded this well-known scholar with* Henry John Rose, *the editor of the* New General Biographical Dictionary. *The error is one which ought not to have escaped our notice.*

ERRATA.—Vol. xi., p. 429. col. 2. l. 29., *for* "where Zend was a living language," *read* "when Zend was a living language;" p. 432., col. 1. l. 25., *for* "built by Mr. Head of that family," *read* "built by the head of that family."

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CONTENTS.

NOTES: — Page

The Folk Lore of a Cornish Village: Fairy Mythology, by Thomas Q. Couch - - - - - 457

Anticipated Inventions, &c. - - 459

Ben Jonson's "Catiline," by Rev. W. L. Nichols - - - - - 459

Notes on Trees and Flowers, by Mackenzie Walcott, M. A. - - - - 460

MINOR NOTES: — Miss Strickland's "Life of Margaret Tudor" — Funeral Expenses — Naval Victories — A Credulous Place: Witchcraft, Spiritual Rappings, and Mormonism — Authors' Names anagrammatised: Father Paul — Doors of the Theatre open at Four o'Clock — Undesigned Coincidence: "Nothing new under the sun" - - - - - - 462

QUERIES: —

Variation in the Editions of the Book of Common Prayer, by George Offor - 463

Peter de Corbario and Petrus Corbariensis, by Rev. J. Sansom - - 464

MINOR QUERIES: — Brass of John Fortey — Typography of old numeral Symbols — "Ruptuary" — Candles — Lines on gigantic Coal — Meaning of the Word "Donny," or "Donni" — "Juvenile Essays" — Verses on Loss of the Blenheim — "Λαμπτῆρων δρόμος" — Arms of Bishopric of Gloucester — Lord Washington — Commodore in the British Navy — Allan Ramsay — Jonathan Sidnam — Stained Glass Pictures of Virgin, &c. — "De amore Jesus" — Army Estimates, 1670-1760 - - - - - - 465

MINOR QUERIES WITH ANSWERS: — Dean Sherlock — "The English Physician Enlarged" — Buff — Seraphims and Cherubims — Peace of Aix-la-Chapelle — "Tactometria" - - 466

REPLIES: —

Erasmus and Allusions to him - - - 467

Chauntry of the Irish Exchequer, by James F. Ferguson - - - - 468

Calves'-head Club, by Edward Hawkins, &c. - - - - - - - 470

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ILLUSTRATIONS:—1. Window from the Church of Marcadell, at Bazas, with the Arch-Mouldings. 2. Part of the Choir and Plan of the Church at Uzeste, A.D. 1314. 3. Part of the Choir and Transept of S. Caprais, Agen. 4. Capitals from the Cloister at Moissac, A.D. 1100. 5. Moissac Abbaye Cloître. 6. Vase representing an Adventure of Perseus. 7. Heads of Missile Weapons found at Salisbury. 8. Angons. 9. Plan of Upper and Lower Warbank Fields; and of others in Keston Court Farm, Kent; showing the Site of Roman Foundations there. 10. Remains of Roman Foundations at Keston. 11, 12, 13, 14. Plates illustrative of the Interments of the Alemanni at Oberflacht in Suabia. 15. Hieroglyphic Inscriptions from Mummy unrolled at Florence. 16. Objects found in a Tumulus at Stodmarsh in Kent. 17. Silver Rings and Coins found near Worcester. 18. Plan of the Excise Office, showing the Site of the Roman Pavement discovered there in 1854. 19. Plan of the Pavement. 20. Plan of London and its vicinity to the south-east, &c.

London: Sold at the Society's Apartments in Somerset House: and by JOHN HENRY PARKER, 377. Strand.

LONDON, SATURDAY, JUNE 16, 1855.

Notes.

THE FOLK LORE OF A CORNISH VILLAGE: FAIRY MYTHOLOGY.

(*Continued from* p. 398.)

The Pisky Threshers.—The next legend, though connected by us with a particular farm-house in the neighbourhood, is of much wider fame, and well illustrates the capriciousness of their tempers, and shows that the little folk are easily offended by an offer of reward, however delicately tendered.

Long, long ago, before threshing-machines were thought of, the farmer who resided at C., in going to his barn one day, was surprised at the extraordinary quantity of corn that had been threshed during the previous night, as well as puzzled to discover the mysterious agency by which it was effected. His curiosity led him to inquire into the matter; so at night, when the moon was up, he crept stealthily to the barn-door; and looking through a chink, saw a little fellow, clad in a very tattered suit of green, wielding the "dreshel" (flail) with astonishing vigour, and beating the floor with blows so rapid that the eye could not follow the motions of the implement. The farmer slunk away unperceived, and crept to bed; where he lay a long while awake, thinking in what way he could best show his gratitude to the pisky for such an important service. He came to the conclusion, at length, that, as the little fellow's clothes were getting very old and ragged, the gift of a new suit would be a proper way to lessen the obligation; and, accordingly, on the morrow he had a suit of green made of what was supposed to be the proper size, which he carried early in the evening to the barn, and left for the pisky's acceptance. At night, the farmer stole to the door again to see how his gift was taken. He was just in time to see the elf put on the suit; which was no sooner accomplished than, looking down on himself admiringly, he sung:

> "Pisky fine, and pisky gay,
> Pisky now will fly away."

Or, according to other narrators:

> "Pisky new coat, and pisky new hood,
> Pisky now will do no more good."

From that time the farmer received no assistance from the fairy flail.

Another story tells how the farmer, looking through the key-hole, saw two elves threshing lustily, now and then interrupting their work to say to each other, in the smallest falsetto voice: "I tweat, you tweat?" The poor man, unable to contain his gratitude, incautiously thanked them through the key-hole; when the spirits, who love to work or play, "unheard and unespied," instantly vanished, and have never since visited that barn.

They seem sometimes to have delighted in mischief for its own sake. Old Robin Hicks, who formerly lived in a house on the cliff, has more than once, on stormy winter nights, been alarmed at his supper by a voice sharp and shrill: "Robin! Robin! your boat is adrift." Loud was the laughter and the *tacking* of hands when they succeeded in luring Robin as far as the quay, where the boat was lying safely at her moorings.

The Fisherman and the Piskies.—John Taprail, long since dead, moored his boat one evening beside a barge of much larger size, in which his neighbour John Rendle traded between this place and Plymouth; and as the wind, though gusty, was not sufficient to cause any apprehension, he went to bed and slept soundly. In the middle of the night he was awoke by a voice from without bidding him get up, and "shift his rope over Rendle's," as his boat was in considerable danger. Now, as all Taprail's capital was invested in his boat and gear, we may be sure that he was not long in putting on his sea-clothes, and going to its rescue. To his great chagrin, he found that a joke had been played upon him, for the boat and barge were both riding quietly at their ropes. On his way back again, when within a few yards of his home, he observed a crowd of the little people congregated under the shelter of a boat that was lying high and dry on the beach. They were sitting in a semicircle, holding their hats towards one of their number, who was engaged in distributing a heap of money, pitching a gold piece into each hat in succession, after the manner in which cards are dealt. Now John had a covetous heart; and the sight of so much cash made him forget the respect due to an assembly of piskies, and that they are not slow to punish any intrusion on their privacy; so he crept slyly towards them, hidden by the boat, and, reaching round, managed to introduce his hat without exciting any notice. When the heap was getting low, and Taprail was awaking to the dangers of detection, he craftily withdrew his hat and made off with the prize. He had got a fair start, before the trick was discovered; but the defrauded piskies were soon on his heels, and he barely managed to reach his house and to close the door upon his pursuers. So narrow indeed was his escape, that he had left the tails of his sea-coat in their hands. Such is the evidently imperfect version of an old legend, as it is remembered by the fishermen of the present generation. We may suppose that John Taprail's door had a key-hole; and there would have been poetical justice in the story, if the elves had compelled the fraudulent fisherman to turn his hat or pocket inside out.

Our legend of the pisky midwife is so well related by Mrs. Bray, that it need not again be

told, the only material difference being that in our story it was the accidental application to her eye of the soap with which she was washing the baby, that opened to her the secrets of fairy land. (Abridged by Keightley, *Fairy Myth.*, Bohn's edit., p. 301.)

I have been unable to discover any traces of a belief in the existence of water-spirits. An old man was accustomed to relate that he saw, one stormy day, a woman, with long dank locks, sitting on the rocks in Talland Bay, and apparently weeping; and that, on his approach, she slid into the water and disappeared. This story is easily accounted for by supposing that he saw a seal (an animal that occasionally frequents that locality), the long hair being an allowable embellishment. Our fishermen talk of "mormaids;" and the egg-cases of the rays and sharks, which sometimes strew our beaches, are popularly called "mormaid's purses;" but it is extremely doubtful whether these notions are a part of our old mythology.

Besides the piskies, but of a widely different character and origin, are the spectre-huntsman and his pack, now known as "the Devil and his dandy-dogs." The genius of the tradition is essentially Scandinavian, and reminds us of the grim sights and terrible sounds which affright the belated peasant in the forests of the north. The tradition has become variously altered in its passage down to us, but it still retains enough of the terrible to mark its derivation. "The Devil and his dandy-dogs" frequent our bleak and dismal moors on tempestuous nights, and are more rarely heard and seen in the cultivated districts by the coast, where they assume a less frightful character. They are most commonly seen by those who are out at night on wicked errands, and woe betide the wretch who crosses their path. A very interesting legend is told here, though it has reference to the wild moorland district far inland.

The Devil and his Dandy-dogs.—A poor herdsman was journeying homeward across the moors one windy night, when he heard at a distance among the tors the baying of hounds, which he soon recognised as the dismal chorus of the dandy-dogs. It was three or four miles to his home; and, very much alarmed, he hurried onward as fast as the treacherous nature of the soil and the uncertainty of the path would allow; but, alas! the melancholy yelping of the hounds, and the dismal halloa of the hunter came nearer and nearer. After a considerable run, they had so gained upon him, that on looking back — oh, horror! — he could distinctly see hunter and dogs. The former was terrible to look at, and had the usual complement of *saucer-eyes*, horns, and tail, accorded by common consent to the legendary devil. He was black of course, and carried in his hand a long hunting-pole. The dogs, a numerous pack, blackened the small patch of moor that was visible; each snorting fire, and uttering a yelp of an indescribably frightful tone. No cottage, rock, or tree was near to give the herdsman shelter, and nothing apparently remained to him but to abandon himself to their fury, when a happy thought suddenly flashed upon him, and suggested a resource. Just as they were about to rush upon him, he fell on his knees in prayer. There was strange power in the holy words he uttered: for immediately, as if resistance had been offered, the hell-hounds stood at bay, howling more dismally than ever; and the hunter shouted "Bo shrove!" "which," says my informant, "means, in the old language, *the boy prays.*" At which, they all drew off on some other pursuit, and disappeared.

This ghastly apparition loses much of its terrible character as we approach more thickly populated districts, and our stories are very tame after this legend of the Moors. Many of the tales which I have heard are so well attested, that there is some reason to conclude that the narrators have really seen a pack of *fairies* (the local name, it is necessary to add, of the weasel); of which it is well known that they hunt gregariously at night time, and, when so engaged, do not scruple to attack man.

We have no Duergar, Troll, or swart fairy of the mine; for ours is not a mining neighbourhood, and our hills have no fissures or caverns such as they delight to haunt.

Another object of superstition among our fishermen is the *white hare*, a being resembling the *létiche*. It frequents our quays by night; and is quite harmless, except that its appearance is held to predict a storm.

Very palpable modifications of the old creed are to be noticed in the account of the "Devil and his Dandy-dogs," as well as in the opinion commonly held, that the fairy ranks are recruited by infants who are allowed to die without the rite of baptism.

It is with a feeling of jealousy that we first make the discovery, that the familiar tales which we have been taught from earliest days to associate with particular localities are told in foreign tongues by far-off firesides. But they soon assume a loftier interest when we become awake to their significance; and find that in them may be traced, as an eminent antiquary remarks,—

> "The early formation of nations, their identity or analogy, their changes, as well as the inner texture of the national character, more deeply than in any other circumstances, even in language itself." — Wright, *Essays on Subjects connected with the Literature, &c. of England in the Middle Ages.*

The stories of the "Pisky Threshers" and the "Pisky Midwife" frequently occur, with variations, in the legends which Keightley has so industriously collected in his learned and interesting *Fairy Mythology*; but the "Voyage of the Piskies"

and "The Fisherman and the Piskies" are not so common. The former will, however, remind the reader of the adventures of Lord Duffers, as given by Aubrey. In Mackie's *Castles, Palaces, and Prisons of Mary Queen of Scots*, a similar tale is told of a butler in the house of Monteith; with this difference, that the traveller had witches for his companions, and a bulrush for his nag.

THOMAS Q. COUCH.

Cornwall.

ANTICIPATED INVENTIONS, ETC.

Here is a volume entitled *Les Récréations Mathématiques, primièrement revues par D. Henrion*, &c., 5th edit., Paris, 1660, in 12mo., pp. 416. This may or may not be a scarce book; but it contains a number of curious items, which relate to things which we have been wont to regard as but of yesterday. To some of these I shall refer; selecting some for amusement, and some for instruction:

1. To guess the number which any one has thought of (p. 1.).

2. To divide equally eight pints of wine by means of three unequal measures: one of eight, one of five, and one of three pints (p. 32.).

3. To find the weight of the smoke produced by the combustion of any body (p. 41.).

4. Of the magnet, and needles touched by it (p. 158.). This article contains an anticipation of the electric telegraph, very similar to the one given in the *Spectator*. He says:

"Some say that by means of a magnet, or such like stone, persons who are distant from each other may converse together. For example: Claude being at Paris, and John at Rome, if each had a needle touched by a stone of such virtue, that as one moved itself at Paris, the other should be moved at Rome; then let Claude and John have a similar alphabet, and agree to speak every day at six o'clock in the evening. Let the needle make three turns and a half, to signal that it is Claude and no other who wishes to speak with John. Claude wants to say, the king is at Paris ('Le Roi est à Paris'); and makes his needle move and stop at L, then at E, then at R, O, I,—and so of the rest. Now, at the same time, the needle of John agreeing with that of Claude, will go on moving and stopping at the same letters; so that he can easily understand or write what the other would signify to him."

The writer adds:

"It is a fine invention, but I do not think there is a magnet in the world which has such virtue; besides, it is inexpedient, for treasons would be too frequent and too much protected."

This article is illustrated with a dial, inscribed with the letters of the alphabet, and furnished with a needle as an index, the needle turning upon a pivot in the centre.

5. Of Œolipiles (p. 168.). We have here a sentence which is anticipatory of the steam-engine. The words are:

"Some fix before the holes mills, or like things, which revolve by the motion of the steam: or they make a ball turn by means of two or three tubes curved outside."

6. Of the thermometer (p. 170.).

7. How to load cannon without powder (p. 254.). It is proposed to use air or water, both of which are to be subjected to heat, which rarefies the air and evaporates the water. Very much like an anticipation of air and steam-guns.

8. How to convey a stream of water from one mountain to another, without an aqueduct, on the principle that water will rise to the level of its source (p. 281.).

9. How to make a pound of water weigh as much as ten, twenty, or thirty; and to balance 10,000 or 100,000 lbs. of lead (p. 299.). Precisely that which the hydraulic press was invented to do.

10. How to enable a blind man to read (p. 318.). This is so remarkable as to deserve notice. From Aristotle's observation, that the sense of touch is ὥσπερ μεσιτης of the rest, he infers that a blind man may read by means of touch, and proposes large well-shaped letters in relief: "de grosses lettres relevées en bosse et bien taillées."

From these specimens it is apparent that the work contains a good deal of curious, amusing, and instructive matter. Perhaps some of your correspondents can tell me who was its original author, and when it was first published? We see how some of the most useful inventions were in their origin mere idle fancies, or at most but playthings; and we may learn hence to hope that some of our brightest geniuses may yet learn great lessons, even from the unambitious precincts of a toyshop, or from the pages of a book of sports.

B. H. C.

BEN JONSON'S "CATILINE."

To a passage in this noble drama (Act IV. Sc. 2.), Mr. Gifford has appended a note, which, from a critic so deeply versed in our elder literature, displays a singular misapprehension of a not very obscure word. It occurs in the speech of Cicero before the senate, after Catiline had unexpectedly entered; and which is, in fact, merely a spirited version of Cicero's first oration:

". . . . . Canst thou here
Deny, but this thy black design was hinder'd
That very day by me? thyself closed in
Within my strengths, *so that thou could'st not move*
Against a public reed:"

Gifford's predecessor, Whalley, being sorely puzzled by the passage, had ventured in his edition to alter the reading to "Against *the* public *weal*." "And so," adds Gifford, "it actually

stands in Whalley's edition, together with a grave comment on the errors of printers and transcribers!" After this disdainful notice of Whalley, he thus proceeds to enucleate the passage himself:

"Catiline was so closely hemm'd in by Cicero's precautions, that he had not power to shake even a reed belonging to the republic. This is the obvious sense of the passage, which runs thus in the original: 'Commovere te contra republicam non potuisse.'"

The cotemporary meaning of the word *reed* will, I imagine, explain the passage better. This Mr. Gifford might have found in use, once at least by Shakspeare, and repeatedly by Spenser, or even in Sternhold's Old Version of the 1st Psalm:

"That man is blest who hath not lent
To wicked *rede* his ear."

Reed, *read*, or *rede* (*Rad*, Sax.), counsel, decree (*Burh-rad*, state-counsel), is here used for the decree of the senate (*senatus consultum*), which armed the consuls with dictatorial power, and has reference to a preceding passage:

"We have *that law* still, Catiline, for thee;
An act as grave as sharp: the state's not wanting,
Nor the authority of this senate; we,
We that are consuls, only fail ourselves.
This twenty days the edge of *that decree*
We have let dull and rust; kept it shut up,
As in a sheath, which drawn, should take thy head."

A close translation this from Cicero:

"Habemus senatus consultum in te, Catilina, vehemens et grave: non deest reipublicæ consilium, neque auctoritas hujus ordinis: nos, nos, dico aperte, nos consules desumus."

"Habemus enim hujusmodi senatus consultum, veruntamen inclusum in tabulis, tanquam gladium in vagina reconditum: quo ex senatus consulto confestim interfectum te esse, Catilina, convenit."

W. L. Nichols.

Bath.

NOTES ON TREES AND FLOWERS.

Several Queries from time to time on this interesting subject have appeared in "N. & Q.," relative to books which treat of it; and I am in hope that the following Notes from a commonplace book may interest some of your readers, and elicit much additional information from correspondents who have more leisure and opportunities than myself.

Flowers and Trees dedicated to Deities.

The pine-cone and sacred grove of the Assyrian sculptures.

Oak, to Jupiter.	Myrtle, to Venus.	Poppy, to Ceres.	Cypress, Maiden-hair, to Pluto.
Lily, to Juno.	Dittany, to the moon.	Vine, to Bacchus.	Olive, to Minerva.
Laurel, to Apollo.			

The Israelite had a grove of Baal, and the modern Hindoo offers flowers to Krishna. Boughs were used in the Feast of Tabernacles. (Neh. viii. 15.)

Flowers and Trees that bear the names of their original home or first cultivator.

Barberry.	Damascus plum.	Medic (Media).
Cherry.	Rose.	Peach (Persia).
Tamarisk (Spanish Tamarisci).	Guelder rose.	Dutch myrtle.
	Currant (Corinthus).	Dittany (Dictamnus).
Caraway (Caria).	Virginia creeper.	Tangier pea.
Tobacco (Tobacco, Yucatan).	Japan rose.	Marvel of Peru.
	Provence rose.	Jerusalem artichoke.
Persian lilac.	China rose.	Cedar of Lebanon.
Canary bell-flower.	Cayenne.	Dahlia.

Flowers and trees have given, —

1. *Surnames to Families or Persons.*

Holyoake.	Pine.	Conyers.		Champfleur.
Holbeach.	Laurell.	Flower.		Du Fresne.
Hazlerigg.	Box.	Primrose.		Plantagenet.
Heathcote.	Oakes.	Roseberry.		Castanos, the famous Spanish general.
Bloomfield.	Sevenoaks.	Lort (de urticâ).		
Bromfield.	Druid.	Lily, the grammarian.		Fabius.
Ashburnham.	Cheyney.			Wheatley.
Cicero.	Rose.	Pates.		Thorn.
Lentulus.	Birch.	Hazilwood.		Cressingham.
Piso.	Alderson.	Haselrigge.		Cherry.
Bean.	Elder.	Willoughby.		Pear.
Pease.	Aspen.	Slocombe.		Peach.
Pepper	Poplar.	Hippesley.		Crabbe.
Elm.	Maples.	Hawley.		
Beech.				

2. *Christian Names.*

Flora.	Rosamund.	Laura.	Laurence.	Stephen.
Lilian.	Viola.	Susan (lily).	Myrtillus.	Oliver.
Rhoda.	Olivia.	Sylvia.		

3. *Names to Places.*

Phœnicia (palm-land).	Carmel (God's vineyard).	Orange River.
Susa (rosary).		Rosetta.
Sinai (bush).	Harfleur.	La Oliva.
Rimmon (pomegranate).	Appleby.	Rosario.
	Oakham.	The Gulf of Roses.
Bethphage (house of figs).	Florida.	Botany Bay.
	Sevenoaks.	

4. *Titles to Orders of Knighthood, &c.*

Oak, of Navarre.	Amaranta, of Sweden.
Lady of the Lily.	And to the office of the Laureate.
Broom flower in the husk, of France.	And to a constellation, Robur Caroli.
Ear of corn, of Britany.	And in the Roman Church to the Rosary.
Thistle, of Scotland and Bourbon.	
Lily, of Arragon and Navarre.	And to Palm Sunday.

5. *Held Place in Heraldry.*

Oak.	Rose.	Columbine.	Gilly-flower.	Broom.
Holly-leaves.	Fleur-de-lys.	Pink.	Blue bottle.	

6. *Have been adopted as National Emblems.*

Rose, by England.	Giglio bianco, by Florence.
Shamrock, by Ireland.	Pomegranate, by Spain.
Thistle, by Scotland.	Linden, by Prussia.
Leek, by Wales.	Daisy, by Margaret of Anjou.
Fleur-de-lys, by France.	Violet, by Athens and Napoleon.
Mignonette, by the Counts of Saxony.	Red and white rose, by Yorkist and Lancastrian.

7. *Have been the Objects of curious Legends.*

Anemone, the tears of Venus for Adonis.
Adonis, the metamorphosis of the boy killed by the boar.
Laurel, the metamorphosis of the maiden pursued by Apollo.
Daffodil, the metamorphosis of Narcissus.
Hyacinth, the metamorphosis of Hyacinthus.
Heliotrope, the metamorphosis of Clytie adoring the sun.
Poplars, the metamorphosis of sisters of Phaeton.
Crocus, the metamorphosis of Crocus slain by Mercury's quoit.

8. *Have given rise to Parables, &c. and Similes.*

Trees electing a king.	Tares.	Corn sown.
Heath in the desert.	Mustard tree.	Tree of life.
Blossoming almond.	Lily.	Willows by the watercourses.
Tree by the waters.	Reed shaken by the wind.	Cedars of Lebanon.
Bulrush.		Oaks of Bashan.
Olive.	The flower.	The green and dry tree, &c.
Hyssop.	The flag.	
Myrrh.	The budding fig.	

9. *Have given Origin to many Embellishments of Architecture.*

The palm-tree, pomegranate, and lily, in the Temple of Jerusalem.
The lotus, in the temples of Egypt.
The acanthus, springing round the urn of the Corinthian's bride, to the Composite order.
The tree of Jesse, to the Gothic windows of Dorchester and Winchester, the porches of Beauvais, and the reredos of Christchurch.

10. *Have a Symbolism.*

Vine, the Church, or the Saviour. Rose, incorruption.
Ears of corn and grapes, the Holy Communion. Palm, victory.
Olive, peace.
Cedars and dates, the faithful. Holly, ivy, box, resurrection.
Lily, purity.

11. *Have many interesting Associations.*

Beans, used by the ancients in voting.
Oak, from the escape of King Charles II.
Vervain, with which heralds crowned their heads when declaring war.
Guernsey lily, which sprung from bulbs thrown upon the strand, on the wreck of a merchant vessel homeward bound from Japan.
Tobacco, which provoked a royal "counterblast."
Geranium: the Turks say the metamorphosis of the mallow by the touch of Mahomet's garment.
Sycamore, first introduced by a slip brought from France by Mary Queen of Scots.
Vine. At the foot of the first vine planted by Adam, the fiend, according to the rabbins, buried a lion, a lamb, and a hog; and as wine is used, men inherit the qualities of those animals, mildness, ferocity, or wallowing.
Witch-elm for discovering water.
Juniper, from the poems of Ariosto and Tasso.
Laurel, from the praises of Petrarch.
Apple, the fall of one leading Newton to a great discovery.
Myrtle, from the poem on the sword of Armodius and Aristogeiton.
Orange-flower, worn by brides.
Rosemary and rue, scattered on graves.
Willow, the emblem of mourning; used in Midland Counties, however, in the place of the palm on the Sunday in Holy Week.
Gilly-flower, in the East, the symbol of desertion.
Privet and violet, Mahomet's favourite flowers.
Banana and pomegranate, said by him to have sprung from seeds of Paradise.
Date, "the Moslem's paternal aunt," according to the same authority: and the melon, the eating of which purchases a thousand good works.
Nilica, believed by the Hindoo to be the nestling-place of bees asleep.
Peepul, haunted by the spirits of the departed.
Palm, growing the quicker for being weighed down, the symbol of resolution overcoming calamity; said by the Orientals to have sprung from the residue of the clay of which Adam was formed.
Forget-me-not, the "Vergiss mich nicht," words uttered by the lover sinking in the Danube, as he cast the wished-for flower at his mistress's feet: the "Souvelgne-vous de moy" of Harry of Lancaster in his exile.
Hawthorn, the device of Henry VII., because Richard III.'s crown was found in a hawthorn bush at Bosworth.
Furze, at the sight of which in bloom Linnæus fell down on his knees and thanked God for its beauty.
Nettle, the seeds of which, Camden says, the Romans brought with them to chafe their limbs in apprehension of the cold of Britain.
Sycamore of Zacchæus, and the fig-tree of Nathanael, and the palm of Deborah, and the bush in Horeb.
Elder, in respect to its medicinal virtues, Boërhave, on passing it, bared his head.
Yew, planted in every churchyard to furnish the English archer.
Tulip, the origin of the most disastrous speculations Holland ever knew.
Night-smelling jasmine, over which, at Pisa, the governor set an armed sentinel.
Ranunculus, with which Mustapha diverted the mind of Mahomet IV. from the chace.
Thorn of Glastonbury, said to blossom only on Christmas Eve.
Walnut-tree, that bursting into leaf on St. Barnabas' Eve, used to be sold in cuttings at fabulous prices to James I.'s nobility.
Narcissus, called by Galen the food of the soul.
Mistletoe, which Druids said was the home of fairies in the leafless winter-time.
Shamrock, connected with St. Patrick's mystical teaching.
Leek, of King Arthur and David Gam at Agincourt.
Thistle, of Achaicus; on which the Dane trod, and with his cry of pain awoke the Scots almost surprised.
Rose, for which, as ornaments of her supper-table, in one night Cleopatra spent 200*l.*; Verres, borne through Sicily on a litter of roses; a golden rose sent by the Pope to favoured princes; the emblem of silence; Sir John Mandeville says, red roses sprung from the extinguished brands, and white roses from the unkindled faggots, heaped round a Virgin martyr at Bethlehem; cast by the Roman on the tomb, as were
Amaranth, myrtle, and asphodel by the Greek.
Sir John Mandeville tells us of apples of Pyban, that fed the pigmies with their smell; of manna produced by dew; of balsam of Cairo that must be tilled by Christian hands; of olive and bay carried by ravens to St. Catharine's tomb; of apples of Paradise, that had a bite on one side; of the dirge of Mamre that died at the Crucifixion; of the seeds placed by Seth under the tongue of dying Adam, from which sprang the trees of which the Cross was made; the piece athwart of victorious palm; the stock of immortal cedar; the table of peaceful olive, the trunk of the tree of which Adam eat.
Arbor Judæ, the tree of the traitor's suicide.
Aspen, said to shudder since its wood formed the accursed tree.
Arum, its petals stained, when it grew on Calvary.
Apples of Sodom.
Fern; the seed said to render him who carried it invisible.
Fleur-de-lys, used by Flavio Giovia in 1302, in compliment to the King of Naples and his French descent, to mark the northern point of the compass.

The names of plants, as derived from their native countries, have been mentioned; the source of names in other languages, if traced, would make these Notes too long. I will only suggest the origin of certain classes of name.

1. *From Birds.*

Henbane.	Duckweed.	Canary grass.
Cock's comb.	Sparrow-wort.	Crowfoot.
Chickweed.	Columbine.	Cuckoo pint.
Pheasant's eye.	Celandine.	Hawkweed.
Guinea-hen flower.	Pigeon-berry.	Crane's bill.
Goose-foot.	Goose-berry.	Sea-stork's bill.

2. *From Animals.*

Horse chestnut.	Tiger lily.	Buckthorn.	Goat's beard.
Horse mint.	Bear's foot.	Monkey-flower.	Cow wheat.
Mare's tail.	Horehound.	Cat's tail.	Cowslip.
Colt's foot.	Dog rose.	Cat mint.	Cow parsley.
Fox tail.	Dog's tooth.	Sheep's bit.	Ox tongue.
Wolf's face.	Hound's tongue.	Lamb's lettuce.	Calf's snout.
Wolf's claw.	Hart's tongue.	Harebell.	Snap-dragon.
Dent-de-lion.	Dog-berry.	Mouse-ear grass.	Leopard's bane.
Sow thistle.			

3. *From Insects and Reptiles.*

Bee-orchis.	Venus fly-trap.	Scorpion senna.	Snake's head.
Butterfly-orchis.	Flea bane.	Viper's bugloss.	Toadflax.
Catchfly.	Spider-wort.	Serpent's tongue.	Wormwood.

Some still more curious.

Sensitive plant.	Rattle.	Blue bottle.
Widow's wail.	Globe flower.	Venus' looking-glass.
Weeping willow.	Sops in wine.	Spindle tree.
Witch-elm.	Dancing plant of the Ganges.	Dates.
Enchanter's night-shade.	Medlar.	Thyme.
Gipsy-wort.	Water soldier.	Horse-shoe vetch.
Wax tree.	Scarlet runner.	Club rush.
Coral tree.	Carpenter's herb.	Spike rush.
Milk-wort.	Bachelor's buttons.	Beak rush.
Soap-wort.	Prince's feather.	Bread fruit.
Butter-cup.	Scotch bonnets.	Pala de vaca.
Tooth-ache tree.	Crown Imperial.	Liver-wort.
Head-ache tree.	Turk's cap.	Spleen-wort.
Mad-wort.	Skull cap.	Scurvy grass.
Allspice.	Sweet sultan.	Tormentilla.
Quaking grass.	Wake Robin.	Wind flower.
Water boot.	Ragged Robin.	Wall flower.
Trumpet flower.	London pride.	Stone crop.
Bugle.	None-so-pretty.	Sun flower.
Fiddle wood.	Chequers (fritillary).	Box.
Helmet flower.	Love in idleness.	Broom.
Rocket.	Love lies bleeding.	Mint.
Arrow head.	Venus comb.	Stock.
Bell flower.	Candy tuft.	Money flower.
Sandal wood.	Egg-plant.	Winged pea.
Sickle-wort.	Cheese bowl.	Touch me not.
Glass-wort.	Stitch-wort.	Sword lily.
Matweed.	Salt-wort.	Yellow-flag.
Cockle.	Brittle willow.	Sage.
Hops.	Butcher's broom.	Elder.
May-duke.	Whitlow-grass.	Dock.
Mother-wort.		

Some are very pleasing and elegant.

The folk's-glove.	Shepherd's purse.	Golden chain.
The prime-rose.	Shepherd's weather-glass.	Cornflag.
All heal.	Traveller's joy.	Day's eye.
Wound-wort.	Waybread.	Eye-bright.
Star-wort.	Wayfarer's tree.	Weather-glass.
Feverfuge.	Speed well.	Sweet gale.
Snowdrop.	Welcome to our house.	Harvest bells.
Spring snowflake.	Haymaids.	Gold of pleasure.
Amaranth.	Honey-drinker (pimpernel).	Goldeu rod.
Immortelle.	Heaven's bow (iris).	Cloth of gold.
Woodsower.	Sundew.	Meadow sweet.
Pansey (pensez à Moi).	Goldilocks.	King's spear.
Poor man's spermaceti.	Gloryless.	Loose strife.
Poor man's pepper.	Queen Anne's needle-work.	Honesty.
Ploughman's spike-nard.		Heart's ease.
Rest-harrow.		Thrift.
Shepherd's needle.		Honey-suckle.

Some are derived from the Calendar of the Church and sacred Seasons, &c.

Herb Trinity.	Maiden hair.	Jacob's ladder.
God's flower.	Virgin's bower.	Job's tears.
Our Master-wort.	Virgin's seal.	Solomon's seal.
Christ's herb.	Virgin's thistle.	Christmas rose.
Christ's thorn.	Virgin's lace.	Lent lily.
Christ's palm.	Virgin's finger.	Rogation flower.
The everlasting.	Virgin's slipper.	Pasque flower.
Agnus Castus.	Virgin's tresses.	Alleluia.
Arbor vitæ.	Virgin's mantle.	Holy Spirit plant.
Rhood flower.	Nun's discipline.	Angelica.
Almond of Annunciation.	Nun of the fields.	Archangel.
Bella Donna.	Monk's hood.	Cross of Malta.
Cost Mary.	Jesuit's bark.	Cross of Jerusalem.
	Cardinal's flower.	Jerusalem flower.

Fair Maid of February.	Friar's cowl.	Jerusalem mint.
Lady of the night.	Holy tree.	Jerusalem wort.
Marygold.	Thistle of the curse.	Jerusalem heath.
Michaelmas daisy.	Passion flower.	Chaste tree.
Knee holy.	Balm of Gilead.	Apple of Jerusalem.
Holy oak.	Star of Bethlehem.	Cowslip of Jerusalem.
Holy hay.	Rose of Jericho.	Sage of Jerusalem.
Holy tree.		
St. Andrew's cross.	St. Gudule's lamp.	St. Patrick's cabbage.
St. Bartholomew's star.	Fleur de St. Genevieve.	St. Peter's wort.
St. Barnaby's thistle.	Fleur de St. Louis.	St. Peter's ley (parsley).
St. Bruno's lily.	Fleur de St. Jacques.	St. Peter's corn.
Herb of St. Barbe.	St. James' cross.	St. Remy's lily.
Herb of St. Barbara.	St. James' wort.	St. Timothy's grass.
Herb of St. Benedict.	St. Jago's lily.	St. Timothy's goldilocks.
Sweet St. Basil.	St. John's wort.	Canterbury bells (of St. Augustine).
Herb St. Christopher.	St. John's bread.	St. Veronica.
Herb St. Gerard.	St. Margaret's day's eye.	Sweet St. William (of York).
St. Catharine's flower.	St. Martina's fern.	
St. Eustochium's rod.	St. Norbert's pink.	
St. Fabian's thistle.	St. Paul's betony.	
St. Giles' orpine.		

I may mention that Linnæus made a dial of flowers, which showed the hour by their opening and closing. MACKENZIE WALCOTT, M.A.

Minor Notes.

Miss Strickland's "Life of Margaret Tudor."—Miss Strickland, in her *Life of Margaret Tudor*, p. 227., says, that "the master of *Kilmorris* entered Holyrood to inform the king" of the arrival of Lennox. "Before *Kilmorris* could be seized, young King James led him through the coining house, and enabled him to get safely out of Holyrood." Who may Kilmorris be? Does she mean Kilmaurs?

Again, she asserts that the Earl of Angus had been betrothed to a noble lady: "some say a daughter of the Earl of Traquair" (p. 230.). Who might he be? There was no Earl of Traquair until 1633.

Two letters from James to Mary of Lorraine are translated (p. 397.). The reference is "Register House, Edinburgh, *Balcarres Papers*, from French original." Another (p. 380.) is said to be "from a small scarce tract, containing extracts from the Balcarres Papers, Register Office." A third (p. 402.) "Original in French, edited from the Balcarres Papers, Register Office." Now the Balcarras Papers are not in the Register House, but belong to the Faculty of Advocates; and the letters are printed in a collection well known to Scottish antiquaries, entitled *Analecta Scotica*, vol. i. J. M.

Funeral Expenses. — The following is a note of the payments made in relation to the burial of Lord Fitzwilliam, in Charles II.'s time, as they appear upon one of the records of the Irish Exchequer deposited in the Exchequer Record Office, Four Courts, Dublin:

"*The Funeral Expenses of Thomas Viscount Fitzwilliam of Merrion, tempore Charles II.*

	£	s.	d.
Paid Doctor Murphy att severall times	3	3	0
Paid Quin the appothecary	2	9	10
Paid Kirrurgion	0	9	0
Paid clergymen	0	16	0
More paid them	4	10	0
More paid them	0	17	3
Paid for rosemary	0	5	0
Paid for a coach and four horses to carry friends to his buriall place att Donebrooke	0	10	9
Paid men for carrying the links	0	11	3
Paid for Christ Church bells	1	2	6
Paid the minister's clerke, &c. of St. Nicholas Church within the walls within whose parish his lordship dyed	1	10	10
Paid Mr. Kearney, Herald att Armes, *prout* particulars under his hand	12	1	10
More	0	2	3
Paid for franckinsence and a messenger to prepare the grave at Donebrooke	0	1	1½
Paid for making the grave there	0	2	6
Paid for his coffin	2	10	0
To other expenses	0	12	7½
Paid the first of January, 1675, to Mr. Dellane and his clerke for his lordshipp's burial att Donebrooke	0	18	0"

JAMES F. FERGUSON.

Dublin.

Naval Victories.—In looking over a collection of MS. papers, referring to occurrences at the latter part of the reign of George II., I found two which appear to me to have some point; originating in two as glorious naval victories, both effected at the interval of three months, as ever graced the British name. The first is styled *une pasquinade*, and stated to have been posted up in Paris after Boscawen's victory over M. de la Clue, on August 20, 1759:

"Bateaux plats à vendre,
Soldats à louer,
Ministre à pendre,
Généraux à rouer.
O France! le sexe femelle
Fit toujours ton destin,
Ton bonheur vint d'une Pucelle,*
Ton malheur vient d'une Catin." †

To the more ready understanding of the second, I may premise that in Boscawen's action with M. de la Clue, on Aug. 20, 1759, the ship of the latter was *L'Océan* of eighty guns, which was burnt. In Hawke's victory over M. de Conflans, on Nov. 20, 1759, *Le Soleil Royal*, the ship of the latter, was destroyed. The epigram is as follows:

"What wonders brave Hawke and Boscawen have done!
The one burnt the *Ocean*, the other the *Sun!*"

It may be difficult to ascertain who wrote the first of the above *jeux d'esprit*, but perhaps some

* La Pucelle d'Orléans.

† Mme. de Pompadour, La belle d'Étiole, who completely usurped the sovereign authority in the time of Louis XV.. and on whom an epitaph is given by Mouffle d'Angerville:

"Ci-gît qui fut quinze ans Pucelle,
Vingt ans Catin, puis huit ans Maquerelle."

Vie privée de Louis XV., vol. iv. p. 25.

reader of "N. & Q." can inform me who was the author of the latter? Φ.

Richmond, Surrey.

A Credulous Place: Witchcraft, Spiritual Rappings, and Mormonism. — Middleton or Topsfield, in Essex county, Massachusetts, appears to be the grand seat of supernatural wonders. It was in this neighbourhood in America that Salem witchcraft sprang up; spiritual rappings still extensively pervade the place; and Joseph Smith, the founder of the Mormons, was born there. (*Washington Union*, March, 1855.) W. W.

Malta.

Authors' Names anagrammatised: Father Paul. — We have had many anagrams brought forward in the columns of "N. & Q.;" let me ask for some which have been assumed by writers as a disguise, who (as the catalogue phrase of Placcius in his *Theatrum Pseudonymorum* goes) "latent sub nomine," &c. As an instance I would mention the celebrated Padre Paolo Sarpi, whose *History of the Council of Trent* appeared under the name of Petrus Suavis Polanus, a Latinisation of his fictitious name, *Pietro Soave Polano*, the anagram of Paulo Sarpio Veneto. He was baptized by the name Pietro; was it on entering the Order of the Servites that he assumed that of Paolo? Will any one supply other instances of this mode of disguise? BALLIOLENSIS.

Doors of the Theatre open at Four o' Clock. —

"They were at the doors of the theatre before three, and had the high satisfaction to stand there an hour before the doors were opened, and with great difficulty, after such a tedious time of waiting, got into the pit." — Dr. Dodd's novel, *The Sisters*, vol. i. p. 241.

Chinese taste appears, from the same work, to have been predominant a century ago:

"According to the present fashion [1754] and manner among the trading part of this city, she furnished her house with the best mahogany, and elegant silk damask, and had everything in the newest, the *Chinese taste.*" — *Ibid.*, vol. ii. p. 173.

Y. B. N. J.

Undesigned Coincidence: "*Nothing new under the sun.*" — Even the famous pun in the inimitable imitation of Crabbe, in the *Rejected Addresses*, —

"The youth with joy unfeign'd,
Regain'd the felt and felt what he regain'd."

had been anticipated by Thomas Heywood in a song printed in Bell's *Songs of the Dramatists*, p. 200.:

"But of all felts that may be felt,
Give me your English beaver."

BALLIOLENSIS.

Queries.

VARIATION IN THE EDITIONS OF THE BOOK OF COMMON PRAYER.

Perhaps some of your readers may be able to account for one of the differences found in the modern Cambridge editions, as compared with those by the Oxford press and the Queen's printers.

That to which I allude is in the Epistle on the First Sunday after Easter (1 John v. 12.). In the recent Cambridge editions, it is "He that hath not the Son of God hath not life," while the other editions omit the words "of God."* There appear in my great collection of Bibles three variations, which, for the facility of reference, I number —

1. "He that hath the Son of God hath life; and he that hath not the Son of God, hath not life."

2. "He that hath the Son, hath life; and he that hath not the Son, hath not life."

3. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

In examining my manuscript Vulgate Latin Bibles, three of them belong to No. 2. Three to No. 3.; among these is a very beautiful folio, with the double version of the Psalms. The ancient Italic, which has the 151st Psalm by David, on slaying Goliath, in addition to the version of Jerome: this and three beautifully illuminated MSS. fall under class 1. The early printed copies of the Vulgate, from the first to 1479, belong to class 3. That of Venice, 1484; Cologne, 1527; and Lyons, 1529 and 1535: to class 1. Erasmus' New Testament, Greek and Latin, 1516; and his Latin editions, 1521, &c.: to No. 3. The first French, 1525; and the first Flemish, 1526: to class 1. Luther's German, 1522; and Emser's German, published to compete with Luther, 1528: class 3. The first Protestant French Bible by Calvin and Olivetan, 1535: class 3.

The English translations by Tyndale, Coverdale, Taverner, Cranmer, and Parker; with all the revisions to the present authorised one; belong to class 3. The present version, 1611, with all its reprints to 1629; including one of 1613, bearing the autograph of John Milton; with a few copies by Barker to 1641; and one used by Charles I., 1638: all range under class 2. The first of the present version, in which these words are inserted, is the revised edition published at Cambridge by Buck and Daniel, 1629. Those revised by Bishops Scattergood, *Cambridge*, 1677; Lloyd, *London*, 1701; and Blayney, *Oxford*, 1769; with all the Commonwealth Bibles by Field; and every edition, from the copy given by John Bunyan to his son Joseph in 1641, and that in which R. Baxter records the death of his wife, printed by Hills &

[* These various readings of 1 John v. 12. have been incidentally noticed in "N. & Q.," Vol. vi., pp. 520. 617.]

Field, 1660, to the present time: uniformly range under class 3.

Mr. Stephens, in his elaborate edition of the Prayer-Book published by the Ecclesiastical History Society (p. 786.), dates the commencement of the needful correction of the text to an edition at Cambridge, 1816, in which the words "of God" are inserted. And in a note on p. 949. informs us, that those words were omitted by Walton in the Vulgate to his Polyglot. This was the case also in Calmet's edition of the Vulgate with "Comment and Dissertations" in 18 vols. 4to.

My inquiry is, Who has, or ever had, authority to alter or amend the text of the sacred Scriptures or of the Book of Common Prayer? And, Why the Cambridge editions have been corrected since 1816, and the others are printed with this important omission?

There can be little doubt but that the omission in 1611 was a typographical error, not discovered or corrected till 1629. That was the first revised edition in which former omissions were inserted, and errors corrected throughout. Can any of our friends inform me by whom, or by what authority, that emendation was made?

Although not a member of the Church of England, it is a source of regret to me that many pious persons in that communion are puzzled and perplexed at the variations which constantly occur between those parts of the sacred text published in the Prayer-Book and the Bible, as set forth by *the same authority* in our venerable translation. Uniformity in this respect was conceded at the revision of the Prayer-Book in 1661, as to the Epistles and Gospels. Why not as to all other portions of Scripture read in the public service? And why perpetuate an error which had then been corrected in all the authorised editions of the Bible?

The same error is unpardonably copied into the editions of the Book of Common Prayer for the Episcopal Church in the United States of America, which was altered as it seemed "necessary or expedient."

GEORGE OFFOR.

Hackney.

PETER DE CORBARIO AND PETRUS CORBARIENSIS.

Mr. Lewis, in his Essay on Suffragan Bishops in England, published in vol. vi. of Nichols's *Biblioth. Topog. Brit.*, after making some comments on Collier's mention (after Wharton) of Peter Corbariensis, as chorepiscopus or suffragan to Stephen, Bishop of London, 1329, adds,—

"By the likeness of their names and order, and their time of living, one would be tempted to imagine that Peter de Corbario and Petrus Corbariensis was the same man, of whom the following account is given by Murimuth: 'Eodem anno 1328, Petrus de Corbario de ordine patrum minorum, qui de concilio et auxilio Ludovici ducis Bavariæ in civitate Roma in papam se fecit coronari: idem Petrus antipapa eundem Ludovicum in regem Romanorum, contra statum ecclesiæ, coronavit. Iste antipapa cardinales et alios officiarios, quos verus papa solebat habere, creavit.'"

However, Mr. Lewis's conjecture is hardly borne out by facts. Petrus episcopus Corbariensis occurs in Wharton's list of suffragan bishops as chorepiscopus to the Archbishop of Canterbury as early as 1324, and to the Bishop of London as late as 1331, in which year he died. Mr. Collier also, at A.D. 1328, says of him,—

"*About two years forward* Petrus Corbariensis, chorepiscopus or suffragan to Stephen, Bishop of London, *departed this life.* He was of the Order of St. Francis, and *a person of a most unexceptionable life.* He supplied the place of several bishops of the province," &c.

On the other hand, under the same year, 1328, Collier says of the antipope:

"About this time Peter de Corbario, a Minorite, set up against John XXII., assumed the papal title by the assistance of Lewis, Duke of Bavaria, was received at Rome, and had a party in the conclave to support him. And now the two competitors thundered out excommunications against each other. But, upon the progress of the contest, the Pope at Avignon having the greater interest, the other was forced to submit, renounce his claim, and *retire with disgrace to his monastery.*"

Raynoldus, in the fifth volume of his continuation of Baronius, speaking of Petrus e Corbaria and his cardinals, not only tells us (ad ann. 1328, § L.) of the burning of their papers, &c., "illorumque privilegia omnia publice exusta in capitolio," but also (ad ann. 1330, § XXVII.) informs us that—

"Ne Petrus Corbarius ad vomitum redire facile posset, ac novum in ecclesia schisma constare, pontifex, et publicæ quieti et Petri ipsius saluti consulturus, sub honesta eum custodia in pontificio palatio tenuit; ac, nemine cum eo colloqui permisso, plurimos illi libros, ut studio et orationi vacaret, et cibos opipare suppeditari jussit. De quo hæc refert Bernardus: 'Præfatus Petrus fuit clementer et misericorditer susceptus ad pœnitentiam, positus in decenti custodia ad cautelam, ut probaretur an ambularet in tenebris vel in luce; ibique hodie, quo hæc scripsimus, tractatur ut familiaris, sed custoditur ut hostis.' *Exactis in eo honesto carcere tribus annis et mense uno*, morbo et senio confectus obiit; sepultusque est in minoritarum ecclesia, cultu Franciscano indutus."

It would appear, then, that Peter Corbariensis (or Corbanensis) *the suffragan*, exercised the functions of his office in England from 1324 to 1331, when he departed this life, bearing a "most unexceptionable" character; whereas Petrus de Corbario (or Petrus e Corvaria) assumed the Papal title in 1328, and passed the latter days of his life (viz. from 1330 to 1333) in honourable confinement in the Pope's palace.

Perhaps some of your readers may be in possession of facts that would throw farther light upon this subject.

J. SANSOM.

Oxford.

Minor Queries.

Brass of John Fortey. — Will any reader of "N. & Q." residing in or near Northleach, Oxon, undertake to receive and see replaced a portion of the brass of John Fortey in the church of that place? I bought the fragment some years since in a shop in Oxford, and have long wished to restore it to the monument from which it has been stolen. The brass is a remarkable one, from its being one of the very few which are in relief, the ground being chiselled away and the devices projecting. CHEVERELLS.

Typography of old numeral Symbols. — In what works, and in what editions, can be found the best specimens of the old numeral symbols, in which most of the figures had heads or tails, and which PROFESSOR DE MORGAN truly states to be many times more legible than those of uniform height, introduced, as he believes, by Dr. Hutton?

I expected to have found what I wanted in the numbering of the pages of some of Baskerville's printed books, but am disappointed at finding, in all his printing that has come in my way, the type of the figures shows a very inelegant contrast to that of his letters. REGEDONUM.

"*Ruptuary.*" — This word, as a translation of the French *roturier*, occurs in two places in Chenevix's *Essay upon National Character*. In vol. i. p. 262., speaking of the nobles, he says:

"The entire order, indeed, and the very institution itself, received a further humiliation by the elevation of a ruptuary (*roturier*), Raoul, a goldsmith, to the honours of nobility."

And again at p. 306.:

"The exclusion of the French ruptuaries (*roturiers*, for history must find a word for this class when it speaks of other nations) from the order of nobility; their little certainty of protection against superiors; their holding as an indulgence what in England is a right — gave them abject feelings of their own condition."

From the latter quotation it is to be inferred that Chenevix was the first to *find* the expression "ruptuary." May I inquire if it has been adopted by any other writer of note? HENRY H. BREEN.

St. Lucia.

Candles.—Some of your readers will perhaps kindly enlighten my ignorance on the following point, which has often puzzled me. If you place against a lighted candle a card, an envelope, or piece of paper, if about to flow over from having been snuffed too short, you give so great an additional draught to the flame that it will consume the extra liquid — but why? Y. S. M.

Lines on gigantic Coal. — Can any of your correspondents quote me the name of the author of the spirited verses on the gigantic specimen of coal from Derbyshire, which formed so attractive a feature at the Great Exhibition of 1851. The lines commence, —

"They drew me forth from my darksome den,
Where for ages I dwelt with night;
They bore me up, and with shouts of men,
They welcomed me into the light."

L. JEWITT, F.S.A.

Meaning of the Word "Donny," or "Donni." — A fountain of water near Lichfield, granted to the friars of that city in the fourteenth century, was then, and for a long subsequent time, called "Donniwell." What are the derivations of *Donni* in reference to Donniwell and Donnybrook?

J. R.

Lichfield.

"*Juvenile Essays.*" — There was a volume published at Warwick about the year 1805, *Juvenile Essays in Verse, &c.*, 8vo. Can you inform me whether this is the same as a volume published in 1805, *Juvenile Essays in Verse*, 12mo., by F. Dwarris? R. J.

Glasgow.

Verses on Loss of the Blenheim. — Can any of your correspondents inform me where to find, or supply me with a copy of, some stanzas on the loss of the Blenheim, Admiral Sir Thomas Troubridge, in 1807, beginning, —

"A vessel sail'd from Albion's shore,
To utmost India bound,
Her crest a hero's pennon bore,
With broad sea laurels crown'd.
Though foil'd in that disastrous hour,
When Gallia's host were drown'd,
And England o'er her country's foes,
Like the destroying angel rose."

E. D.

"Λαμπάδιον δράματος." — Can you help me to the origin of this phrase, which occurs in the *Ethiopics* of Heliodorus? The sense is evidently "the grand finale" and "happy consummation" of a matter; but I want to find whether it is connected with the Greek stage. My books will not help me in the matter. I shall feel obliged if you can.

A. F. S.

Arms of Bishopric of Gloucester. — The arms on the tomb of Godfrey Goldsborough, Bishop of Gloucester, are — "Or, three chevronels gules; on the one in fess a mitre, labelled or, impaling quarterly first and fourth azure, a cross flory argent, second and third argent, three chevronels sable; in fess point a mullet charged with a crescent." Are these his family arms impaled by Gloucester bishopric? The present arms of that see have not a very high antiquity.

The arms on the tomb of his widow Abigail, in Worcester Cathedral, are, on a lozenge, "Party per pale or and azure, on a chevron between

three ebecks (or griffins' heads erased), three fleurs-de-lys, all counterchanged." To what family does this coat belong?

Query, Were the arms of John Wakeman, last Abbot of Tewkesbury and first Bishop of Gloucester, the same as those of Edward Wakeman, buried at Tewkesbury, 1635, viz. "Vert, a saltier wavy ermine?" W. K. R. B.

Lord Washington. — The *London Magazine* for May, 1774, announces the marriage, on the 8th of April, of the only son and heir of Lord Washington to Miss Challiner, daughter of the late Mr. Challiner, merchant. Who was Lord Washington? UNEDA.

Philadelphia.

Commodore in the British Navy. — How can I get at correct information concerning a gentleman who filled such a position *circa* 1760—1765? THOMAS BALCH.

Philadelphia.

Allan Ramsay. — Is there any good reason to believe that he was not the author of the poems published in his name? A writer in the *London Magazine* for June, 1774, asserts that they were written for him by the students at the universities in Edinburgh, who enjoyed the jest of his being complimented thereon. He asserts that he makes this statement upon the authority of "a gentleman of honour now residing in the highlands of Scotland, who was informed of the particulars." M. E.

Philadelphia.

Jonathan Sidnam. — Can any of your correspondents inform me who was Jonathan Sidnam, living in 1630? He was a poet of no mean class. I have in my possession a translation of Guarini's *Pastor Fido*, a paraphrase of three books of Chaucer's *Troilus and Cressida*, and a play in five acts. Have any of them been printed? T. G. L.

Lichfield.

Stained Glass Pictures of Virgin, &c. — In the nave of a small Early English church in Middlesex, I have seen a stained glass window, in which is represented a figure of the blessed Virgin and Child, differing, however, from the usual representations, in that the child holds a toy in his hands, towards which he is gazing as if watching its movements. As far as I can recollect, the exact description is as follows: in one hand is held a ball, on the top of which, connected by a pin, is horizontally placed a small cross, and from the side of the ball issues a cord, the end of which is held in the left hand, as if pulling the string to cause the cross on the top to spin round. The kind of toy is common enough even now; but are instances frequent of our Lord, when represented as a child, having toys of this or other descriptions in his hands? The date of the painting is about A.D. 1480; and in another compartment of the same window is a figure of St. Joseph (at least so it is traditionally called) bearing an Agnus Dei in his hand. Is not this too somewhat unusual? L. J. B.

Com. Win.

"*De amore Jesus.*" — The name of the author, and an English metrical version, of the following lines, will much oblige.

"Jesu, clemens, pie Deus!
Jesu, dulcis amor meus!
Jesu bone, Jesu pie,
Fili Dei et Mariæ.

"Quisnam possit enarrare,
Quam jucundum te amare,
Tecum fide sociari,
Tecum semper delectari.

"Fac ut possim demonstrare
Quam sit dulce te amare;
Tecum pati, tecum flere,
Tecum semper congaudere.

"O majestas infinita,
Amor noster, Spes, et Vita,
Fac nos dignos te videre,
Tecum semper permanere.

"Ut videntes et fruentes,
Jubilemus et cantemus,
In beata cœli vita,
Amen! Jesu, fiat ita."

CLERICUS (D).

Army Estimates, 1670—1760. — Where shall I find the official account of the expenses for the army for the period between 1670 and 1760, similar to the present army and ordnance estimates? R. A.

Minor Queries with Answers.

Dean Sherlock. — At the end of a work printed for W. Rogers in 1706, is a list of books published by Dr. Sherlock, Dean of St. Paul's, and amongst them is one entitled —

"An Exhortation to the Redeemed Slaves, who came in a solemn Procession to St. Paul's Cathedral, March 11, 170½, to give God thanks for their deliverance out of their captivity at Machaness."

I should be obliged by any correspondent informing, first, where is Machaness? Secondly, by any particulars of the captivity and rescue of the persons addressed, and of the solemnity at St. Paul's. BALLIOLENSIS.

[Machaness, variously spelt Mequinez, Mekinez, and Miknas, lies west of Fez, and is now a large town in Morocco. The *Flying Post* of March 12, 1701–2, thus notices the service at St. Paul's: "Yesterday about one hundred and forty slaves, lately redeemed from Barbary, came to St. Paul's Cathedral, where his Grace the Lord Archbishop of Canterbury, and some of the aldermen of the city, were present. The Rev. Dr. Sherlock admonished them to

return thanks to the government for their deliverance, and to the people for their charity, and that they should not pursue the practices to which sailors are too much addicted, viz. cursing and swearing. They are to appear to-morrow morning at the Navy Office, in order to be entertained in her Majesty's service." On March 12, another sermon was preached at Bow Church, before the slaves lately redeemed from Barbary. On Dec. 4, 1721, another body of redeemed captives from Mequinez returned thanks to Almighty God at St. Paul's, when a sermon was preached by Mr. Berryman, Chaplain to the Bishop of London.]

"*The English Physician Enlarged.*" — When was a work with this title published, and what is the title in full? A fragment of a copy was in my possession some years ago, sufficient to show that it was a very curious work. The various medicinal plants were described alphabetically, their virtues set forth, and a description given of the planetary influences that were supposed to affect them. UNEDA.

Philadelphia.

[The following seems to be the work alluded to: "*Botanologia; the British Physician*, or the Nature and Vertues of English Plants. By Robert Turner." The engraving prefixed is entitled, "The British or English Physician." 8vo. 1684, 1687. Turner was also the author of *The Woman's Counsellor, or the Feminine Physician Enlarged*, 8vo. 1686.]

Buff. — What is the origin of this term, now usually employed to designate a colour? Is that its original or derivative meaning? I suspect the latter, and that the original sense has some connexion with skin; as we say of one in a state of nudity, "he is in *buff*." And buff coats worn in war, either under or ultimately as substitutes for steel armour, were of prepared skins. Is the famous regiment, the Buffs, so designated from the colour of their facings, or from their having worn the buff coat down to a period later than the general use of it in the service? Y. B. N. J.

["Buff," says Minshew, "is so called because it hath some likeness with the buffle," or buffalo. Buff-skin is a leather prepared from the skin of the buffalo, of which buff is a contraction. The third regiment of foot, formerly designated the Holland regiment, obtained a title from the colour of their clothing. The men's coats were lined and faced with buff; they also wore buff waistcoats, buff breeches, and buff stockings, and were emphatically styled "The Buffs." This being the eldest corps thus clothed, they were sometimes styled "The Old Buffs;" the 31st regiment, which was raised in 1702, being also distinguished by buff waistcoats, breeches, and stockings, was for many years styled "The Young Buffs," but has since laid aside that title. See Cannon's *Historical Records of the British Army.*]

Seraphims and Cherubims. — "Seraphims know the most, and cherubims love the most." Whence is this saying? I think Macaulay uses it.

BAGNA CAVALLO.

[Addison, in *The Spectator*, No. 600., says: "Some of the Rabbins tell us that the cherubims are a set of angels who know most, and the seraphims a set of angels who love most. Whether this distinction be not altogether imaginary, I shall not here examine; but it is highly probable that, among the spirits of good men, there may be some who will be more pleased with the employment of one faculty than of another; and this, perhaps, according to those innocent and virtuous habits or inclinations which have here taken the deepest root."]

Peace of Aix-la-Chapelle. — Where am I likely to find a detailed and cotemporaneous account of the festivities which took place in the Green Park on the occasion of the Peace of Aix-la-Chapelle in 1749, when "a magnificent firework was exhibited, and the corps of artillery was then reviewed for the first time by the king." R. A.

[Consult the *London Magazine* for April, 1749; *Gentleman's Magazine*, vol. xix. p. 186.; and *Daily Advertiser* of April 29, 1749. In the British Museum is a pamphlet, entitled "A Description of the Machine for the Fireworks, with all its Ornaments; and a Detail of the manner in which they are to be exhibited in the Green Park on April 27, 1749."]

"*Tactometriâ.*" — Who was the author of a mathematical work, published in London in 1650, entitled *Tactometria, seu Tetagmenometria; or, the Geometry of Regulars practically proposed, &c.*, by J. W.? UNEDA.

Philadelphia.

[John Wybard, M.D., sometimes spelt Wyberd. For a notice of him see Wood's *Athenæ* (Bliss), vol. iii. col. 388. Professor De Morgan, in his *Arithmetical Books*, calls this "An excellent book of mensuration of solids, full of remarkable information on the subject of Weights and Measures."]

Replies.

ERASMUS AND ALLUSIONS TO HIM.

(Vol. xi., p. 244.)

Faba. — *Ritratti Poetici, Storici, e Critici, di varii moderni Uomini di Lettere, di Appio Anneo de Faba, Cromaziano*, Napoli, 1775, 8vo., pp. 511. Appio Anneo de Faba is the anagram of Appiano Buonafede, a Celestine monk born at Comacchio in 1714, died at Rome in 1793. Notices of him are to be found in Gorton, Rose, and the *Biographie Universelle*. The latter says of the *Ritratti*, "C'est la meilleure de ses productions poétiques," which, if correct, says little for the rest, as it is a volume of sonnets written, like the text of Bayle, as pegs to hang notes upon. The first edition was printed at Naples in 1745, the second at Venice in 1759, the third at Naples, 1766; that before me is the fourth. I do not know any later. It has become scarce, and there is not a copy in the British Museum.* The notes show great reading, and, what is extraordinary in an Italian monk of the last century, knowledge of English authors. Ba-

[* See the new MS. Catalogue, art. BUONAFEDE, press-mark 11431. e.]

con and Milton might have been expected, but not Thomas Burnet, Antony Collins, Boyle, Cumberland, or Toland. He cites them in English, and his criticisms do not look second-hand. He places Bacon (p. 76.) "al dissopra di tutta l'antichità ed alla testa di cultissimi tempi nostri,"—an advanced opinion for the Procurator-General of the Celestine Order at Rome. The sonnet on Erasmus is,—

"Diviso io vedi in parte opposte il Mondo
Qualor d' Erasmo il simulacro io chero,
Quinci sostiene il letterato impero;
E quindi urtato cade giù nel fondo.
Or sobrio e puro, ed or briaco ed immundo
Il vedo; or schernitore, ed or severo;
Or nimico, or compagno di Lutero;
Or tutto piume, or tutto nerbo e pondo.
Or degno e dell' alloro, ed or del fuoco;
Or distrugge la Fede, or la difende;
Talor sa tutto, e talor nulla o poco.
Quindi involta in oppositi colori
L' immagin di Costui dubbiosa pende
Tra gran virtuti, e vizj assai maggiori."—P. 200.

Mr. D'Israeli, in his notice of "Quadrio's Account of English Poetry" (*Curiosities of Literature*, vol. v. p. 382.), says:

"I have been much mortified in looking over this voluminous compiler, to discover, although he wrote so late as about 1750, how little the history of English poetry was known to foreigners."

I do not think he could have seen the *Ritratti*, or he would have mentioned Buonafede as an honourable exception.

The common-place quotations from Burton and Horn would be hardly worth verifying if the title of the work and page were given. *Horne* is a very common name, *Horn* is not. The *Post-Office Directory* has nineteen of the former and only three of the latter. One of these mentions Erasmus unjustly, but so cleverly that, having found the passage in looking for a reply, I am induced to transcribe it:

"Erasmus gehört zu der Gattung von Schriftstellern, welche dem lieben Gotte gar gern eine vortreffliche Kirche bauen möchten, den Teufel aber auch nicht kränken wollen, weshalb ihm eine kleine artige Capelle daneben errichtet wird, wo man ihm gelegentlich ein wenig opfern, und eine stille Hans-Andacht für ihn treiben kann." — *Die Poesie und Beredsamkeit der Deutschen*, von F. Horn, b. i. p. 35., Berlin, 1822.

Hyacinthe is not the French painter, but M. de St. Hyacinthe, author of *Le Chef-d'Œuvre d'un Inconnu*, and *Matanasiana*. A well-executed engraving opposite to the *Mémoire touchant Erasme*, at *Matanasiana*, vol. ii. p. 336., represents Faith and Fame exhibiting, and two angels or Cupids supporting, a half-length portrait of Erasmus in an oval frame. Below are a monk and a harpy trying to reach him with their claws; and in the distant back-ground is the city of Rotterdam (*F. Bleiswyk del. et fecit*). H. B. C.

U. U. Club.

CHAUNTRY OF THE IRISH EXCHEQUER.

(Vol. xi., p. 147.)

In a recent Number of "N. & Q." a contributor expresses his wish that some account would be given in that publication of the ancient custom which is still observed in the Irish Exchequer, of singing an anthem and repeating several prayers by the choristers and one of the ministers of Christ Church, Dublin.

The records of that cathedral would in all probability throw much light upon the subject, but to me these records are unknown; as some notices, however, of this tenure by divine service are to be found upon the records of the Chancery and Exchequer, I have gathered them together, and now transmit them, in the hope that they may prove interesting to those who consider these memorials of the past to be worthy of preservation.

The *Rotulus Exituum* of the thirtieth year of Edward I. contains the entry of a payment made —

"Duobus capellanis celebrantibus divina in capellis castri et Scaccarij Dublin quorum quilibet capit pro feodo suo 50s. per annum et pro cera 2s. per annum ad quamlibet capellam."

On the 16th of June, in the ninth year of his reign, Edward III. granted the chauntry of the said Exchequer to the prior and friars of the order of Carmelites of Dublin, in order that they might celebrate divine things therein, upon payment being made to them out of the Exchequer of 100 shillings a year.

Richard II., by letters patent dated the 10th of January, in the eighteenth year of his reign, reciting that —

"Dominus E. nuper Rex Angliæ avus noster de gratia sua speciali et pro animabus progenitorum suorum quondam Regum Angliæ sextodecimo die Junij anno regni sui Angliæ nono concesserat Priori et fratribus ordinis beatæ Mariæ de Monte Carmeli de Dublin Cantariam Scaccarij ipsius avi nostri de Dublin ad divina in eodem Scaccario per unum de confratribus suis continue celebrandum."

And farther reciting that —

"Ijdemque Prior et fratres cantariam illam et servicia divina in Scaccario predicto tam in civitate predicta quam alibi infra marchiis ubi dictum Scaccarium pro tempore assessum extiterat absque defectu aliquo continuaverint et impleverint."

And also reciting that the said prior and friars had been accustomed, since the time of the said grant, to receive at the said Exchequer 100 shillings yearly for that chauntry; the King by this his grant, for the souls of Edward III. his father, and of Anne, Queen of England, his consort, and others his progenitors, confirms the said patent of Edward III. (*Memoranda Roll of the Irish Exchequer*, 18 and 19 Ric. II., membrane 13.)

On the 8th day of August, in the second year of his reign, Henry IV., by letters patent, witnessed by himself at Westminster (reciting the

grant of Edward III. of the 16th of June, anno 9°, and also the grant of Richard II. of the 10th of January, anno 18°), ratified and confirmed the same, and farther "ad honorem Dei et in incrementum divini servitij ac in auxilium sustentationis ipsorum prioris et fratrum et successorum suorum;" and for the souls of his progenitors, and of all faithful deceased, granted to them a farther sum of 100 shillings payable at the Exchequer, provided they supported the said chauntry by one of their brethren.

Upon the *Rotulus Exituum*, or Roll of Issues, of the 1st of Henry V., I find the entry of a payment in these words:

"Priori et fratribus Carmelitarum Dublin celebrantibus divina in Scaccario domini Regis Hiberniæ in persolutionem feodi sui centum solidorum per annum pro termino sancti Hillarij ultimo preterito juxta ratam lxi dierum et hoc instanti termino, xlv^{s}. iiij^{d}."

And upon the same roll there are entered payments made "pro uno manutergio ad altare in capella dicti scaccarii empto" of a sum of seven pence; "pro uno frontello ante altare in capella predicti scaccarij cum crucifixo," of a sum of twenty pence; "Item cuidam carpentario laborante per unum diem tam in capella scaccarij quam in Recepto ejusdem faciendo formulas et alia diversa necessaria ibidem," a sum of sixpence.

It appears by the printed calendar of the *Patent and Close Rolls* of the Irish Chancery, that Henry V. by his letters patent dated at Dublin on the 31st of January, and first year of his reign, confirmed the above-mentioned grants of Edward III. and Richard II.

By letters patent tested at Dublin, and dated the 26th day of January, 2 Henry V., the king, with the assent of John Talbot of Halomshire, "Chivaler," his then lieutenant of Ireland, and of his council there, ratified the grant made by his father of the 8th of August, 2 Henry IV. (*Memoranda Roll of the Exchequer*, 2 Henry V., mem. 35., and *Patent Roll*, 2 Henry V.)

It appears by the Liberate Roll of 2 Henry VI., that an arrear of six pounds and twenty pence was then due to the Friars Carmelites of the sum granted to them by the letters patent of the 2 Henry IV., and this arrear is directed to be paid to them. (*Calendar to Patent and Close Rolls of the Irish Chancery*, p. 235., where this is erroneously described as a Close Roll.*)

By an entry upon the Liberate Roll of the 6 Henry VI., reciting the grant of Henry IV., it appears that directions were then given to the Treasurer of the Exchequer to pay to the Friars Carmelites an arrear of 4*l.* 4*s.* 8½*d.* (*Calendar to Patent and Close Rolls* above-mentioned, p. 246., where this roll is erroneously stated to be a Close Roll.)

In the *Audito Compoto* of Thomas Plunket, *tempore* Henry VII., Collector or Farmer of the Customs, and Coket of the port of Dublin, he prays an allowance of a sum of 12*l.* 10*s.*, paid to Thomas the Prior, and the Friars of the Order of Carmelites of Dublin, for Easter Term 4 Hen. VII. and the four terms preceding, granted to them by letters patent, made at Westminster on the 16th of November, anno 5 Henry VI., reciting letters patent dated at Westminster the 8th day of August, anno 2 Henry IV., and also reciting that of their said fee of one hundred shillings, —

"Aliquibus annis modicum et aliquibus nichil receperunt non obstante quod prior et fratres loci predicti divina per unum de confratribus suis in eodem Scaccario in formam in dictis literis patentibus dicti avi ejusdem nuper regis contentis observari teneantur ad graves custos et labores suos ac onera inportabilia."

By a writ tested by William Hatteclyff, the Under-Treasurer of Ireland, and dated the 19th of December, anno 12 Henry VII., the Sheriff of Dublin was directed to pay to Friar Thomas Bermyngham, the Prior of the Friars Carmelites near Dublin, the sum of twenty shillings in silver, which had been granted by the king to him for his labour, costs, and expenses, "in celebrando missam infra capellam Castri nostri Dublinensis dietim coram Baronibus et officiarijs nostris scaccarij nostri." (*Memoranda Roll*, 12 Henry VII., membrane 9.)

At the time of the Reformation a change necessarily took place in the mode of celebrating divine things in the chapel of the Exchequer, but I am totally uninformed of the time when, and of the manner in which, this ancient privilege was transferred from the Carmelite Friars to the Vicars Choral of Christchurch.

By the Civil List, which was appointed for Ireland to begin from October 1, 1629, a payment is directed to be made to the

"Singers of Christ Churche in Dublin, for singing in thexchequer, 13*s.* 4*d.*; for every terme per annum, 002*l.* 13*s.* 4*d.*"

The term "homagers" appears to have been usually applied to these choristers. In the year 1663 a payment of 2*l.* was made to them as homagers. In 1671 a similar payment was made to "ye singers of Christ Church for singing in ye Exchequer, and praying for ye king;" and payments of a sum of 2*l.*, and sometimes of 10*s.* only, appear upon the civil list establishments for Ireland of the years 1765, 1771, 1773, and 1789.

Upon those several occasions in which this ancient custom was observed in the Exchequer, a memorandum was entered in the rule-book of that court to the following, or to a similar purport:

"Memorandum, that Dr. Glandy, one of the Prebends of Christ Church, attended with the quire of y^{e} said

* It may be worthy of remark that the several Liberate Rolls adverted to in the Irish Calendar of Chancery Records, are therein invariably and erroneously called Close Rolls.

church, came into courte and performed theire antient homadge by singing an anthem, and praying for y^e royall family. (Monday, Feb. 10, 1678.)"

It may be added that this privilege of celebrating divine things in the Exchequer was not exclusively confined to the Carmelites, for it appears by the Memoranda Roll of the 7th and 8th of Richard II., membrane 27., that the seneschal and bailiffs of Drogheda *ex parte Midiæ* were directed to pay to the king's chaplain, Friar Walter Bagot, the sum of 20*s.* in silver, granted to him for his labour, costs, and expenses in the celebration of divine things for the king's ministers in the chapel of his Exchequer. And by the Roll of Issues of the 15th of Edward IV., it appears that a payment was then made of a sum of sixpence only, "Cuidam fratri divina in dicto Scaccario celebranti pro pane, vino et cera ad missas celebrandum."

JAMES F. FERGUSON.

Dublin.

CALVES'-HEAD CLUB.

(Vol. xi., p. 405.)

"The Whigs Unmask'd, being the Secret History of the Calf's-head Club, showing the Rise and Progress of that Infamous Society since the Grand Rebellion, &c. The eighth edition, with large additions, MDCCXIII."

Such is the abbreviated title-page of my copy. It begins with an epistle to the worthy members of the Calf's-head Club. No pagination.

	Page
The Preface	i—vi
The Whigs Unmask'd, or the, &c.	1
A Song on January 30, 1690	11
Reflections on	13
An Anniversary Anthem, 1693	14
Reflections on	17
Anniversary Anthem, 1694	20
Reflections on	23
Anniversary Anthem, 1695, 1698, 1699	26
Reflections on	29
An Anthem on January 30, 1696	33
Reflections on	36
An Anthem on January 30, 1697	39
Reflections on	42
A Song on January 30, 1697, by a lad of 16	46
Reflections on	50
An Anthem on January 30, (no year)	52
Reflections on	55
A Song at the Calf's-head Club, January 30, 1698	57
Reflections on	60
An Anniversary Poem on January 30, 1699	63
Reflections on	66
On January 30, 1699, a remark on the former	68
The Health	69
Reflections on	71
An Appendix to the Secret History, &c.	73
Remarkable Accidents and Transactions at the Calf's-head Club; by way of continuation of the Secret History thereof. Introduction	84
Calf's-head Club, 1708	87
January 30, Annoq. Dom. 1709	96
January 30, 1710	100
January 30, 1711	105
An Account of the Puppet Plot, intended to have been put in practice on November 17, 1711, Queen Elizabeth's birth-day	108
January 30, 1712	120
Some off-hand lines alluding to the restlessness of the Whiggish Party	131
November 4, 1712	136
A Poem alluding to the Plots and Conspiracies of the Whiggish faction	147
Select observations of the Whigs' policy and conduct in and out of power	151
The Character of a Calf's-head Club Man	157
The true Presbyterian without disguise	163
The Character of a modern Whig	174
A Vindication of the Royal Martyr	181
The Character of the Royal Martyr	220

"January 30, 1734–5.—Some young men of quality chose to abandon themselves to the debauchery of drinking healths on the 30th of January, a day appointed by the Church of England for a general fast to expiate the murder of King Charles I., whom they honour as a martyr. As soon as ever they were heated with wine, they began to sing. This gave great offence to the people, who stopped before the tavern and gave them abusive language. One of these rash young men put his head out of the window and drank to the memory of the army which dethroned this king, and to the rebels which cut off his head upon a scaffold. The stones immediately flew from all parts, the furious populace broke the windows of the house, and would have set fire to it; and these silly young men had a great deal of difficulty to save themselves."—*L'Abbé Le Blanc's Letters*, Letter xlii. p. 330.

"Lord Middlesex, Lord Boyne, Mr. Seawallis Shirley, were certainly present, probably Lord John Sackville. Mr. Ponsonby, afterwards Lord Besborough, was not there. Lord Boyne's finger was broken by a stone which came in at the window. Lord Harcourt was supposed to be present."—*Miss Banks.*

"The mob destroyed part of the house. Sir William (called Hellfire) Stanhope was one of the members."—*Horace Walpole.*

See Boyle's *Chronology* for another description of the scene, from which it appears that the revellers, as well as the house, were saved by the arrival of the guards.

EDWARD HAWKINS.

These proceedings occasioned some verses in the *Grub Street Journal*, wherein are the following lines:

"Strange times! when noble peers secure from riot,
Can't keep *Noll's* annual festival in quiet.
Through sashes broke, dirt, stones, and brands thrown at 'em,
Which if not *scand*, was *brand-alum-magnatum*—
Forced to run down to vaults for safer quarters,
And in coal-holes their ribbons hide and garters.
They thought, their feast in dismal fray thus ending,
Themselves to shades of death and hell descending:
This might have been had stout Clare Market mobsters,
With cleavers arm'd, out-march'd St. James's lobsters;
Numsculls they'd split, to furnish other revels,
And make a *Calves'-head Feast* for worms and devils."

J. A.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Crooke's Wax-paper Process. — The readers of "N. & Q." will remember that at a very early period of our Photographic career (Vol. vi., p. 443.) we were indebted to MR. CROOKES for the particulars of a very interesting and able wax-paper process. That process, which has undergone but slight modifications, is the one now employed for photo-meteorographic registrations at the Radcliffe Observatory; and with a view of showing not only its applicability to such purposes, but that, in fact, of all the processes, it is the one best adapted to the requirements of meteorology, MR. CROOKES has given it to the press under the title of *Description of the Wax-paper Process employed for the Photo-Meteorographic Registrations at the Radcliffe Observatory.* The details are so clear and precise, that the veriest novice may easily follow them.

Horizontal Bath for Nitrate of Silver. — I see Mr. Manning Fellows has described in the *Photographic Journal* a horizontal cradle bath for nitrate of silver, a form which I showed to several people in London last year: it is excellent, but Mr. Heilmann of this place was the first person to make one, and he exhibited it before our Photograpic Society here more than a year ago, and it is recorded in the *Bulletin* of the Society. However, I have altered the form for the sake of portability, and the one I use is made as follows. An ordinary horizontal gutta percha bath, a little longer than the plate, and the same width, is covered in at one end with a slip of gutta percha, so as that when the bath is placed upright on this end, the covered-in part shall form a well, which holds enough nitrate solution to cover the bottom of the bath when let down horizontally to the depth of a quarter of an inch. The bath is placed upright, the collodionised plate laid on the bottom, and the bath being let down again into a horizontal position, the liquid flows over the plate. F. MAXWELL LYTE.

Maison George, Rue Montpensier, Pau.

Recovery of Silver from waste Hypo. — I have to tell you of a method I have found of recovering the silver from the waste hypo. The process given by Monsieur Davanne, in the *Bulletin de la Société Française de Photographie*, which consists in the addition of pentasulphide of potassium, has the very serious objection of causing a large precipitate of sulphur, which falls with the sulphide of silver, and is very annoying in the after treatment; but the method I give is most simple and rapid, and has not the same objection. Take the old hypo., place it in a capsule, or china-lined saucepan, and heat it to boiling. Then add some liquor potassæ to the liquid (caustic soda answers just as well), and boil it for a minute or two. At the end of the time take out a sample of the liquid, filter it, and placing it in another capsule, heat it again, and add a little more of the caustic solution. If the liquid again gives a precipitate, the whole quantity in the saucepan requires liquor potassæ; and when a sample thus tried gives no more precipitate, the process is finished, and the precipitate being separated by filtration, and washed on the filter, is pure sulphide of silver, and by being fused with a little carbonate of potass and nitrate of potass mixed gives a button of pure silver; or being treated with aqua regia it gives pure chloride of silver, which may be treated as usual. The rationale of the process is best seen in the following equation:

Na O S2 O2 + Ag O S2 O2 + K O = Na O S2 O2 + Ag S + K O S O3, or hyposulphite of silver is converted into sulphide of silver and sulphate of potash. The quantity of potass must obviously be proportionate to the quantity of silver in the hypo. I doubt not that by exposing hypo. thus treated to the atmosphere, to let the caustic alkali become converted into carbonate, the solution may be used over again as hypo. F. MAXWELL LYTE.

Removal of Hypo. from Positives. — At a time when so much attention is turned towards the means of securing the permanency of positives — and when it is felt that their fading is in many, if not in all cases, to be attributed to the presence of unremoved hypo. — our readers may be glad to learn that that accomplished photographer M. Bayard has succeeded in completely expelling all hypo. from his positives, by submitting them to the pressure of a glass rod. M. Bayard showed how ineffectual all washings are compared with this merely mechanical operation, by soaking a sheet of paper in a solution of carmine, and then endeavouring to remove the carmine by long and repeated soaking. This entirely failed, but the operation of the glass rod removed every trace of colour.

Replies to Minor Queries.

Deadening Glass Windows (Vol. xi., p. 409.). — If the windows are distant, they may be painted carefully (within) with white paint, or still better with thick starch. Supposing that starch has been laid on carefully with a paint-brush, the effect will be improved if round every pane a certain quantity is taken off to leave a margin. I have seen glass deadened with starch; and when this method is cleverly performed, the effect is good. E. W. J.

If F. C. H. will try sugar of lead ground up with *raw* linseed oil, he will find it answer his purpose completely. J. W.

Book-plates (Vol. xi., pp. 265. 351.). — Your correspondent MR. DANIEL PARSONS speaks of "one of the book-plates of the oldest ascertained date in England, viz. of the year 1698." I do not of course know whether his remark applies to Ireland (using England in a *wide* sense); but if so, I beg to say that I possess, in my collection of book-plates, one of the date of 1669. It gives this legend: "Gilbert Nicholson, of Balrath, in the county of Meath, Esq., 1669," this gentleman, no doubt, being of English extraction.

G. R. M.

Saints Dorothy and Pior (Vol. xi., p. 366.) —

"Cantiques de l'âme dévote, où l'on représente d'une manière facile, les principaux Mystères de la Foi et les principales vertus de la Religion Chrétienne, Accommodés à des airs vulgaires, et augmentés de nouveaux, par M. Laurent Durand, Prêtre du Diocèse de Toulon. A Marseille, 1765, 12mo., pp. 391."

The book is commonly known as the *Cantiques de Marseille.* The language and versification are good; and though the expression may be somewhat too familiar, the matter is earnest, and quite free from the depravity of the early Moravian hymns. To us such titles as the following seem strange: "Les Grandeurs, la Penitence, et le Martyre de St. Jean Baptist, sur l'air: *Depuis le*

tems qu'en secret je vous aime," and "A l'honneur de S. Joseph, sur l'air; *Amarillis, vous êtes blanche et blonde :*" but I have no doubt the words were written and sung with perfect seriousness. The two Saints mentioned in the Query are among a series whose praises are to be sung to the air, "Allez, Berger, dessus l'Herbette :"

"*St. Pior, Anachorete.*

"Pior tenant en homme sage,
Les yeux baissés devant sa sœur,
Craint que les traits de son visage,
Ne restent empreints sur son cœur,
Ferme avec soin toute avenue
Par où peut entrer l'ennemi;
Mortifie en tout tems ta vue,
Et ne regarde qu'à demi." — P. 134.

"*Sainte Dorothée.*

"Cette reclus qui ne voit personne,
Ne veut point être visité,
Afin d'augmenter sa couronne,
Fuyant toute inutilité.
Retranche, ou régle tes visites,
N'en faisant que peu désormais,
C'est là, qu'au lieu que tu profites,
Tu perds, et ton tems et ta paix."— P. 133.

H. B. C.

U. U. Club.

New Silkworm (Vol. xi., pp. 264. 345.).—F. B. has seen the strictures of W. Pinkerton, and begs the Editor of "N. & Q." will insert in the *errata*, for *leaves* read *beans;* the mistake having originated with the printers.

Howard's Monument (Vol. xi., p. 408.).—There is an account, and, I believe, a view of Howard's monument near Kherson, in Henderson's *Biblical Researches in Russia*. It has a short Russian inscription. H. † G.

Lincoln's Inn.

Pontypool Waiter (Vol. xi., pp. 114. 416.).—"As round as a Pontypool waiter." Pontypool, in Monmouthshire, was the original site of the manufacture of japanned tin ware, which, within my memory, was popularly called "Pontypool Ware." Round waiter-trays of this ware must have been common enough in former days to give rise to the proverb. Geo. E. Frere.

Roydon Hall, Diss.

Author of the "Invisible Hand" (Vol. xi., p. 384.).—The author of the *Invisible Hand* was the late Rev. William Clayton, a most amiable, accomplished, and pious man. He was for many years minister of an Independent congregation at Saffron Walden, Essex; and afterwards chaplain of the Protestant Dissenters' Grammar School, Mill Hill, Middlesex. He died suddenly in March, 1838, aged fifty-three, and lies interred in Bunhill Fields. He was a son of the late Rev. John Clayton, the Nestor of metropolitan Nonconformists; and a younger brother of the Rev. John Clayton Jun., and of the Rev. George Clayton, eminent ministers of the Congregational body.

S. H. Griffith.

Charterhouse Square.

Two Brothers of the same Christian Name (Vol. viii., p. 338.).—Another instance of this occurs in the Brown family, descendants of the Viscount Montague. George Brown married the daughter of Sir Richard Blount of Maple Durham, Oxon, and by her had a large family. Two of these children were named George, and they were both living at one and the same time. The first of these two Georges was created a baronet at the coronation of King Charles II.; the other, who was a younger child, I cannot trace. Possibly some of your genealogists can tell me what became of him, and whether or not he married and had children. C. B.

Lord Byron and Ariosto (Vol. xi., p. 423.).—The plagiarism of Byron from Ariosto was, I remember, pointed out some thirty or more years ago by Alaric Watts, in a series of papers on the Byronic sins of this kind, which appeared in the *Literary Gazette*, from his pen; but I have some notion that the

"Natura il fece, e poi ruppe la stampa,"

is itself a plagiarism from some Latin poet; and many of your readers, more recollective than myself, can no doubt indicate the whereabout.

A Desultory Reader.

Jersey.

The "Old Week's Preparation" (Vol. x., pp. 46. 234.).—My Query on the author of this work still remains unanswered. I have been compelled to publish my reprint of it, without being able to throw any light upon the question of who wrote it. An edition that I have, bears on the title-page, and at the end of the preface, G. S. D. D., but this I imagine to be a bookseller's trick. Dean Stanhope having adapted several devotional works for general use, it was perhaps considered that his initials might prove attractive on a revised edition of this then popular work. I still hope, through the medium of "N. & Q.," to receive some replies to my inquiry, which may be made useful in a future edition of the *Old Week's Preparation*, if one is required.

William Fraser, B.C.L.

Alton, Staffordshire.

Prolocutor of Convocation in 1717 (Vol. ii., p. 21.).—W. D. M. inquires who was Prolocutor of the Lower House of Convocation in 1717? The Prolocutor then was, I believe, Dr. G. Stanhope, Dean of Canterbury. William Fraser, B.C.L.

Alton, Staffordshire.

Remarks on Crowns (Vol. xi., p. 380.).—"Richard II. In that most ancient original picture of this king in the Choir of Westminster Abbey," &c. This picture is now in the Jerusalem Chamber, situated immediately to the west of the Abbey, and has been so for some time.

J. S. s.

Burial in the Chancel (Vol. xi., p. 409.).—Unless I have misunderstood the recent act of parliament regarding intramural interments, it surely contains a prohibitory clause, whereby your correspondent PRESBYTER need trouble himself no farther as to the vested rights of vicar or impropriate rector, with regard to a place of burial in the chancel of his parish church. N. L. T.

Hour-glass in Pulpits (passim).—Here is a quotation from Dr. South's forty-ninth sermon, in which the pulpit hour-glass is mentioned. It may be new to some of your readers. Dr. South was born 1633, and died 1716.

"For my own part, I never thought a pulpit, a cushion, and an hour-glass, such necessary means of salvation, but that much of the time and labour which is spent about them might be much more profitably employed in catechising youth from the desk."

J. A. H.

"*Our means secure us*" (Vol. xi., p. 235.).—Permit me to apologise, through the medium of "N. & Q.," to MR. FARRER, for my unintentional plagiarism so courteously pointed out by him. His Note in Vol. viii., p. 4. (to which I have now referred) had unaccountably escaped my notice, and I am happy to find my own view of the passage in Shakspeare supported by much more copious and cogent arguments than I was able to adduce. STYLITES.

Descent of Family Likeness (Vol. xi., p. 313.).—Had J. W. written Charles II. for Charles I., I should have had no difficulty in identifying the hero of Dr. Gregory's anecdote as John, Duke of Lauderdale, Lord High Commissioner of Scotland, 1662. I have myself had an opportunity of observing the Maitland nose in several of his collateral descendants. W. K. R. B.

Twitchil or Quitchil (Vol. xi., p. 365.).—Halliwell, in his excellent *Archaic Dictionary*, defines this word to be "a narrow passage or alley;" thus forming, at the entrance or outlet, two angles; from the word "twit," which the same glossarist explains to mean *an angle*. C. H.

Author of "Words of Jesus," &c. (Vol. xi., p. 266.).—I take leave to state that the name of the writer of *Words of Jesus*, &c., is the Rev. R. McDuff, the respected minister of the parish of St. Madres, Perthshire. F. S.

Dundee.

Feast of St. John and St. James (Vol. xi., p. 325.).—I have searched Paget's *Churchman's Calendar*, a French *Calendrier*, and several Romish calendars, for any account of a day dedicated jointly to St. John and St. James. I regret to say that my searches have been unattended by any satisfactory result. In the *Chronological Tables* by William Downing Bruce, published by Messrs. Longman in 1847, I find that May 6 is described as dedicated to St. John *ante* Portam Latinam, *and* to "St. J. Damascen." If the latter Saint be James, the date required by F. C. B. will probably be May 6, A.D. 1395. JUVERNA, M.A.

Quakers executed in North America (Vol. ix., pp. 305. 603.; Vol. xi., p. 13.).—The first Quakers who came to Boston arrived in May, 1656. The laws against the sect were very severe in the Massachusetts colony, and every Quaker found in it was liable to the loss of one of his ears. Four of them were put to death. From the year 1664 to 1808, the Society of Friends held regular meetings in Boston. This sect built the first brick meeting-house in the town. Its site is believed to have been somewhere in the neighbourhood of that on which Brattle Street Church now stands. In 1708, the Society sold their house of worship, and the town authorities refused them permission to erect a new one of wood. A second brick edifice was erected on what was afterwards known as Quaker Lane, now Congress Street. This meeting-house was destroyed in the great fire of 1760, but was immediately replaced. The building stood till April, 1825, when it was sold and removed. It had hardly been occupied for twenty years. A neat stone edifice was soon erected in Milton Place, which is occasionally used for public worship when an approved minister of the sect is in the city. How differently the members of the Society of Friends are now regarded from what they were by the Massachusetts colonists in 1675, when a law was enacted subjecting every person found at a Quaker meeting to be committed to jail, "to have the discipline of the house, and to be kept to work, with bread and water, or else pay 5*l.*" (Taken from Drake's *History of Boston.*)

W. W.

Malta.

Watch Motto (Vol. xi., p. 299.).—The inscription mentioned by H. DE CONEJA, viz.

"Vado e vengo ogni giorno,
Ma tu andrai senza ritorno,"

may also be seen on a dial at Nice. STYLITES.

Brawn (Vol. xi., p. 366.).—"Their heart is as fat as Brawn," Psalm cxix., v. 70., Prayer-Book version by Tyndale, revised by Cranmer *temp.* Edward VI. Brawn of 1709 could not, therefore, have invented the dish. P. P.

The Blue Rose (Vol. xi., p. 280.).—I am unwilling to occupy your pages with a subject perhaps foreign to them; at the same time I think that the remarks of your correspondent W. PINKERTON (p. 344.) ought not to be passed by without comment.

He says that scientific horticulturists laugh at the absurdity of attempting to produce a blue variety of either the rose or dahlia. I have great reason to believe that this assertion is an error: that it may be difficult to accomplish, and that years may elapse before it is performed, is no proof either that it is in itself ridiculous or impossible.

In the case of the rose, it is scarcely within the range of probability that a blue variety will be produced for many years; this arises from the fact of there being no flower of any shade approaching blue, and because the hybrid varieties fertilise their seed very indifferently; nor, except under very favourable circumstances, do the seed of hybrid varieties ripen in this country.

Scientific floriculturists do not however by any means despair of producing a blue variety of dahlia, much less laugh at such attempts, though it may be a work of time. MR. PINKERTON then quotes Decandolle, to prove that no blue or yellow flowers can be produced of the same variety. I think that MR. PINKERTON must be but a tyro in floriculture, to advance an opinion so manifestly erroneous; and with all due deference to the authority of Decandolle, I will mention three instances in which this is established beyond question: 1st, in the pansy or heartsease; 2nd, in the hyacinth; 3rd, in the verbena.

In the first instance, the fact is notorious, the colours being bright and clear; in the second, the colours are by no means so strongly marked, and both colours are dull, — still the fact remains; in the third, it has just been most successfully accomplished by the production of a variety of a good yellow, a good blue having been raised some years since. If it proves nothing else, this fact proves at least the rapid strides which floriculture is now making, and that —

"Nil mortalibus arduum est."

Φιλανθος.

Old Dutch Song (Vol. x., p. 384.). — The song, which is dull and dirty, and by no means worth looking for, may be found entire at p. 280. of *Nugæ Venales*, Ubique, 1720, and I believe in other collections printed at Cosmopoli, Utopia, Pekin, Monomolopa, and such places. I doubt whether the writer, who on that occasion personated Christopher North, was very well acquainted with what he calls "exquisite genuine old High Dutch," as he puts a dative after *durch*, and "Magdelein" for Maegdlein. These blunders are not in the original, and on referring to the passage in *Blackwood's Magazine*, I find "grünem" for "grünen," which your correspondent has corrected. All these can scarcely be errors of the press. H. B. C.

U. U. Club.

Nursery Hymn (Vol. xi., p. 206.). — In answer to the inquiry of J. Y. (1) I beg to send the following lines which a girl told her teacher in the Sunday School of a country town in Norfolk she was in the habit of repeating as her nightly prayer, though its completeness, as the teacher remarked, has suffered from the girl's imperfect remembrance of it:

"Matthew, Mark, Luke, and John,
Bless the bed I lay on.
Four corners to my bed,
Three angels Mary led:
One at my feet, one at my head,
One at my heart, there they spread:
God within, and God without,
Bless me round about."

The prayer in French quoted in "N. & Q.," Vol. xi., p. 313., will illustrate the foregoing lines, the like to which are not uncommonly to be found in use by children, especially where a Romanist establishment has survived the Reformation.

W. R. C.

Baptist Vincent Laval (Vol. x., p. 465.; Vol. xi., p. 38.). — With many thanks to J. S. A. for his kind endeavours to answer my Queries, I would state, in answer to his, that the name of the vessel was the *Sea Otter*, which is plainly written, as plainly as any words in the MS., which is written throughout in a very legible hand. The date of his shipwreck was "Sunday, the tenth day of August, in the year one thousand eight hundred and nine." He probably sailed from England in the previous year. WILLIAM DUANE.

D'Israeli's Sonnet on the Duke of Wellington (Vol. xi., p. 379.). — I would venture to assert with deference, that the beautiful lines written by Mr. D'Israeli at Stowe are somewhat disfigured by that sacrifice of sound to sense, not uncommon to poets. Speaking of the Duke of Wellington, he says:

"And, conquering Fate,
Enfranchise Europe."

Now, I would beg to be informed how it is possible to "conquer Fate?" If it is "Fate," Fate must conquer. L. (1)

Athenæum Club.

Armorial (Vol. xi., p. 87.). — The arms of Captain Henry Crewkerne (Vol. ix., p. 467.), descended from the Crewkernes of Crewkerne in Devonshire, were: "Argent, a chevron gules between three hunting-horns sable." The hunting-horns are stringed, but I cannot ascertain the colours of the strings from the seal. I am inclined

to call them gules. Captain Crewkerne died in 1655, leaving daughters only; from one of them I am descended, and I quarter the Crewkerne arms amongst others. Y. S. M.

Times prohibiting Marriage (Vol. xi., pp. 374. 411.).—With regard to the "times prohibiting marriage," I may observe that when I was once staying at Dymchurch, in Kent, I observed in the register book of that parish, which commences about 1630, the following heading, written in a handwriting certainly of *that* date (probably of the then incumbent):

"*Matrimonium solemnizandum.*

"A primâ Dominicâ Adventus usque ad octavam Epiphaniæ exclusivè.

"A Dominicâ 70ª usque ad primam Dominicam vel octavam Paschæ inclusivè.

"A primo die Rogationum, usque ad 7timam diem vel usque ad octavam festi Pentecost. inclusivè.

"Conjugium Adventus prohibet, Hylarique relaxat
Septuagena vetat, concedit Trina potestas."

Something has evidently been obliterated or omitted, intimating that the times above mentioned are the prohibited times. Of course I do not hence infer that there was any actual law in the Church to this effect made subsequent to the Reformation. I only adduce it as testifying to the feeling among the clergy a hundred years after the Reformation,—a testimony which might, doubtless, be strengthened by other similar instances.

While upon this subject I may remark (in case it should be thought worthy of notice in "N. & Q."), that in a neighbouring church (St. Mary's in the Marsh, near Romney), there was hung up in the nave a printed paper respecting degrees of marriage, purporting to have been first set forth by Matthew, Lord Archbishop of Canterbury, and subsequently ordered by John, Lord Archbishop (I suppose Archbishops Hutton and Moore?), in Latin and English, with a rather quaint print, showing a marriage as being solemnised *in the body of the church* before proceeding to the altar.

This paper may be common throughout the diocese of Canterbury; but I had never seen it before. It was printed and sold by T. Wilkins, No. 23. Aldermanbury. G. R. M.

Ilam.

"*Dowlas, Lockram, Polldavy,*" *&c.* (Vol. xi., pp. 266. 333.).—In the following passage from Howell's *Familiar Letters*, the last of these words is applied in a more general sense than that assigned to it by Mr. Halliwell:—

"There was as much difference between them, as 'twixt a *Scotch Pedlar's* Pack in *Poland*, and the Magazine of an *English* Merchant in *Naples*: the one being usually full of taffaty, silks, and satins; the other of callicoes, thred-ribbands, and such Poldavy ware."

One of your correspondents (Vol. xi., p. 338.) suggests that a *selection* from Howell's *Letters* would be worth publishing. For my own part, I should prefer to see a republication of the entire volume,—aptly characterised as "a storehouse of choice things,"—under some able editorial care, and think that such an enterprise would not be unattended with success. I subjoin a few passages in which I have Italicised certain words, which, more or less intelligible by the context, I do not find in Halliwell's *Dictionary*, or elsewhere. I quote from the 9th edition, 1726, of which, by the way, the *eleventh*, 1754, though called by Lowndes "the best," does not appear, upon comparison, to be more than a mere reprint, *minus*, I think, the curious frontispiece.

"I met with Camillo, your *Consaorman* here lately."—P. 55.

"She had afterwards put the latter letter in her bosom, and the first in her *coshionet*."—P. 178.

"In Languedoc there are wines *concustable* with those of Spain."—P. 365.

"He hath no cause to brag of; I hate such *blateroons*."—P. 403.

"I am sorry to hear of your *achaques*, and so often indisposition there."—P. 404.

"I know that there are many who wear horns, and ride daily upon *coltstaves*."—P. 455.

WILLIAM BATES.

Birmingham.

Talented (Vol. xi., pp. 17. 92.).—To *gifted* may be added *good-natured*, *ill-natured*, *good-tempered*, and *ill-tempered*, all formed, like *talented*, from nouns.

Coleridge was wrong in calling *talented* a participle-passive. It is evidently an adjective, and all the words mentioned above are adjectives though ending in *ed*. UNEDA.

Vincent Le Blanc's Travels (Vol. xi., p. 406.).—I extract the following from an article on this writer in the Supplement to the *Biographie Universelle*. The author of the article is M. Eyriès:

"Les voyages de Vincent Leblanc sont très-décriés: Flacourt, Ludolf, La Martinière l'accusent de raconter des choses imaginaires. La Boullaye-le-Gouz et Tournefort le traitent avec plus d'indulgence; c'était un homme très ignorant, qui a raconté sans discernement tout ce qu'il entendait. Son excursion dans l'intérieur de l'Afrique mérite d'être examinée avec attention: c'est, avec sa description du Pégou et des royaumes voisins, ce que son livre contient de plus intéressant. En général, il a soin d'avertir qu'il n'est pas allé dans tel pays dont il ne parle que d'après ce qu'il a appris de la bouche d'autrui."

'Αλιεύς.

Dublin.

"*Abra was ready,*" *&c.* (Vol. xi., p. 426.).—These lines, which are slightly misquoted by your correspondent A. B. C., will be found in Prior's *Solomon, or the Vanity of the World*, book ii.

J. K. R. W.

("*Could we with ink*," &c. (Vol. ix., p. 179, &c.).—The following may be added to the notes on these lines. Under date A.D. 1200, this passage occurs in Berington's *Literary Hist. of the Middle Ages*:

"If the high thundering Redeemer of mankind had bestowed on me a hundred iron tongues, the sky were changed into a sheet of paper, the sea into ink, and my hand could move as rapidly as the running hare, it would not be in my power fully to explain to you the excellence of the oratorical art."

It is not unlikely that the words of John the Apostle (xxi. 25.) had something to do with this imagery; but we cannot forget that there are two or three other passages with which every classical reader is familiar, and which may have been still more influential.

Homer, *Iliad*, II. 484—493., rendered by Cowper:

". . . . . Their multitude was such,
That to immortalise them each by name,
Ten mouths, ten tongues, an everlasting voice,
And heart of adamant would not suffice."

Virgil, *Georgics*, II. 40—46., rendered by Dryden:

"Not that my song in such a scanty space,
So large a subject fully can embrace—
Not though I were supplied with iron lungs,
A hundred mouths fill'd with as many tongues," &c.

Again, *Æneid*, VI. 625—627., also by Dryden:

"Had I a hundred mouths, a hundred tongues,
And throats of brass, inspired with iron lungs,
I could not half these horrid crimes repeat,
Nor half the punishment those crimes have met."

It is easy to see how such passages could be varied and imitated, to produce the lines alluded to above.

B. H. C.

"*Youth's Tragedy*" (Vol. xi., p. 342.).—Lowndes has, I presume, but copied Bindley's *Catalogue*, in assigning the initials "T. S.," upon the title of *Youth's Tragedy*, 1671, to Thomas Sherman; and I fear your correspondent must rest content with this simple identification of the author of his morality with a name otherwise unknown.

The tragedy seems to have been popular with the *younger sort* in its day, having reached a fourth impression in 1672, which edition contains "The Argument, in Eleven Couplets, answering to the Eleven Scenes, or Dialogues, between Youth, the Devil, Wisdom, Time, Death, the Soul, and the Nuncius," not in the first.

In 1709 this allegory made its appearance again under the title of *Youth Undone: a Tragick Poem, composed by way of Discourse between* the above-named, with a Preface, in which a new hand, in the vein of Jeremy Collier and Arthur Bedford, attacks the *Modern Stage*, and even interpolates a passage in the body of the poem denouncing that *brothel of impurity*. *Youth's Tragedy*, notwithstanding *its honest and virtuous design*, had not, probably, much effect in reforming the stage, and we hear no more of it as a distinct publication.*

The notion of dramatising Youth beset by counteracting influences of good and evil was not, however, lost upon Master Benjamin Keach, who worked it up afresh in his *War with the Devil, or the Young Man's Conflict with the Powers of Darkness*, in 1676; and in this shape the tragedy is still circulated, and will continue to be *until the end of time*, if John Dunton is a true prophet.

J. O.

London Topography: The New Road in 1756 (Vol. xi., p. 382.).—I cannot help smiling, that Mrs. Capper, the Duke of Bedford's tenant, should be so blinded by self-interest, as not to foresee that the projected road would, by the grant of building-leases on either side of it, produce a hundred-fold the amount of rent paid by her for the field she rented. Nay, when the present leases expire, the ground-rents may amount to as many thousands. Yet even the ground-landlords themselves seem, at first, when the bill was brought into Parliament, not to have been alive to their own interest in this particular; as Horace Walpole informs us in his *Memoirs of George the Second* (vol. ii. pp. 32, 33.):

"A new road towards the Eastern Counties, by which the disagreeable passage through the city would be avoided, had been proposed to be made on the back of London. The Duke of Grafton had estates there, which by future buildings likely to accompany such an improvement, would be greatly increased. Part of this road was to pass over grounds of the Duke of Bedford, but in so small proportion as he thought would not indemnify him for the desertion of other buildings, which he had to a great amount in worse parts of the town. He consequently took this up with great heat. The Duke of Grafton, old and indolent, was indifferent about it . . . But in less than a year he (the Duke of B.) proposed to the Duke of Grafton's friends to extend the plan of the road."

C. H.

Engraving of a Battle (Vol. xi., p. 365.).—The engraving represents General Rapp conveying to Napoleon the news of the defeat of the Russians and Austrians at the battle of Austerlitz, in 1805. The print is from the painting by Girard, executed for Napoleon. The prisoner on horseback behind General Rapp is the Russian Prince Repnin.

F. C. H.

* In the Museum copy a reference is made to the *English Theatre*, vol. xxxv.; but not being able to lay my hands upon this, perhaps the Editor will say if *Youth's Tragedy* is there reprinted or described. [We cannot find the *English Theatre* in the Catalogues of the Museum; but on turning to Bindley's Catalogue, part ii. lot 709., the work is called "Sherman's *Youth's Tragedy*, a Poem, 1672."]

Miscellaneous.

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Notices to Correspondents.

NOTES ON BOOKS. *We have this week omitted our* NOTES ON BOOKS *in consequence of the number of Replies to Minor Queries waiting for insertion.*

PHILO-INDEX. *We agree with our Correspondent in the great utility of such an Index as he refers to, and are seriously considering the possibility of publishing an Index to our first* Twelve Volumes *so soon as they shall be completed.*

QU'EST-IL. *We have a letter for this Correspondent. Where can we forward it?*

F. W., *who asks respecting the old weather proverb,* "That if the oak comes out before the ash there will be fine weather in harvest," *is referred to our* Fifth Vol., p. 581., *and especially to* Vol. vi., p. 241.

P. J. F. G. *The letter of Washington, so kindly transcribed by our Correspondent, is printed in Upham's* Life of Washington, vol. ii. p. 149. (*ed.* 1852); *and Mrs. Graham's answer to it in Sparke's* Correspondence of the American Revolution, vol. iv. p. 183.

A READER, *who forwards a title-page of the Fifth Edition of* The Oeconomy of Human Life, *is referred to our* Tenth Vol., pp. 8. 74. 318., *for an account of that work. The names forwarded are generally so interpreted.*

T. L. (Darlington.) —

"But I tell you, my lord fool, out of this nettle, danger, we pluck this flower, safety." — *Shakspeare's* Henry IV., *Pt. I. Act II. Sc.* 3.

Letters on the sides of pages were formerly commonly used to facilitate references.

J. E. S. (Salisbury.) *The passage is from Shakspeare's* Hamlet, *Act I. Sc.* 5.:

"The glow-worm shows the matin to be near,
And 'gins to pale his ineffectual fire."

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CONTENTS.

NOTES:— Page

Milton's Elegy on the Marchioness of Winchester, by Joseph Hunter - 477
Genuine Intercepted Letter, by Eustace W. Jacob - - - - - - 477
English Syntax, by Rev. W. R. Arrowsmith - - - - - - 479
Sir Walter Scott at Cambridge, by C. H. Cooper - - - - - - 480
The last Survivors of England's Great Battles, by Alexander Andrews - 481
The Citizens of Dorchester, U. S. A., by Rev. C. W. Bingham - - - 481

MINOR NOTES:—John Von Goch, alias Pupper: "De Libertate Christiana"—Captain Cuttle—Signification of Colours—Origin of the Ballet—Junius, Letters of—Notes on Fly-leaves: Parr's Preface to Bellenden's—Manners and Customs of the Irish in 1760—Wild Dayrell—Easterly Winds - 482

QUERIES:—

Paley and Bishop Porteus, by Rev. W. Sparrow Simpson - - - 484
John Howland, one of the Pilgrim Fathers, by John A. Howland - - 484

MINOR QUERIES:—"Baron Munchhausen" Book of Common Prayer—The Crucifixion—Beating the Bounds—Kidleybenders—"Vigil of St. Mark"—Douglas's "Edwin"—Pope—"From the reptile and brute," &c.—Early Byzantine Picture—A Passage in the Life of Erasmus—Peerage Cases: Private Acts—Picture at Louvain, &c.—"Marriages are made in Heaven"—Monmouth—Carlo Dolci's "Romana"—"Adagia Scotica"—"Wyvivvle"—Goring, Lord Goring and Earl of Norwich—English Retinue of John of France - - - 485

MINOR QUERIES WITH ANSWERS:—Obsolete Canon—Fanatics of Cevennes—Statue at Bristol—"Good temper better than good sense"—"Old Pouiter" - - - - 487

REPLIES:—

Parallel Passages, by Rev. Henry Walter, &c. - - - - 488
"The Whole Duty of Man:" Popular Error, by J. D. Ottinge - - - 489
Names of Cat and Dog, by T. J. Buckton 490
"Handicap" and "Heat," by J. S. Coyne - - - - - - 491

PHOTOGRAPHIC CORRESPONDENCE:—Mr. Lyte's Process - - - 491

REPLIES TO MINOR QUERIES:—Naturalisation Laws—Man in the Moon—"Bel-child"—"Ruptuary"—Verses on Loss of the Blenheim—Notices of Ancient Libraries—Sea-sickness—Sarsen Stones—Superstition respecting the Tremella Nostoc—Paget Arms—Old Dutch Song, &c. - - 492

MISCELLANEOUS:—

Notes on Books, &c. - - - 496
Books and Odd Volumes Wanted.
Notices to Correspondents.

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LONDON, SATURDAY, JUNE 23, 1855.

Notes.

MILTON'S ELEGY ON THE MARCHIONESS OF WINCHESTER.

Lest what is a palpable error should come to be received as a truth (for persons who correct a previous statement are generally supposed to be in the right), and lest I may lie under the suspicion of having written carelessly in my tract on Milton, where I have really endeavoured to secure a reasonable amount of exactness, I trouble you and the public with the following remarks on a passage in Mr. Keightley's new volume on Milton.

In order to determine the period when Milton wrote his much-admired Elegy on the Marchioness of Winchester, I stated, on the authority of a contemporary manuscript of Peers' Pedigrees in my possession, that the marchioness died in the year 1631. Mr. Keightley says this shows of what little value manuscripts of this nature are. I do not agree with him in this opinion: but let that pass. To show that this date, however, cannot be right, he tells us that the marchioness was certainly dead in 1628 or 1629; because there is another Elegy on her death in the posthumous volume of poems by Sir John Beaumont, which was printed in 1629; the author having died in the year preceding.

Now true it is that Sir John Beaumont did write an Elegy on the death of a Marchioness of Winchester, and that the Elegy is printed in this volume: but any one who peruses his Elegy, and, to go no farther, compares it with Milton's Elegy, will see at once that the marchioness of Beaumont and the marchioness of Milton were two different persons. We see nothing in Beaumont's Elegy of the peculiar and affecting circumstances of the death of the young marchioness, to whom

> "Atropos for Lucina came."

Nor was she the daughter of an earl, as Beaumont's marchioness evidently was: "Thy father's earldom." Nor could it be said of Milton's marchioness, that England's state

> "Was wholly managed by thy grandsire's brow."

Nor could it be said of the marchioness, who died at so early an age, that there was in her wisdom—

> "By which thou didst thy husband's state maintain,
> Which sure had fallen without thee; and in vain
> Had aged Paulet wealth and honours heap'd
> Upon his house, if strangers had them reap'd."

But all these circumstances surround the wife of William, the fourth Marquis of Winchester, who was Lucy, one of the daughters of Thomas Cecil, Earl of Exeter; and granddaughter of William Cecil, Lord Burleigh, who is clearly the person alluded to in the line quoted above.

This marchioness died, according to the peerages, in 1614; and might very well be honoured with an Elegy by Sir John Beaumont, printed in the posthumous collection of his pieces in 1629.

Unless, therefore, some other evidence can be produced, we may continue to regard 1631 as the time of the death of Jane (Savage), Marchioness of Winchester, and of the composition of Milton's Elegy.

JOSEPH HUNTER.

A GENUINE INTERCEPTED LETTER.

In 1745 was published by authority, printed for M. Cooper in Paternoster Row:

"A Genuine Intercepted Letter from Father Patrick Graham, Almoner and Confessor to the Pretender's Son, in Scotland, to Father Benedict Yorke, Titular Bishop of St. David's at Bath."

Most persons are acquainted with the history of the last of the Stuarts. Father Benedict was soon translated from Bath to York, of which town he was Duke; then Cardinal; leaving England, he died in Italy; and a splendid monument in St. Peter's at Rome covers his remains. This letter to Father Benedict is, I am inclined to think, scarce; and I therefore transcribe it *verbatim* for the especial benefit of those readers of "N. & Q." who appreciate writings political and polemical:

"May it please your Lordship,

"That I may execute the commands you gave me about four months ago to write you the success of our expedition to *Scotland*, with my opinion of our prince, and those about him. I can now with the most pleasure assure you that we are actually landed in Scotland; that hitherto our enterprise seems to be guided by the immediate hand of Providence; and that the prospect before us seems adequate to all the success that has hitherto crowned his R—l H——s's attempts.

"Immediately upon our landing, the Prince of W—— kneel'd down with the utmost transport, and kiss'd the earth with great humility; then lifting up his eyes to Heaven, he implor'd the aid and blessing of the Mother of *God*, and St. *Winifred* (for whom he has always had a partial devotion). After that, he order'd his standard to be set up; and all his followers, to the number of about two hundred, being around him, he admitted me first, and then the principal lords and gentlemen, to the honour of kissing his hand.

"Since that time everything has happened as the most sanguine could expect; the usurper's forces fly before us, and in every skirmish the hand of the Blessed Virgin is visibly with us, and, of consequence, success attends us. Which success his R—l H——s, and I too, attribute entirely to his wearing constantly about his neck a small medal (which his Holiness caused to be struck for the purpose, and sent him a little while before we embark'd for Scotland): on one side of which is represented his R—l H——s leading *Britannia Repentant* to kiss the Pope's toe; His Holiness from his throne extends his open arms to receive her; round the margin of that side is read this sentence:

'*Perierat et inventa est.*'

On the reverse is the figure of the Prince of Wales with a lifted sword ready to stab Heresy, who lies sprawling at

his feet, with the cap of Liberty fallen off on one side, and the electoral cap lying among ruins on the other. And round the margin is read:

'*Immedicabile vulnus ense recidendum.*'

His Holiness has also sent the die of the medal, and we intend, as soon as 'tis convenient, to strike numbers of them to disperse among the steady friends to the old English constitution.

"I can't enough applaud his R—l H——s's zeal for the Catholic religion: it is constantly breaking out upon all occasions (and indeed sometimes more than I could wish). But when I reprove him for it in private, he promises to be more upon his guard. Yet, as his tongue always speaks the language of his heart, the moment any occasion offers he can never omit declaring his detestation of heresy; and I question whether the immediate quiet possession of all his father's kingdoms could bring him to sign a declaration that had in it even a promise of toleration. If you see any such come out, you may be certain 'tis the forged work of some of his Protestant followers, without his knowledge or consent. He has some heretick noblemen with him: and 'tis wonderful to hear how his R—l H——s, whenever they talk to him of his temporal affairs, makes the discourse always turn to some religious point, wherein he never fails to show them their errors, and sometimes with success; for I have already reconciled Lord George Murray (a young nobleman of the greatest honour), and Mr. Cameron, to the bosom of our Holy Mother. His R—l H——s's usual arguments are, that no man can be a good subject to his Father that does not believe in the Queen of Heaven (for so he always styles the Blessed Virgin): and that no person shall ever be of his councils, that is not of his communion. He is well furnished with all that can be said for our faith: his father has trained him up to it from his cradle, and I believe that holy king would rather hear his son was beheaded upon Tower-Hill, than that he had even promised the least toleration to Protestants. His last words to him at parting were (for I was by), '*Go fight for your religion, and my kingdoms; and remember, Charles, there is no faith to be kept with hereticks.*'

"Oh! my Lord, what a glorious scene opens to my view. Shall the Cross once more be erected in Britain? Shall our altars be again exalted? Shall our abbey-lands revert to their right owners? Shall the clergy have their due honours and weight? Shall we rush like a torrent upon the laity, and make 'em know they are our people, and the sheep of our pasture?

"Your lordship well knows, that all the rent-rolls and surveys of our former possessions (preserved from the impiety of the times) are safe, and kept in good order at Doway and St. Omers, and ready to follow our successes here. His Majesty has constantly allowed a salary to some of the reverend fathers at each place, to preserve 'em for better days. I have often perused 'em with tears, and surely our Church met nowhere with more dutiful children than this apostate island once produced. And were we once more masters, the same yoke is still in being, and might soon be made to fit their necks again.

"In this affair I must do my royal master's zeal ample justice. He has often declared to myself in the most solemn manner, that the great cause of the restitution of abbey-lands shall never so much as come into litigation; but that he will himself, as he is above law, take that business under his own peculiar cognizance; and that our evidences and records shall never be controverted, but that we shall have all reparation possible for our long deprivation and tedious sufferings. His royal word shall declare our right, and his royal power put us into immediate possession. But whatever lands are in Catholic hands (which they must part with) shall be fully made up to them out of the estates of the heretical rebels. Of this I am commanded to order you to inform all that you dare trust with the important secret. But I trust in the Blessed Virgin that the time is near at hand when all these kingdoms shall hear the same thing pronounced from the throne itself. Before I end this letter, I can't help acquainting your lordship, that I am appointed Abbot of *Reading*. I do it, my lord, because I think you will be glad to hear that my constant and indefatigable labours in the cause are not forgotten. For I will be bold to say that your lordship, and myself, through the weakness of the usurpation, have, in our separate stations, acted as openly, and boldly, as ever the most zealous could require at our hands. Your lordship has, in defiance of all the pretended laws, opened a constant chapel at the *Bath;* officiated there for years as publickly as the heretick priests in their churches; made numberless converts in contempt of their magistracy, and preserved all the dignity of the Church in the land of infidels. Your progresses, since your elevation to the Mitre, have been open; you have visited your flocks, and appeared in as publick a manner, exercising your jurisdiction, as the Protestant prelates themselves. In my lesser sphere, I have acted with little *éclat*, but great success, and may boast, within these five years, in the parishes of *St. George*, *St. Ann*, and *St. James's* particularly, to have brought above two thousand stray'd sheep back to the flock. The remissness of their pastors gave me great advantages, and I found the poor souls miserably ignorant and consequently proper objects of our charity and instruction. . . . . For this I am rewarded. From this I hope for my farther well-being, both here and hereafter.

"One thing more I am commanded to acquaint your lordship with, which you are desired also to communicate to all sincere friends: the vast and oppressive load of debt, which His Majesty's subjects have long laboured under, has always afflicted him very much, for, rebels as they have been, he has always felt a paternal concern for the undutiful children. He has thought of many ways of easing them; but, upon the most mature consideration, finds none so proper as an absolute sponge, that will certainly at once take off the load, and yet not lessen the credit; for as the debt was contracted by those who had no power to contract it, it ought not, it should not, it cannot, impugn or shake the credit of the true owner. Put the case in private life; if a person seised of a tortious possession, should, upon his wrongful title, raise money, is the real and true heir to it, when he comes to enjoy it, obliged to pay such a debt? No, certainly; and when he has got his title made clear, will any man scruple to lend him money again on such a title?

"You are also to take notice of the strict justice of this step; for 'tis certain that this debt has been wholly contracted by the most violent enemies and traitors to the Royal House of *Stuart;* contracted with the one view of continuing his present and late Majesty in their exile; contracted to extirpate our Holy Religion; in short, contracted to support usurpation and heresy, and a government equally detestable to God and His Church. These are the arguments you are to use, together with any other that your great wisdom can suggest.

"Most of the proceedings since the unfortunate year 1688 are, and have for some time been, under consideration. The numberless grants of the different usurpers; the many peerages and other honours they have pretended to bestow; and as most of these favours have been shower'd down upon the undeserving, the most inveterate opposers of our cause, the greatest supporters of heresy; most, if not all, will meet with the fate they deserve.

"You will see by the extracts I herein send you, that

(our declarations, proclamations, manifestos, &c. (for I send you quite the marrow of them), are drawn with great caution and as little latitude as possible; and where we offer most, if you examine, you will find the words are subject to two meanings, and sometimes more. . . . . For this we are obliged to the pen of Father *Innys*, of the Society of *Jesus*, who is an excellent writer, and has upon all occasions been very serviceable to our cause.

"My good lord, the die is now cast. Our all is at stake. 'Tis our *d'nier* effort. We are to meet in triumph or confusion. Our *Smithfield* fires shall again blaze, or our enemies are to tread upon our necks.

"Exert yourself then; inflame your friends with a zeal to destroy the enemies of our Church and King, and to extirpate hereticks and traitors; declare to them what they are to do, and what they are to have; enforce to them their duty both to God and to their Sovereign; point out the smallness of the danger, and the greatness of their reward; incite them to repair to the Royal Standard, and swell the righteous number by their presence; let them remember that those who are not with us are against us, and will be looked upon as such; in short, bid them to come, for the Lord hath need of them.

"Thus, my lord, have I done according to the royal command I have received. I trust, from the ability and fidelity of the messenger, this letter will arrive safe to your hands; so begging upon my knees your lordship's blessing, I am, my lord,

Your lordship's
Most obedient servant
And dutiful son,

"Perth, Sept. 1, 1745. O. S. PATRICK GRAHAM."

EUSTACE W. JACOB.

ENGLISH SYNTAX.

Criticising the language of some notices by Major Reed, not many days ago, Mr. D'Israeli, in a frequent assembly of the House of Commons, pronounced the sentence, "increasing *anxiety* and *dissatisfaction* at present *pervades* all classes of society," to be "a flagrant violation of grammar." (Vide *The Times*, May 12, p. 7. col. 4.) The general laughter of his hearers, and absence of all contradiction, plainly evince that the grammatical canon implied in this censure met with unanimous approval. I presume, therefore, it is a generally recognised rule of English syntax, that two nominatives singular require a verb plural. I am not ashamed to confess that, although well stept in years, I had not yet attained to a knowledge of this rule; nay more, that were I not already past wondering at the many strange specimens of philological acumen which I daily hear and read, this piece of pedantry would have struck me with immeasurable astonishment. It has been my fortune, whether good or evil is hard to say, never to have been catechised in a dame's school, nor to have learnt the rudiments of English grammar under the tuition of a governess expert in the institutes of Lindley Murray; but whatever my acquaintance with the English tongue, it has been acquired by many years' diligent perusal of its famousest and most elegant writers; from them I thought that I had gleaned such principles as would not leave me altogether to seek for directions in its composition, with regard either to the prevalent usage, or to the logical grounds upon which any given usage is based. It was my belief that I had gathered, among other things, that, with reference to the construction ridiculed by Mr. D'Israeli, the law and custom was to treat any number of nouns substantive, when representing to the mind's eye a single idea, whether that idea were simple or compound, as capable of the government of a singular verb, or when the ideas were as diverse as the nouns themselves, as capable of the subaudition with each several noun of a singular verb, expressed and in concord with one alone, either the first or last in the series. As, however, Mr. D'Israeli and the body of scholars whom he addressed, appear to be of another opinion, in which it is not unreasonable to conclude that the majority of the readers of "N. & Q." agree, I should esteem it as a special favour, if any one who may happen to notice these remarks would kindly reconcile the above canon, tacitly understood in Mr. D'Israeli's censure, with the following few out of many passages taken at random from Milton and Shakspeare, which seem to be at variance with it. Before citing them I would just premise, that not even the authority of Shakspeare and Milton, or whatever writer else in high repute with the English student as an arbiter of the *jus et norma loquendi*, would exercise one moment's weight with me against the indefeasible prerogative of that logic in speech, to whose sovereignty all grammar is, or should be, subordinate; may I not rather say, of whose laws grammar is merely a technical registry or compendious digest. Thus premonished, let the reader refer to Milton's *Paradise Lost*, and in book i. he will find these words: "for the *mind* and *spirit remains* invincible." In book ii. these, "*descent* and *fall* to us *is* adverse," — "when the *scourge* inexorably and the torturing *hour calls* us to penance," — "on whom we send the *weight* of all, and our last *hope relies*," — "*hill* and *valley rings*." In book iii. these, "but *cloud* instead and everduring *dark surrounds* me." In book vi. these, "to whom in heaven supreme *kingdom* and *power* and *glory appertains*." In book vii. these, "great *triumph* and *rejoicing was* in heaven." In book x. these, "go whither *fate* and *inclination* strong *leads* thee," — "thus *what thou desirest* and *what thou fearest*, alike *destroys* all hope of refuge." In book xi. these, "*is piety* thus and pure *devotion* paid," — "wherein *consists* woman's domestic *honour* and chief *praise*." In book xii. these, "yet sometimes nations will decline so low from virtue, which is reason, that no wrong, but *justice* and some fatal *cause* annexed, *deprives* them of their outward liberty." In *Paradise Regained*, book iii., these, "*Judæa* now and

all the promised *land*, reduced a province under Roman yoke, *obeys* Tiberius." Here the reader has a baker's dozen of examples from Milton of that construction which the Aristarchuses of the House of Commons decide to be a "flagrant violation of grammar." In Shakspeare instances of this syntax swarm so thick that many pages of "N. & Q." would scant suffice for the transcription of them. Let some few then stand for all. In *Troilus and Cressida*, Act III. Sc. 3., are these words: "they think my little *stomach* to the war, and your great love to me *restrains* you thus." In *Cymbeline*, Act II. Sc. 4., these, "your very *goodness* and your *company o'erpays* all I can do." In *Romeo and Juliet* these, "*need* and *oppression starveth* in thine eyes." In *Hamlet* these, Act II. Sc. 2.: "whereat grieved that so his *sickness*, *age*, and *impotence was* falsely borne in hand." In *Othello*, Act II. Sc. 3., these, "thy *honesty* and *love doth* mince this matter." Let the reader specially note the next three examples, and he will perhaps excuse one who has never come under the ferule of the grammatical drill-sergeant, for supposing that, besides authority, there was sound grammatical reason for that syntax which Mr. D'Israeli terms a "flagrant violation of grammar." *All's Well that Ends Well*, Act II. Sc. 3., "when I consider what great *creation* and what *dole* of honour *flies* where you bid *it*." *King Lear*, Act II. Sc. 1., "whose *virtue* and *obedience doth* this instant so much commend *itself*." Spenser's *Faerie Queene*, book II. canto ii. st. 31., "but lovely *concord* and most sacred *peace doth* nourish virtue and fast friendship *breeds*; weak *she makes* strong, and strong thing *does* increase." Here a plurality of nouns substantive embraces but a single idea, and therefore, as it would seem, by good consequence takes a singular verb; and more clearly to evince as much, a singular pronoun likewise, as lieutenant or representative of those nouns. Lastly, there is some talk of a revision of the liturgy: is that revision to include a new version of the Lord's Prayer? or are we to go on, like our fathers, committing, according to Mr. D'Israeli, "a flagrant violation of grammar" every time that we say it? or has that judicious critic and distinguished scholar anticipated this by reading for himself, "thine *are* the kingdom," &c., instead of "thine *is?*" But these old-fashioned examples and authorities may be of little account with such as affect a newer mode of speech, and the tongue which Spenser, and Shakspeare, and Milton spake too rude for the dainty ears of a more critical age, I will therefore cite an instance from a modern, — one not a month old, from the honourable member for Buckinghamshire himself, who, arraigning the ambiguous conduct of the present advisers of the Crown, says (vide *The Times*, May 25, p. 4. col. 1.), "upon whose conduct of those duties *depends* the *greatness* of this country, and the *happiness* and *prosperity* of its people." So resistless is the ingenuity of truth, so speedily does the impulsive genius of the orator burst through the frigid cavils of the pedant, that in his very harangue upon that thesis, which formed the substance of those notices by Major Reed, wherein he detected a flagrant violation of grammar, Mr. D'Israeli is guilty of the same violation which he condemned. One other Query closes my paper. The phrase "foregone conclusion" has been so bandied to and fro of late, both in the House of Commons and elsewhere, that it has almost degenerated into slang, but in a sense quite different from its original use. When spoken by Othello of his lieutenant, the "conclusion" is *actual*, not *mental*; it is a foregone *effect*, not a predetermined *purpose*. When and by whom was the phrase first thus invested with its new and now vulgar meaning?

W. R. Arrowsmith.

Broad Heath, Presteign.

SIR WALTER SCOTT AT CAMBRIDGE.

The Annual Biography and Obituary of 1837 contains a memoir (signed M.D.) of John Clarke Whitfield, Mus. Doc., Professor of Music in the University of Cambridge, who set to music many of Sir Walter Scott's poems and songs. In this memoir I find the subjoined passage:

"In a visit Sir Walter made to Cambridge some years after, on his return from Waterloo, in the hope of hearing some of his lays sung, the poet and the musician *met* for the first time: this was the only personal interview they ever had. In the course of conversation, Scott mentioned an air published in a collection of Scotch songs, with accompaniments by Haydn and Beethoven, 'Oh cruel was my father:' the publisher says, 'This beautiful air, which perhaps belongs to the south side the Tweed, was communicated to the editor by his friend Mr. Alexander Ballantine of Kelso.' Dr. Whitfield replied, 'that was the first air I ever composed, when sixteen years of age, at Oxford.' It was singular, Sir Walter again mentioned another song with admiration: 'That,' said the composer, 'is the last.'" — P. 133.

This memoir contains four letters from Scott to Whitfield, viz.: 1. Dated Edinburgh, Jan. 10, 1809. 2. Without date, but apparently written in 1810, as it refers to a recent visit to the Isles. 3. Dated Ashested (Ashestiel?), Dec. 22, 1811. 4. Dated Feb. 2, 1816.

None of these letters are given in Lockhart's *Life of Scott*, nor can I find in that work any allusion to Scott's visit to Cambridge, or any mention whatever of Dr. Whitfield.

C. H. Cooper.

Cambridge.

THE LAST SURVIVORS OF ENGLAND'S GREAT BATTLES.

In the second part of *Annals of Health*, by Joseph Taylor (published by Effingham Wilson in 1818), under the head of "Records of Longevity," is a long list of persons who have lived to extreme old age. I do not know who were Mr. Taylor's authorities for the cases he enumerates, but among them I find the following veterans of the army:

Battle of Londonderry. — "Thomas Wimms died in 1791, near Tuam in Ireland, aged 117. He had been formerly a soldier, and fought in the battle of Londonderry in 1701."

Battle of Edgehill. — "Of William Walker there is an excellent mezzotinto likeness, bearing the following inscription:

'William Walker,
Born near Ribchester in Lancashire, anno 1613,
Died anno 1736.
At the battle of Edgehill he was in the Royal Service,
Wounded in the arm, and had two horses
Shot under him.'"

Capture of Gibraltar. — "John Ramsay, a mariner, died at Collercoats, near North Shields, in January, 1808, at the age of 115 years. He served in the capacity of cabin boy on one of the ships in Sir George Rooke's squadron, at the taking of Gibraltar in 1704."

Battle of Preston Pans. — "William Gillespie, an old Chelsea pensioner, died at Ruthwell, in the county of Dumfries, Scotland, June 15, 1818. He was 108 years old. He enlisted, when young, in the Inniskillen Dragoons, and served in the German wars under Lord Stair, in 1743–4." He subsequently saved a stand of arms at Preston Pans, which he took to Colonel Gardner.

Capture of Quebec. — Samuel Mogg died in the summer of 1812, at the age of 102. He served under General Wolfe at the taking of Quebec.

Spanish Armada. — "In Bunbury Church, Cheshire, is the monument of Sir George Beeston, who was an admiral in the British fleet when the Spanish Armada was destroyed in the year 1588. . . . Sir George died in 1601, at the advanced age of 102."

Soldiers of William III. and Queen Anne. — William Marshall, of Kirkcudbright, tinker, a native of Kirkmichael, Ayrshire, died in 1792; was present at the siege of Derry, and afterwards entered the Dutch service. — William Billings died at Fairfield Head, near Longnor in Staffordshire, in the autumn of 1793, aged 114. He was the last survivor in England of the Duke of Marlborough's privates. — Paul Hausen, a native of Germany, died at Hedingham, Norfolk, in 1781, in the 108th year of his age. He had been a resident in seven kingdoms, and served under the Duke of Marlborough. — Sergeant Donald MacLeod, born in 1688, in the parish of Bracedill, in the Isle of Skye, was alive in 1797. He served under the Duke of Marlborough, the Duke of Argyle in 1715, the Duke of Cumberland in Flanders, the Marquis of Granby in Germany, and Sir Henry Clinton in the American War, as well as in Ireland, and in the French war in America in 1757, and was present at the reduction of Louisbourg and Quebec.

Soldier of George I. and II. — Joshua Crewman, a pensioner at Chelsea Hospital, died in 1794, at the age of 123.

Ramsay, Gillespie, Billings, and MacLeod are mentioned by Mr. Waylen, but I have quoted Mr. Taylor's version, as it differs in some particulars, although how much credit is to be attached to it I know not. Alexander Andrews.

THE CITIZENS OF DORCHESTER, U. S. A.

I think you will agree with me that the accompanying letter, which appeared in the *Dorset County Chronicle* of Thursday last, possesses far more than a mere local interest, and deserves to be enshrined amongst your Notes. Every such acknowledgment by Americans of their connexion with the mother country appears to me to be a step in the right direction, which should be cordially reciprocated by ourselves.

Few, if any, of the more uncommon names here inquired after, remain, I believe, in our English Dorchester, unless *Voss* be the representative of *Vose*. *Sumner*, also, I recollect in my earlier days. C. W. Bingham.

Bingham's Melcombe, Dorchester,
June 5, 1855.

"*The Mayor of Dorchester, having received the following Letter, would esteem it a favour if any one who is possessed of any information relative to the families mentioned therein, would communicate the same to him.*

DORCHESTER, MASSACHUSETTS, U. S. A.

May 8th, 1855.

"The undersigned Members of the Dorchester Antiquarian and Historical Society.

"To the Citizens of the City of Dorchester, Dorset.

"Friends, — Your place being the residence of many of our progenitors, and from which this town derived its name, we address you with an affectionate interest. It is comparatively but a few years since our ancestors left their quiet homes, and launched forth upon the ocean to make a new home for themselves and posterity, and take up their abode in this then inhospitable wilderness of savages and wild beasts; as we look back upon the history of this period, it appears as if events had been transpiring for two centuries, to bring forth and educate for this work, this inestimable race of men. They came to worship God according to the dictates of their own consciences, and although their treatment of those who differed from them in religious sentiment was often harsh, cruel, and almost inexcusable, yet we must remember that

they were the most tolerant of their age, and that *that* virtue was a doctrine not then dreamed of by the great mass of mankind; even now, many are they who fall far short of its christian requirements. We must also admit that it is not just to judge that generation by the standard of the present. We believe that this is almost the only country ever settled that the lower motive of gold, plunder, or conquest was not its paramount object.

"But time will not permit us to go into a lengthened history of those men; suffice it to say they loved their native land, sung of its sacred memories and prayed for its true glory; they had great contempt of terrestrial distinctions, and felt assured, that 'if their names were not found in the register of heralds, they were recorded in the book of life.' This state of things continued untill they thought that encroachments were made on their chartered rights; these they endeavoured to remedy with all the skill of practised diplomatists, but nothing could prevent a final separation; in the fulness of time the breach was made, and might indeed be called 'manifest destiny;' about thirty-six years subsequent another little misunderstanding occurred, but the lapse of time has healed all breaches and all misunderstandings, and we claim you as brethren beloved, and recall the time when our fathers sat side by side, gloried in the same country, and looked forward to the same destiny. It was meet that the separation should come, and the great doctrine of 'Westward the Star of Empire takes its way,' should be fulfilled; that Star has reached its culminating point, and planted its banner by the setting sun; henceforth civilisation must travel east, and Asia and Africa be its field of operation. It is supposed that this town was called Dorchester on account of the great respect of its early settlers to Rev. John White, a clergyman of your place at that time, and an active instrument in promoting its settlement and procuring the charter. They sailed from Plymouth, England, March 20, and arrived May 30, 1630; they came in the ship Mary and John, Capt. Squeb, and were finally settled down here as a body politic about June 17, 1630; they were reinforced from time to time, and many remained here only for a short period, and then went to other places and made new homes; it is estimated that there are now living in this country two hundred thousand persons who are descendants of the early settlers of this town. A little previous to the year 1700, Oct. 22, 1695, a Church was organised in this town which went to South Carolina and planted another Dorchester, so that in civil affairs you have children and grandchildren in this Western World. A large number of persons of the following names, decendants of the early settlers of this town, are now living here or in this vicinity, viz.: Baker, Bird, Blackman, Blake, Bradlee, Billings, Capen, Clapp, Davenport, Foster, Glover, Holmes, Hall, Hawes, How, Hewins, Humphreys, Jones, Leeds, Lyon, Moseley, Minet, Pierce, Payson, Preston, Pope, Robinson, Spur, Sumner, Tileston, Tolman, Vose, White, Withington, Wales, and Wiswall. Any information concerning any of these would be very interesting to us, appreciated, and treasured up for posterity. The inhabitants of this town propose to celebrate the seventy-ninth anniversary of our birthday, as a nation, on the coming July 4th. Hon. Edward Everett, a native of this place, and late minister plenipotentiary to Great Britain, will address the assembly; the sons and daughters of the town, wherever scattered, are invited to come to their ancestral home, and unite with us on this occasion. It is too much for us to ask that a delegate might be sent from your borough to add to the interest of this festival; but should one or more of your citizens, whom you would approve, be in the country, it would give us great pleasure to have him attend as our guest. Dorchester adjoins Boston on the south, contains about 8000 inhabitants, and for its size is one of the wealthiest towns in the country. Its valuation last year was 10,182,400 dols.; but its location is one of great interest, and its founders had an eye for the beautiful when they pitched their tents upon this land of promise; their hands cultivated these stubborn fields, and 'helped to subdue a wilderness which now blossoms like the rose.' Within the last generation science has subdued the elements, and made them applicable to the purposes of man; distance is computed by time and not by space, so that you seem neighbours as well as friends, and by this epistle we reach forth across the ocean, offer you the right hand of fellowship, and in imagination look forward to that future, when the only question asked by all nations will be, how does it stand related to eternal truth?

"With great respects, your friends,

"Edmund P. Tileston,
Wm. B. Trask,
Edmund S. Baker,
Ebend. Clapp, Jr.,
William D. Swann,
Natiil. W. Tilezton,
Samuel Blake,
Wm. F. Richardson,
Edward Holden,
James Swann,
Charles M. S. Churchill.

"*To the Mayor and Aldermen of the Borough of Dorchester, County of Dorset, Great Britain.*"

Minor Notes.

John Von Goch, alias Pupper: "De Libertate Christiana."—A convent for women, called Thabor, was established in the Mill Street, Malines, in 1459, by John Von Goch, better known afterwards as John Pupper. He entered early into the movement which preceded the Reformation, and died in 1475. His works were collected by his friend and disciple Cornelius Graphæus, and published in 1521. The energy and talent displayed in his writings brought them soon after under the notice of the Council of Trent, and they were ordered to be burnt. His principal work, *Libertate Christiana*, was printed at Antwerp, in which he chiefly insisted in his arguments, "that only the holy canonical books of the Scripture are an undoubted guide in faith, and are an irrefragable authority in matters of religion." So inveterate was the search after the copies of this work, that one only is believed to have escaped the fire, and remains to the present day preserved in the library of the mother church of Emden in Hanover.

Henry Daveney.

Norwich.

Captain Cuttle.—Capt. Cuttle is mentioned by Pepys more than once. Poor Capt. Cuttle, of the "Hector," was killed in an action with the Dutch. (See *Diary*, Sept. 10, 1665.) He may have been godfather to Mr. Dickens' admirable creation.

Anon.

Signification of Colours. — The following, which I recently met with in an old common-place book, may not prove an uninteresting note, particularly as in some parts of the country certain colours have still a proverbial signification, such as *blue*, true; *yellow*, jealous; *green*, forsaken, &c.:

"Ash colour	Repentance.
Black	Mournefull.
Blue	Truth.
Carnation	Desire.
Crimson	Cruelty.
Greene	Hopeful.
Mouse colour	Fearefull.
Murry *	Secret Love.
Orange colour	Spitefulnesse.
Purple	Nobility.
Sky colour	Heavenly.
Tawny	Forsaken.
White	Innocency.
Willow colour	Despaire.
Yellow	Jealousie."

CL. HOPPER.

Origin of the Ballet. — The following memorandum, taken from a note-book of the last century, may perhaps not be uninteresting. Probably some of the readers of "N. & Q." may be able to determine when the *ballet* was first introduced into this country:

"Mr. Weaver, dancing-master, at Shrewsbury, was the first y^t ever exhibited entertainments in dancing (called y^e 'Judgm^t of Paris') on y^e modern stage. The whole performance is by dancing and action only, y^e habits are very rich, y^e characters well express'd, and y^e whole excellently perform'd, w^th all decorations proper to y^e subject."

CL. HOPPER.

Junius, Letters of. — The following paragraph appeared in the *Bengal Hurkaru*, published in Calcutta on Feb. 19 last:

"The *Englishman* [a military newspaper published in Calcutta] states that there is a gentleman in Calcutta, who possesses 'an original document, the publication of which would for ever set at rest the *vexata quæstio* as to the authorship of the *Letters of Junius*.' The document, which we have seen, is what our cotemporary describes it to be, and bears three signatures: that of 'Chatham' on the right-hand side of the paper; and on the left, those of Dr. Wilmot, and J. Dunning, afterwards Lord Ashburton. The paper, the ink, and the writing all induce us to believe that the document is genuine; and we understand that the gentleman, in whose possession it is, has other documentary evidence corroborative of this, which still farther tends to clear up the riddle which so many have attempted to read with small success."

ALAN HENRY SWATMAN.

Lynn.

Notes on Fly-leaves: Parr's Preface to Bellendenus. — My copy of Parr's Preface to Bellendenus (*Prefationis ad Tres Gulielmi Bellendeni Libros, De Statu*, editio secunda, 8vo., London, 1788) has inscribed in it the names of two former owners: "E libris Gual^i Grubbe," and "E libris Joannis Guard." The latter was a clergyman, residing I believe at or near Leominster. Of the former, I know nothing. On the back of the title-page is the following:

"Κακεῖνο οὐ μικρὸν μᾶλλον δὲ τὸ μέγιστον ἁμαρτάνεις ὅτι οὐ πρότερον τὰς διάνοιας τῶν λεξέων προπαρασκευασμένος ἔπειτα κατακοσμεῖς τοῖς ῥήμασι καὶ τοῖς ὀνόμασιν· ἀλλ' ἦν που ῥῆμα ἔμφυλον εὕρῃς τούτῳ ζήτεις διάνοιαν ἐφαρμόσαι καὶ ζημίαν ἠχῇ ἂν μὴ παραβύσῃς αὐτό που κἂν τῷ λεγομένῳ μηδ' ἀνάγκαιον ᾖ." — Lucian, *Lexiphanes.*

"I really think, friend Walter, that
Thy motto's apposite and pat;
Nor could the Doctor's self, whose pate is
Cramm'd with quotations *plus quam satis*
(As any one may see, whose look
But glances o'er this motley book),
Amidst his hoards of Greek and Latin,
E'er find one that would come more pat in.
JY. GRUBBE."

On the last page of the volume, at the close of the "Corrigenda," some one has written this very complimentary correction: "Ab initio ad finem, dele omnia." Underneath is the following couplet from Pope:

"Such mighty nothings, in so strange a style,
Amaze the unlearn'd, and make the learned smile."

Some critical and other notes are scattered throughout the volume; and I would have transcribed them, but for the difficulty of making them intelligible, without more copious extracts from Parr's "motley" text than might suit the columns of "N. & Q." H. MARTIN.

Halifax.

Manners and Customs of the Irish in 1760. —

"Dublin, April 8. We are credibly informed that our people of fashion are determined for the future to give all their winnings on Sundays at gaming to the support of the Foundling Hospital, in imitation of the Roman Catholics; who always give the money they win on that day to charitable uses."—*London Chronicle*, April 17th, 1760.

H. G. D.

Wild Dayrell. — Wild Dayrell, the winner of the Derby, so named after the predecessors of the Pophams in the possession of Littlecote, is probably spelt with a *y*, in compliment to the family still seated at Lillingston in Bucks, though it is beyond controversy that the Wiltshire branch always spelt it "Darell," as shown in various acts of parliament and other documents; and so also is it still pronounced in the neighbourhood. Notwithstanding which, a score of flags were flying at Hungerford when the conqueror was brought home by rail a fortnight back, all inscribed Dayrell.

J. W.

Easterly Winds. — The unusual prevalence of those winds here renders the following quotation from Bacon not a little interesting, though it is by no means cheering. It is taken from his

* A dark reddish-brown, called by the heralds *sanguine*.

"History of the Winds," in the third part of the *Instauratio Magna:*

"I remember I asked a certain merchant (a wise and discreet man), who had made a plantation in Greenland, and had wintered there, why that country was so extreme cold, seeing it stood in a reasonable temperate climate. He said it was not so great as it was reported, but that the cause was two-fold. One was, that the masses and heaps of ice which came out of the Scythian sea were carried thither. The other (which he also thought to be the better reason) was because the west wind there blows many parts of the year more than the east wind, as also, said he, it doth with us; but it there blows from the continent, and cold, but with us from the sea, and warmish; and, said he, *if the east wind should blow here in England so often and constantly as the west wind does there, we should have far colder weather, even equal to that as is there.*"

C. B. A.

Queries.

PALEY AND BISHOP PORTEUS.

Whilst looking over a volume of sermons by Bishop Porteus the other day, I met with a discourse upon the text, Ps. xxii. 28., and was immediately struck by its resemblance to one of Paley's sermons: the resemblance appeared to me so strong that I was induced to compare them together, and, on doing so, I discovered, to my no small surprise, that they were for the most part nearly word for word alike. The circumstance is not without interest, and will remind the readers of "N. & Q." of the similar coincidence between sermons by Doddridge and Whitefield, lately pointed out in your pages (Vol. xi., pp. 46. 133.). Bishop Porteus's sermon may be found in *Sermons on several Subjects*, by the Right Reverend Beilby Porteus, D.D., Bishop of Chester. The fourth edition, corrected. 2 vols. 8vo., London, 1784. It forms Sermon X. vol. ii. p. 215., and a note informs us that it was "preached before the House of Lords, January 30, 1778." Paley's sermon may be found in the edition of his *Works*, published by the Rev. Edmund Paley, in four volumes 8vo., London, 1838. It forms No. XIV. of the *Sermons on Particular Subjects*, vol. iv. p. 354. Judging from the internal evidence of the two sermons, I should think that the authorship must rest with Bishop Porteus. The differences between the two sermons consist for the most part in the omission (from the copy ascribed to Paley) of several observations having somewhat of a political bearing, but suitable to the audience before which the bishop is noted to have delivered it. Indeed, I should say that the alterations in Paley's copy were such as to adapt a striking sermon, preached on a special occasion, and before a particular congregation, to a more ordinary class of hearers. If any of your correspondents differ from this view, or are in possession of information which may enable them to confirm or controvert it, I shall esteem it a favour if they will communicate the results of their researches to your pages.

W. Sparrow Simpson.

JOHN HOWLAND, ONE OF THE PILGRIM FATHERS.

Bartlett, in his *Pilgrim Fathers*, indicates surprise at being shown a "family tree" by one of the descendants of the pilgrims; but why it should excite surprise that a citizen of New England should be desirous of tracing and recording his genealogy, I cannot imagine; at any rate I am glad to be able to state that family genealogies are no rare things in the land of the pilgrims, and that increasing attention is being paid to such matters. To elicit information relative to the family of one of the pilgrim fathers is the object of this communication. Among the most efficient of the pilgrims who in 1620, from the deck of the "Mayflower," landed upon the shore of New England, was John Howland; he was at that time about twenty-eight years of age, and was a participant in every active enterprise undertaken by the colonists. Of his antecedents literally nothing is known other than that he was said to be "of London." He held important offices in the magistracy of the colony, to perform the duties of which required a degree of education and ability not generally possessed in those days by other than respectable and wealthy families, and not universally by such even. He married Elizabeth, daughter of John Carver, the first governor of the colony. He died in 1672, aged eighty years, leaving four sons and six daughters, from whom have descended a numerous posterity. So far preliminary to my Query, which is this: Was John Howland the pilgrim identical with the John Howland of the third generation in the following record, which is part of a record obtained from Heralds' College, Bennet's Hill, London?

John Howland of London, gent., citizen and salter, married Ann, daughter of Greenway Clay, county Norfolk.

The children of John and Ann Howland were—

1st. Richard, D.D., Bishop of Peterborough; baptized September 25, 1540.

2nd. John of London, also of Essex; baptized August 10, 1541, married Emma, daughter and heiress of Nicolas Revell of London.

3rd. William; baptized 1542.

4th. Christina, 1544.

5th. Robert of Gray's Inn, without issue.

6th. Sir Giles of Streatham, co. Surrey, Knt.; baptized 1549, died 1608.

And six other children.

To John and Emma Howland were born, —

1st. John of Newport, co. Essex, son and heir (the pilgrim?).

2nd. Nicolas, unmarried.

3rd. Margaret, married Euseby Catesby of Castor, in co. Northampton.

The record that I possess a copy of is continued down to Elizabeth Howland, who married Rotherby Russell, son of the martyred Lord Wm. Russell. Any information relative to the pilgrim John Howland would gratify many of his descendants, and none more than JOHN A. HOWLAND.

Providence, Rhode Island, U. S. A.,
May 21, 1855.

P. S. — Arms were confirmed to Richard Howland, D.D., son and heir to John Howland of London, gent., by patent dated June 10, 1584, 27 Elizabeth.

Any information in "N. & Q." would meet my eye, as I have the pleasure of regularly seeing that publication.

Minor Queries.

"*Baron Munchhausen.*"—Where shall I find the best-authenticated account of the origin of the book of travels and adventures, published under the name of *Baron Munchhausen?* In the English authorities which I have had the means of consulting, it is stated that the world is indebted for it to the poet Burger, who took down the adventures from the oral relation of Munchhausen, and published them with his own improvements in 1787, under the title of *Wunderbare Abentheuer und Reisen des Herr Von Munchhausen.* But in a French edition, published by M. Gratet Duplessis in 1852, the publisher seems to think that the work was originally composed in English; and that Burger's version is only a translation, with fresh matter supplied by himself. M. Duplessis, in his notice of Munchhausen, says:

"On ne sait pas bien au juste quel écrivain, plus ou moins habile, se chargea le premier de faire connaître au monde, par la voie de la presse, les exploits incroyables du baron; on attribue la première rédaction de ces aventures à un certain Raspé, conservateur du musée des médailles à Cassel, qui s'était enfui en Angleterre, emportant avec lui une partie des trésors numismatiques confiés à sa garde. Raspé publia son ouvrage en Anglais, vers 1785. Le livre eut beaucoup de succès."

Is there anything known respecting Raspé? His adventure reads like a bit of *Munchhausenism.*

HENRY H. BREEN.

St. Lucia.

Book of Common Prayer.—When was the service for September 2, commemorative of the Fire of London, discontinued? I have it in an edition of 1729. B. H. C.

The Crucifixion.—How is it that, in pictures of the Crucifixion by the great masters, the two thieves are generally represented as crucified with cords, and our blessed Lord alone is fixed to the cross with nails? Does this arise from tradition, symbolism, or what? The crucifixion with cords was a punishment among the Romans, and was a more lingering death. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Beating the Bounds.—Can any of your readers give any information as to the origin of the old custom of beating the bounds of the borough, still practised in some parts of the West of England? R. P.

Lincoln's Inn Fields.

Kidleybenders.—The boys in this country call ice which undulates beneath the foot of the skater "kidleybenders." Is this word used in England, and what is its derivation? UNEDA.

Philadelphia.

"*Vigil of St. Mark.*"—Can any of your readers inform me who wrote *The Vigil of St. Mark*, a dramatic tale? This very beautiful poem is in *Blackwood's Magazine*, Oct. 1821, vol. x. p. 341. R. J.

Glasgow.

Douglas's "Edwin."—Can any of your readers give me any account of the Rev. Mr. Douglas, author of *Edwin the Banished Prince*, a tragedy, 1784? Was he a clergyman in the Established Church of England? R. J.

Glasgow.

Pope.—Has any collection of pieces written in praise or blame of Pope been published? Could not a supplemental volume of such writings be issued uniformly with his *Works?* B. H. C.

"*From the reptile and brute,*" *&c.*—Can any reader of "N. & Q." inform me who was the author of some verses in which there are the following lines:

"From the reptile and brute of mere instinct to man,
Are all proofs of the wisdom of Nature's great plan:
Who implanted that love for our dear native home,
Which pervades all mankind wheresoever they roam."

And where the verses are to be found? E. E.

Early Byzantine Picture.—Could any of your correspondents inform me what is the subject of a very early painting I have (Byzantine). There is a bishop just going to be beheaded. In front of him is a crowd of men; some on horseback, with turbans on their heads, like Arabs; among whom stands a martyr without his head, which is lying on the ground. A saint, or the Deity, is hovering over the bishop. J. C. J.

A Passage in the Life of Erasmus.—In a volume entitled *Vita Virorum Selectorum*, being a collection of biographies by various authors, there

is a short abstract of the life of Erasmus of Rotterdam, prefacing one or two remarkable letters of his. In this compendium there occurs a passage, which the editor, in a marginal note, declares himself not able to understand, the meaning of which appears to me perfectly plain. Erasmus went at nine years of age to a school at "Daventriâ" (Daventer?), thus described:

"Ea schola tunc adhuc erat barbara. *Prælegebatur pater meus:* exigebatur tempora: prælegebatur Ebrardus et Joannes de Garlandia." — P. 188.

Upon this passage the *learned* editor gives this note referring to the words "Pater meus":

"Sic omnibus litteris est in Autographo: *quid sit, nondum capio.* An à Patre Erasmi quid rudimentorum scriptum; quum is Græce Latineque, pulchre calluerit, Vir istoc ævo litteratissimus?"

I imagine the words which thus perplex the commentator to have been a common expression at that time for mere rudimentary instruction, being probably the grammatical examplar of the first concord of adjective and substantive, and that boys were thus said to learn their "pater meus!" as we now speak of their being taught their "hic hæc hoc!" If this conjecture be correct, the sentence would mean that the school was but an indifferent one, in which the boys were merely instructed in the rudiments, questioned in the tenses, and advanced in the works (obviously in no great repute) of Ebrardus et Johannes de Garlandia. Perhaps some one conversant with the "illustrious obscure of literature" could tell us something of these worthies thus commemorated in this short autobiography of Erasmus: for such the note would indicate it to be, though written in the third person singular. A. B. R.

Belmont.

P.S. My copy of the work to which I refer wants the title-page; it consists of thirty-two pieces, being either biographies or funeral panegyrics on various celebrated men, commencing with Henry Chichele, and ending with Archbishop Usher. Probably some reader of "N. & Q." may be able to give the name of the editor.

[This work was edited by William Bates, an eminent Nonconformist divine. It is entitled, *Vitæ selectorum aliquot Virorum qui doctrinâ, dignitate, aut pietate inclaruere*, Londini, 1681. Following the title-page is "Epistola dedicatoria," signed "Gulielmus Batesius."]

Peerage Cases: Private Acts. — I think all agents of the claimants of peerages should be obliged to deposit a copy of the printed case which they lay before the House of Lords, in the British Museum, the libraries of the three Universities, and of the Advocates of Edinburgh. And I would venture farther to suggest, that they should be compelled to add an index of persons, and another of places, either in manuscript or printed: it is incredible the vast amount of learning that is to be found in those cases. If the House of Lords were to make a standing order to that effect, it would confer a great boon on antiquaries.

Where are the Private Acts of Edw. VI. to be seen? They are not in the British Museum, incredible to relate! Mossom Meekins.

Temple.

Picture at Louvain, &c. —

"Art is degraded by the representation of mere bodily suffering, as is too often done by the Spanish masters. The Spaniards seem to have communicated this tendency to the nations which have been under their rule, and the Dutch and Flemings have added their minuteness of detail to the Spanish atrocity of conception. This may be seen in the *Polemographiæ Napovicæ*, and a duodecimo volume, published about the end of the last century, detailing the cruelties of Protestants to Catholics. The most shocking perversion of art, however, is in the plates to a Dutch tragedy on the death of the De Witts; which must have been written for the illustrations, as it could not have been acted. In the Town Hall at Louvain is a picture of a great square, in which some Protestants are being flogged. They express suffering very seriously; but the market-people are attending to their customers, and those who have none look on as if amused. Below is an inscription in Spanish from Lopez de Vega, to the effect that a blow to a heretic sounds up to heaven, and will be echoed to the benefit of the giver on the day of judgment."—*A Letter to the Royal Academicians by John Wills, M.A.*, p. 10.: London, 1786.

Is the picture now at Louvain? Any information as to the above-cited books, or even their titles, more precisely given, to assist me in searching for them, will be thankfully received by L. C.

"*Marriages are made in Heaven.*" — What is the origin of the beautiful proverb, "Marriages are made in Heaven?" J. E.

Newbiggin, Morpeth.

Monmouth. — Was Monmouth ever included in Wales? and if so, when did it cease to be so? Is there any truth in the story that a county is detached from the Principality every forty years?

A Constant Reader.

Bath.

Carlo Dolci's "Romana." — Can any of your correspondents give me any information regarding the origin of a picture by Carlo Dolci, which belonged to the late Sir W. Erskine of Torrie, Fife; and is now, I believe, among the pictures bequeathed by that gentleman to the town of Edinburgh. It represents a woman, keeping between her hands a bloody heart; and is entitled "Romana qui presse le cœur de son amant." Who was Romana, and to what historical or fictitious incident does the picture relate? M. E. W.

Fifeshire.

"*Adagia Scotica.*" — In a catalogue of books sold by Nat. Brooks, 1672, is *Adagia Scotica, Scotch Proverbs.* I meet elsewhere with *Adagia*

Scotica, or a Collection of Scotch Proverbs, &c., collected by R. B., very useful and delightful, 12mo., London, 1668. Taking these to be the same, can the Editor, or any correspondent of "N. & Q.," tell me aught of a book which has escaped the notice of Ray, Kelly, Ramsay, and especially Motherwell, who, in a long and interesting *Introductory Essay to the Scottish Proverbs*, collected and arranged by And. Henderson, 12mo., Edinburgh, 1832, professing to give all that is known anent the proverbial philosophy of his countrymen, omits R. B.

J. O. (1)

"*Wyvivvle.*" — The *Hippophæ rhamnoides*, sea buckthorn, or swallowthorn, is known by the name of *wyvivvle* by the inhabitants of Ormesby, Winterton, &c., Norfolk; on the beaches of which places it occurs plentifully, though somewhat rare on other coasts. Its thorns are considered very dangerous if broken into the hands, &c. The berries are a favourite food of the Cornish and other crows in the autumn. An etymology of the name, which does not occur in Floras, is desired.

E. G. R.

Goring, Lord Goring and Earl of Norwich. — Can any of your genealogical correspondents afford any clue to evidence or authority for stating that the Gorings of Kingston, in the county of Stafford, were connected with the noble house of Goring of Sussex; and more particularly for the statement that Henry Goring of Kingston, who died 1654, was son of Henry [? George] Goring, by Ann, the daughter of Sir Henry Denny? See Burke's *Royal Descents*, clxvi. HISTORICUS.

English Retinue of John of France. — Could any of the correspondents of "N. & Q." supply me with a perfect list of the names of those English gentlemen who followed King John of France when he returned home after having been ransomed? H. B.

Minor Queries with Answers.

Obsolete Canon. — In looking over Nelson's *Rights of the Clergy*, p. 139., edit. 1712, under the head "Canons," he mentions some of 1603 as obsolete, *e.g.* that relating to clerical costume, and —

"That a parish clerk shall be a man who can read and write, and be competently skilled in singing."

on which he observes that, —

"For parish clerks, 'tis generally known those in the country cannot write, and some can scarce read or sing."

going on to remark, —

"So we see that custom prevails against the standing canons of the church, and 'tis reasonable it should be so, for *otherwise we must not kneel at prayers between Easter and Whitsuntide*, which was anciently prohibited."

Is there any canon to prohibit kneeling at this season? and if so, can you refer me to it?

BALLIOLENSIS.

[The reference is to Canon xx. of the Council of Nice: "Ἐπειδή τινές εἰσιν ἐν τῇ Κυριακῇ γόνυ κλίνοντες, καὶ ἐν ταῖς Πεντηκοστῆς * ἡμέραις, ὑπὲρ τῶν πάντα ἐν πάσῃ παροικίᾳ φυλάττεσθαι, ἐστῶτας ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ Θεῷ." "Whereas some kneel on the Lord's Day and on the days of Pentecost; in order that uniformity may be observed in every parish, it seemeth good to the holy Synod, that they should make their prayers to God standing." The Latin version is, however, more explicit: — "Quoniam sunt in die Dominica quidam ad orationem genua flectentes, et in diebus Pentecostes, propterea utique statutum est a sancta Synodo †, quoniam consona et conveniens per omnes ecclesias custodienda consuetudo est, ut *stantes* ad orationem vota Domino reddamus." — *Conciliorum Collectio*, Coloniæ, 1538, vol. i. p. 152.]

Fanatics of Cevennes. — I have three publications in French: the first issued in 1707 at London, the second in 1710 at Rotterdam, and the third in 1711 at the same place. The first is testimonies to the inspiration of certain fanatics of Cevennes, and the last two are specimens of their inspired utterances. What I want to know is, Who they were, how they arose, what they did, and what became of them? References to authorities will much oblige. B. H. C.

[These notices relate to the Huguenots of the Cevennes, who in 1703 rose in arms and committed the most fearful excesses. They had been driven into rebellion by the persecutions to which they had been subjected on account of their faith, and by fiscal oppression. The excitement was increased by the prophecies uttered by those who, either from mad enthusiasm or artifice, assumed the prophetic character. The revolt was checked by the Maréchal de Villars; but it was not till 1705 that it was finally put down by the Duke of Berwick. In the British Museum (see old Catalogue, art. PROPHETÆ, press-mark 695. c. 6.) is a volume containing nine tracts on the miraculous and marvellous exhibitions of these new prophets. The last tract is a favourable plea on behalf of these Protestants, and is the most curious one in the volume. It is entitled "A Cry from the Desart, or Testimonials of the Miraculous Things lately come to pass in the Cevennes, verified upon Oath, and by other Proofs. With a Preface by John Lacy, Esq., 1707." See also the old Catalogue, art. CEVENNES, for other tracts relating to this movement.]

Statue at Bristol. — What king's statue is that which is placed in Queen Square, Bristol? And is it true that it is illuminated once in a hundred years? P. G.

Paddington.

[This is an equestrian statue in bronze of King William III., one of the finest pieces of sculpture of the kind, by the ingenious Rysbrach, for which he received 1800*l.* It was long disputed what great personage should grace this elegant quadrangle: many were for Queen Elizabeth,

[* Pentecost here denotes the whole fifty days from Easter to Whitsuntide inclusively. — Johnson's *Clergyman's Vade Mecum*, vol. ii. p. 58.]

[† In margin: "Alias, à Pascha usque ad octavas Pentecostes."]

more for Queen Anne; but William III. prevailed. It was set up in 1736, at the expense of the Chamber, and is thus described by H. Jones in his poem, *Clifton and its Environs:*

"What grand magnificence on virtue grows,
What squares, what palaces, of late arose!
How wealth, how taste, in every pile appear
With still improving grace, from year to year!
Lo, Queen's — enrich'd by Rysbrach's Roman hand;
See William's finish'd form majestic stand:
His martial form, express'd with attic force,
Erect, like Antonine's, his warlike horse:
With lofty elegance and Grecian air,
To feast the well-pleas'd eye and fill the square."]

"*Good temper better than good sense.*" — A lady once quoted to me a sentiment which she said was Addison's, that "Good temper was better than good sense." As I dispute the proposition, I have searched for it in Addison's works, but can nowhere find it. Can any of your correspondents direct me to it, or remove my doubt? P. G.

Paddington.

[A maxim similar to the above occurs in *The Spectator*, No. 437. The writer says, "I could name crowds who lead miserable lives for want of knowledge in their parents of this maxim, that good sense and good nature always go together."]

"*Old Poulter.*" — In a note to "Playhouse Musings," by S. T. C., in the *Rejected Addresses*, is an extract from the *Quarterly*, referring to the "affecting story of Old Poulter's mare." Perhaps a correspondent can tell one something about "Old Poulter?" CHURL.

Leamington.

["Old Poulter's Mare" is an ancient ballad, and will be found in a note to Southey's "Thalaba the Destroyer" (*Poetical Works*, edit. 1850, p. 218.). Mr. Southey says, "I have never seen the ballad in print, and with some trouble have procured only an imperfect copy from memory."]

Replies.

PARALLEL PASSAGES.

(Vol. xi., p. 406.)

Comparing the last paragraph of MR. SANSOM's Query with the preceding, it is not clear whether he wishes to be informed as to the existence of a parallel to Matt. xxiii. 34—38., or only to Luke xi. 49, 50. in some canonical book of the Old Test. Any such inquiry may be solved by consulting Bagster's *Concordance of Parallel Passages*; and as his desideratum is something closer than Deut. xxxii. 11, 12., or than Psalm xci. 4.," he might have ascertained that there was no such parallel, by simply looking into any marginal Bible.

It is also not quite clear whether MR. SANSOM supposes our Lord to have used the words "Wisdom of God," in Luke xi. 49., as the title of a book commonly deemed apocryphal, or to affirm the inspiration of language found in the Second book of Esdras, as though that book was then in existence. Perhaps, however, he will not be offended by my informing him that, as any one may see in Poole's *Synopsis*, the soundest commentators understand the expression to be only equivalent to "God hath said in his wisdom"; and that the parallelism in 2 Esdras i. 30—33. to the texts in the gospels, is but one amongst many other parellelisms noticed by critics, as proofs that this apocryphal book was written after the completion of the New Testament. It is probable, however, that verses 28, 29, of ch. vii. have alone sufficed to prevent any theologians of fine repute or good sense, from regarding the Second book of Esdras as really written by Ezra, or by any one prior to the publication of the gospel. For an angel is here made to say to the pretended Ezra: "My son Jesus shall be revealed with those that be with him; and they that remain shall rejoice, within four hundred years. After these years shall my son Christ die, and all men that have life." To suppose such words written four hundred years before the coming of the Lord, is to suppose the writer enabled to speak of his names with a precision not given to Isaiah; and that yet neither the Lord nor his apostles took any notice of such an existing prophecy, when He opened the scriptures to them, or they to the people. I need not remark upon the theological unfitness of the language ascribed to an angel.

Having this occasion to advert to "Wisdom," as sometimes the brief title given to either of two apocryphal books, let me add, that I have before me a copy of the *Homilies*, which issued from the Clarendon press in 1802, where (p. 416.) *sapience* begins with a small letter, as though the editor was ignorant of its being employed for an appellative. Indeed that edition is full of evidence of the incompetence of the party entrusted by the University of Oxford with its production. The Italics, intended to distinguish the texts of scripture, are repeatedly so placed as to include the language of the homilist. HENRY WALTER.

There is no parallel passage to the text cited from St. Luke xi. 49, 50. in the canonical books of the Old or New Testament, except the one also quoted from St. Matt. xxiii. 34—38. But when our blessed Saviour prefaced the former with the words: Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν. *Therefore also the wisdom of God said*, it is not necessary to suppose that he was introducing a quotation from an apocryphal book, as if inspired by the wisdom of God. He meant *himself*, his own wisdom being the wisdom of God. It is much more probable that the fourth book of Esdras was written after the Gospels, and that the writer was in this place quoting from them. For in the next

chapter, ver. 42. *et seq.*, he evidently refers to Apocalypse vii. 9.:

"I Esdras saw upon Mount Sion a great people whom I could not number: and they all praised the Lord with songs. . . . . So I asked the angel, and said, Sir, what are these? He answered and said unto me, These are they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now they are crowned, and receive palms."

F. C. H.

Partial parallels to Matt. xxiii. 34—38., and Luke xi. 49, 50., xiii. 34., may be found in 1 Kings xix. 10. 14., 2 Chron. xxxvi. 16., and Jer. ii. 30. The inference that the image of the hen and brood, and the penalty for slaying the prophets, are borrowed from the Second book of Esdras, or from the same source as the latter, should be reversed, the Latin author of this apocryphal book having most probably borrowed them from Matthew and Luke. The words "And the wisdom of God hath said," or, as in the Peschito and several MSS., "And the wisdom hath said," Luke xi. 49., are omitted in some MSS. On this passage Kuinoel says:

"Matthæus, xxiii. 34, loco σοφίας τοῦ Θεοῦ cujus Lucas h. l. meminit, habet ἐγὼ, et Jesum loquentem inducit. Nempe *Sapientia Dei* est id. qd. Deus sapientissimus, ut aliis in locis *Dei potentia* pro Deus potens occurrit. Deus sapientissimus, qui et vos vestramque simulatam pietatem probe novit, per me, me interprete, sic loquitur." — See 1 Cor. i. 30., and Acts viii. 10.

There is no complete parallel in the Old Testament to the above passages in Matthew and Luke. The Second book of Esdras has no authority in any church.* St. Jerome treated it, as well as the first book (!), as the work of a dreamer. (In *Præf. in librum Esdræ et Nehemiæ.*) Luther has omitted both books of Esdras from his translation of the Apocrypha. Eichhorn (pp. 337, 338.) omits wholly the second book, and shows how the first book was compiled mainly from canonical books; the exception applies to 1 Esdras iii. iv. v. 1—6., as follows:

1 Esdras i. [a]	=	2 Chron. xxxv. xxxvi.[b]
„ ii. 1—14.	=	Ezra i.
„ ii. 15—25.	=	„ iv. 7—24.
„ iii. iv. v. 1—6.	=	authority unknown.
„ v. 7—70.[c]	=	Ezra ii. iii. iv. 1—6.[d]
„ vi.	=	„ v. vi. 1—12.
„ vii.	=	„ vi. 13—22.
„ viii.	=	„ vii. viii. ix. x. 1—6.
„ ix. 1—36.	=	„ x. 7—34.
„ ix. 37—55.	=	Neh. vii. 73.; viii. 1—13.†

T. J. BUCKTON.

Lichfield.

* "The Council of Florence recognises only," says Eichhorn (*Apoc. Schrift.*, p. 376.), "the Hebrew Ezra and Nehemiah (the First and Second book of Ezra according to the language of the Latins) as canonical."

† The exceptions to such identity are:

[a] 1 Esdras i. 21, 22. [b] 2 Chron. xxxv. 11.
[c] „ v. 55. [d] Ezra iii. 8.

"THE WHOLE DUTY OF MAN:" POPULAR ERROR.

(Vol. xi., p. 384.)

I beg to assure your correspondent F. that there is the best "foundation for this" acknowledged "fact, that the sting of the bee is fatal to itself;" or rather, which is what I presume he means, as the author of the above work clearly does, that the bee by stinging another animal loses its own life. Aristotle asserts (*Hist. An.*, p. 297.): "Τὸ δὲ κέντρον ἀποβάλλουσα ἡ μέλιττα ἀποθνήσκει." And Virgil (*Georg.* iv. 236. seq.):

> "Illis ira modum supra est, læsæque venenum
> Morsibus inspirant, et spicula cæca relinquunt
> Affixæ venis, *animasque in vulnere ponunt.*"

And a note in my copy of the *Georgics* refers me to Pliny, xi. § 19., for corroboration of the same fact. But as the authority of these ancient worthies may not be deemed sufficient — for they took so much on trust, and handed down such errors, as that the monarch of the hive was of the male sex; and such palpable absurdities, as that an entire swarm of bees might at any time be obtained from the carcase of a suffocated calf under skilful treatment (*Georg.* iv. 299. seq.) — I will state my own experience in the matter.

I will premise that I have been for years a practical bee-keeper; and, reading whatever I can meet with on the subject, often light upon startling statements, both true and false, from modern as well as ancient writers. But I am constantly testing these experimentally, which my varieties of hives enable me to do. And of the truth of the particular fact in question, I satisfied myself very early in my apiarian career; and that by a simple process, which your correspondent F. may easily adopt. He has but to irritate a few bees till they sting him in some part convenient to himself. I find the left-hand the best. If he looks quietly at them, immediately that they have accomplished their (and in this case *his*) object, he will see them all firmly attached to his flesh by their tails, and struggling to get free. But, if they have been properly irritated in the first instance to drive their weapons home, not one will effect her freedom without the loss of her weapon, and its very large bag of poisonous ammunition into the bargain. As each bee detaches herself from this, he will become acutely sensible of it by the increased pain caused by the influx of the *whole* contents of the poison-bag, consequent on the withdrawal of the retentive power exercised by the animal herself. The sting is a beautiful little tube, formed like a telescope, through which the poison from the bag to which it is attached is injected. Moreover, if F. now watches the sting narrowly, he will find it apparently sinking deeper still into him; which is accounted for in the same manner as is the fact of the bee being unable in the first

instance to withdraw her sting. This very fine and delicate apparatus is barbed at the end; and therefore, being firmly fixed below, by contraction draws the rest of the sheath after it.

And now, having probably satisfied himself with the experiment of *the sting*, F. would with the finger and thumb of his right hand pull it out (injecting by the pressure in laying hold of it any particle of poison that still remained in the bag), and turn to *the bee itself*. This he would trace to the ground, or some low shrub close by; still alive, to be sure, but no longer the active, cheerful, and noisy little creature it was a minute ago. If he throw it into the air, it will not fly off; if he place it at the mouth of its own hive, it will not enter itself, nor be assisted by its friends; if he forcibly throw it in, it will immediately crawl out; if he does, as I have also done, return it into the hive by an opening at the top, or under a glass where its motions can be watched, it will slowly wend its mournful way through the midst of the busy community to the entrance, unheeding and unheeded —as if conscious that the best public service to which it could apply its little remaining strength, was to act the part of undertaker to itself, and secure an extra-mural grave, rather than trespass after death on the time, strength, and feelings of any of the busy members of the community who would be called on to conduct its funeral obsequies.

The fact is, that the sting, with its appurtenances, is so large in proportion to the whole body, and the detaching it from the other parts must so seriously disturb the internal economy of the insect, that the wonder seems to be that it retains any animation at all after losing it. I never succeeded but once in getting a bee to extricate its sting, and that was when she seemed to have repented of the act almost before she put it into force, and had hardly penetrated the skin. I have however succeeded in cutting off the end of the sting with a pair of scissors, or penknife, before the poison-bag has become detached; and then the bee has invariably seemed to retain her vigour, and return to her duties a more harmless but equally active member of society.

I will add, that so convinced are apiarians in general of the fact that bees die as a consequence of losing their stings, which they always do if they insert them into flesh, or material of its consistency, that those who value the lives of their little workwomen, when engaged with them, use thick woollen gloves and dresses, into which they can sting without inflicting injury; and whence they can extract their stings with perfect ease.

Much more I could write, but already I have trespassed too much on your space in endeavouring to defend the peculiarly apt illustration in the quotation cited by your correspondent.

J. D. Ottinge.

NAMES OF CAT AND DOG.

(Vol. x., p. 507.; Vol. xi., p. 429.)

The merit of ingenuity does not belong to me, but appertains to Adrien Balbi, who, in his Introduction to the *Ethnographic Atlas*, first communicated the fact as a general rule, not, of course, without exceptions, that whilst the name of the *dog* varied with every distinct people, that of the *cat* was identical nearly in all languages. This work I have not seen for twenty years, but it is in the British Museum, where E. C. H. may consult it, and where he will find that Balbi, after investigating about three thousand languages, was in the best possible position to deduce a law of comparative philology, which is denied to those who can only investigate thirty or forty languages. Exceptions much more numerous than those (if such) cited by your correspondent may be adduced, but in this case *exceptio probat regulam*.

The interesting question of the origin of the Persian would occupy too much of your space to discuss here. I may observe, however, that Sir Wm. Jones is not *now* the best authority on that subject. A modern authority (I quote from Kaltschmidt's German translation of Eichhoff's *Parallèle des Langues*, p. 23.) says, —

"The original type of the Persian family is the Zend, the sacred language of the Magi and Zoroaster, which sprung from the same stock as the Sanscrit. The Zend was spoken by the ancient Persians, as was also the Pehlvi, another tongue mixed with Chaldee, spoken by the Medes and Parthians. Zend was written in the cuneiform character before it possessed a separate alphabet. At the beginning of our era the Parsi took the place of the Zend, a dialect of the same family, and became the prevailing language of the whole kingdom under the Sassanides. This language remained unchanged till the invasion of the Mahometans, who, mingling the Arabic therewith, produced the present Persian, which language, in reference to its double origin, stands in relation to the Zend as the English does to the German."

The name of the cat is perhaps not now to be found in the long-extinct Zend and Basque languages; but assuming with Balbi the root *gat*, or *cat*, to be the almost universal name, I have found a significant root in the Zend which I had not met with elsewhere. The relation of the cat to the other feline tribes, so evident from a consideration of its structure and habits, naturally draws the inquirer to those countries where the feline race exists in its greatest perfection; and observing the Persian cat to be the best developed of its kind, I was glad to find a confirmation in philology, whence, if correct, a chronology of the introduction of the species into Europe might be deduced.

The Egyptian cat, as depicted on the monuments, is the *Felis maniculata* (see the figure in the *Penny Cycl.*, art. Felis, p. 222.), evidently a different species from our domestic. It is quite

possible that the cat may be named in the Hebrew Scriptures, for there are still many unexplained words in its zoology. The antipathy of the Jews to dogs and cats is well known, and originated probably from their being objects of idolatrous worship in "the house of bondage."*

T. J. BUCKTON.

Lichfield.

"HANDICAP" AND "HEAT."

(Vol. xi., pp. 384. 434.)

Your correspondent C. G. M. does not explain the etymology or derivation of the term *handicap* by referring to a rule in the *Racing Calendar*, which affords no information on the point beyond that which every one, knowing anything of sporting matters, already possesses. The *handicap*, or "hand i' the cap," was originally played by three persons in the following manner:—A. wishes to obtain some article belonging to B., say a horse; and offers to "challenge" his watch against it. A. agrees; and C. is chosen to "make the award;" that is, to name the sum that the owner of the article of lesser value shall give with it in exchange for the more valuable thing. The three parties then put down a certain stake, and the arbitrator makes his award. If A. and B. are both satisfied with the award, the exchange is made between the horse and the watch, and the arbitrator takes up the stakes. Or, if neither be satisfied with the award, the arbitrator also takes the stakes; but if A. be satisfied, and B. not, or *vice versâ*, the party who declares himself satisfied gets the stakes. It is therefore the object of the arbitrator to make such award as will cause the challenger and the challenged to be of the same mind; and considerable dexterity is required for this. The challenge having been made as stated between A.'s horse and B.'s watch, each party holding a piece of money puts his *hand* into a *cap* or hat (or into his pocket), while C. makes the award. After recapitulating the various excellences, and expatiating on the value of the articles, he makes his award in as rapid and complex a manner as possible: thus, he might say the owner of the "superior gold lever watch shall give to the owner of the beautiful thoroughbred grey horse, called 'Seagull,' the watch and fifteen half-crowns—seven crowns—eighteen half-guineas—one hundred and forty groats—thirteen pounds—seventeen shillings and twenty-five farthings. Draw, gentlemen!" A. and B. must instantly draw out, and open their hands. If money appears in both, the award is made; if money be in neither hand, or only in one, the award is off, and the stakes go as I have described. Very frequently, neither A. nor B. are sufficiently quick in their mental calculations to follow the arbitrator; and not knowing on the instant the total of the various sums in the award, prefer being "off," and therefore draw "no money." This is the true *handicap*. The application of the term to horse-racing has arisen from one or more persons being chosen to make the award between parties who put down equal sums of money on entering horses for a race.

The term *heat*, in racing phraseology, is sufficiently obvious, as C. G. M. observes: the effect upon the animal having, by the metonymy of the turf, been put for the *bout* or *turn* of the race.

J. S. COYNE.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte's Process. — Having been requested by several friends to give a complete description of the collodion process, as I employ it, I again take advantage of your usual kindness to ask you to give it publication for me. The process naturally divides itself into three heads.

First. The production of a sensitive surface of collodion; (A.) by the ordinary process, (B.) by the instantaneous process, (C.) by the preservative process.

Second. The exposure and development of the latent image, with the fixing, varnishing, &c. &c.

Third. The formation of the positive picture; (A.) on ordinary paper, (B.) on albumen, (C.) on albumenized.

Fourth. Sundry practical hints, and a glance at the chemistry of the above processes.

The first of these parts will be a mere dry description of the process in the fewest possible words; and the fourth will contain any remarks and explanations of the nature of the substances employed. If I mention the methods given by others for certain preparations, I hope it will not be thought that I wish to claim them as my own, but only that, finding them good, I adopt them.

To make Collodion. — Take equal parts of nitric and hydrated sulphuric acids of the greatest concentration, which ought to be of sp. gr. 1·50 (or 48° Beaumé) and 1·80 (66° Beaumé) respectively; mix these together in a capsule of porcelain, and having plunged a thermometer in the mixture, add water till the temperature rises to 140° Fahr.; then, with a couple of glass rods to assist you, plunge, separately and leaf by leaf, some fine Swedish filtering-paper, or, what is the same thing, some finely-combed flax, into the mixture, and sink it below the surface with the glass rods: see that each piece is well immersed before adding another. When as much paper has been put in as the acids can cover, turn all the leaves over in the liquid with the glass rods, and seeing them again well immersed, cover the capsule with a piece of glass. The operation is terminated at the end of an hour, if the temperature and other conditions are attended to; any how, after not less than that time of their standing together, take the capsule, pour off the excess of acid, and throw the whole into a bucket of water, and wash it well, repeatedly changing the water; and last of all, wash it a long time in a running stream to remove the last traces of acid, which may be detected by the taste of the drops which fall from the paper, or better by trying them with a slip of blue litmus paper. Separate the

* The modern Egyptians (Lane, i. 393.) still pay great respect to cats; the Ckádee feeds houseless cats at his own expense. A sultan bequeathed a garden (*gheyt el-ckoot'tah*=garden of the cat) for their special benefit. The *Chádee* is the Egyptian Lord Chancellor *quoad* the guardianship of all charitable and pious legacies.

leaves, and lay them out to dry spontaneously. This paper may be kept for any length of time if it be well washed; but if any acid be left in it, it causes a change, and I have even known samples which have undergone a sort of slow combustion months after being made, I suppose from this cause.

Of this paper, when well dried (which must not be done near the fire, on account of the inflammability of the material), take 250 grains, and having placed it in a bottle containing a quart imperial of the best washed ether, add three ounces of alchohol at 96 to 98 p. c., and shake the bottle constantly till the paper is completely dissolved. Should the preparation of the paper not have been quite correctly done, or should an inferior quality of paper have been employed in the first instance, the solution may be perhaps only partial in such a case. Having let the liquid stand for two or three days, pour off the clear liquid from the sediment, and then by adding to it more of the paper we may hope to produce a collodion of the requisite thickness; but I can of course give no exact rule, as the quantity added will of course be proportionate to the quantity first taken up by the ether. The best plan is to prepare a fresh lot of paper, and if sufficiently careful about the strength of the acids, the temperature of the liquid, and the quality of the paper, you may depend on succeeding.

The collodion thus prepared must be allowed to stand, in order to let any little hairs or other substances settle to the bottom of the bottle; it is then to be poured off into another bottle, in which has been placed half an ounce of carbonate of potash, pure and dry and in powder. This being shaken up in the collodion, is to be allowed to settle again, and in a day or so the collodion should be poured off into the stock bottle. Of course, in giving these proportions, I do not say it is absolutely necessary to employ a collodion of this thickness, but only that this is the proportion of paper to ether which I employ; others may prefer it thinner, and perhaps for positives on glass it may be even better. Therefore, within certain limits, the operator may be guided by his own judgment as to the proportion of paper he adds to the ether. The collodion so prepared may be kept an unlimited time, providing it be placed in a stoppered bottle; and indeed it rather improves, and becomes clearer by keeping. The next preparation to be made is the iodizer, as it is sometimes called, which is a solution of iodide and bromide of ammonium in alcohol. Mix bromide and iodide of ammonium in the proportion of one part of the former to four parts of the latter; and of this compound dissolve 250 grains in one pint of alcohol of 95 p. c. This mixture will keep well separately, but should not be added to the collodion except when the latter is about to be used: when added, take one part of the mixture to three of collodion. The collodion thus iodized will keep for a month, but after that time begins to deteriorate; indeed it should be employed soon after being made. A curious fact, and one for which I can hardly account, is, that this collodion when iodized becomes red at first; but after standing some time, spontaneously gets nearly white. The next thing to be prepared is the nitrate bath; which is made by dissolving seven parts of nitrate of silver in fifty parts of distilled water, adding a little of the iodizer above mentioned, say half an ounce for half a pint of the liquid; well shaking the bottle, and then adding fifty parts more of water, and filtering. A mixture of Tripoli powder is also to be made in a wide-mouthed stoppered bottle, with some alcohol: and now all the chemicals are prepared for the first part of the process. The bath I use is a horizontal one, which I prefer to the vertical, and is very simple to make and to use. It is an ordinary gutta percha tray, the same width as my plate, and a little longer than the plate; one end is covered in, so that when the bath is placed vertically, this end forms a kind of trough, holding just enough liquid to cover the plate when it lies flat in the bottom of the bath. The plates should be made of thin plate glass, and the edges ground all round, and the corners in the *least* degree rounded; and they should be well cleaned, first with pure water, and next with a bit of cotton-wool and the Tripoli and alcohol above mentioned. When I wish to sensitise a plate, I wipe it with a clean linen cloth; and lastly, brush it with a small flat brush, which should be kept for the purpose, and free from dust, as I find it serves best to remove any hairs which may adhere to the plate from the cloth with which it is wiped Then hold it in the left hand by one corner, or, better still, fix it on one of the pneumatic plate-holders; and keeping it in a horizontal position, pour on its face some of the iodized collodion, make it flow to all the sides of the plate by inclining the latter in various directions; and lastly, pour it off by one corner into the bottle, and be very careful to keep the plate continually oscillating from side to side in the neck of the bottle, so that the streaks of collodion, which forms as it runs off, may run one into the other. If this be well done, the surface will look so fine, as to make it difficult to say which is the collodion side. As soon as the collodion begins to get firm by the evaporation of the ether, the bath is to be lifted up by the end which is not covered in, so as to cause the nitrate solution to flow into the well at the end; and the plate is to be placed flat against the bottom of the bath (there should be two little bits fixed in the bottom of the bath, so that when the plate is placed in it, and while the bath is still in a vertical position, the plate may be kept up towards the end by which the bath is held, and away from the well). The bath is then let down into its horizontal position, and the liquid flows instantly and evenly out of the well over the surface of the plate.

This operation of sensitising the plate must be conducted in a room lighted only by a yellow light; and for this purpose nothing more is wanted than to nail a piece of yellow calico, double folded, against the window. Having then thus immersed the plate, I now move the bath up and down, in order to wash the surface well with the liquid; and after a few minutes of such treatment, it will be found that the plate, which at first seemed to repel the liquid as if greasy, becomes wetted evenly all over; when this occurs, the plate is to be raised from the bath, which may be done by placing the latter upright, so that the liquid flows back into the well, and then lifting the plate out.

The plate is now ready for the dark slide, in which it may be placed for exposure; or, as I am about to describe it, may be rendered more sensitive by pouring over it a prepared syrup; or it may be preserved for a considerable period by a process which I will also give.

F. Maxwell Lyte.

Bagnères de Bigorre, Basses-Pyrénées.

(To be continued.)

Replies to Minor Queries.

Naturalisation Laws (Vol. xi., p. 445.). — By statute 7 & 8 Vict. c. 66., entitled "An act to amend the laws relating to aliens," the home secretary is empowered to grant a certificate of naturalisation to any foreigner, which entitles him to vote, hold freehold property, and all the rights

of a British subject, within the United Kingdom, except a seat in the legislature or the privy council. The secretary requires that the applicant should present a memorial praying for the grant, and stating of what friendly state he is a subject; his age, profession, whether married and has any children, and whether he intends to continue to reside in the United Kingdom. He must verify the memorial by affidavit, and by the declaration of four householders vouching also for the respectability and loyalty of the memorialist.

The whole expense need not exceed six pounds; and there is no difficulty whatever attending the application, as I know from having obtained nearly a hundred certificates for various aliens.

EDEN WARWICK.

Birmingham.

Man in the Moon (Vol. v., p. 468.).—See a New Zealand version of this superstition (quoted from D'Urville, tom. ii. p. 515.) in De Rougemont's new work, *Le Peuple Primitif* (tom. ii. p. 245.). It is in substance as follows:

Before the moon gave light, a New Zealander named Rona went out in the night to fetch some water from the well. But he stumbled and unfortunately sprained his ankle, and was unable to return home. All at once, as he cried out for very anguish, he beheld with fear and horror that the moon, suddenly becoming visible, descended towards him. He seized hold of a tree, and clung to it for safety; but it gave way, and fell with Rona upon the moon; and he remains there to this day.

According to another version, Rona fell into the well, or was falling, and laid hold upon a tree, which was afterwards removed with him to the moon; where, to this day, he is visible. This looks like an antediluvian tradition. B. H. C.

"*Bel-child*" (Vol. xi., p. 36, &c.).—The following may serve as a study for some of your readers:

Beldame, a grandmother.
Belsire, a grandfather.
Beau fils, son-in-law, stepson; also, an endearing appellation.
Beau frère, brother-in-law.
Beau père, father-in-law, stepfather, godfather.
Belle fille, son's wife, daughter-in-law, step-daughter.
Belle mère, husband's or wife's mother, step-mother, mother-in-law.
Belle sœur, husband's or wife's sister, sister-in-law, step-sister.

Analogy leaves it uncertain whether *bel-child* is grandson, son-in-law, step-son, or godchild: it does not even point out the sex. Surely words were given to man to conceal his thoughts.

B. H. C.

"*Ruptuary*" (Vol. xi., p. 465.).—The word *ruptura* is explained by Ducange, in his *Glossary*, as "ager recens proscissus;" also as "census qui ex rupturis his percipitur;" and lastly as "teneturæ species, Gall. *roture*, vox quæ feudo opponitur." "Rumpere" is explained as "terram, agrum proscindere, arare;" and "rupturarius" as "colonus qui agrum seu terram rumpit, colit." The form of the word *roturier* adopted by Mr. Chenevix is therefore etymologically correct, but, as an English word, it is probably peculiar to himself. L.

Verses on Loss of the Blenheim (Vol. xi., p. 465.).—The author of verses on the above subject was the late James Montgomery. There are eleven more stanzas besides the one quoted by E. D.: the poem is entitled "The Castaway Ship," and may be found at p. 222. of the first vol. of the new edition of the poet's *Works*, in 4 vols., recently issued by Longman & Co. It was originally published among the miscellaneous pieces appended to his *West Indies*, &c. There is a sequel of two stanzas, relating to the lost admiral's son afterwards making a voyage, without success, in search of his father. N. L. T.

Notices of Ancient Libraries (Vol. xi., p. 337.).—Your learned correspondent may probably look for the formation of public libraries earlier than the deposit of the Theograph copy of the law in the Ark. It is certain that the Tables engraved by the finger of God (Exod. xxxi. 18., xxxii. 16.) were not the first example of writing, as has been hastily concluded; since the sin and discomfiture of Amalek were commanded to be "written in a book," before Israel had yet approached Sinai (Exod. xvii. 14.); and Job, whose era there seems no reason to doubt, was prior to that of Moses, speaks familiarly of books: "O that mine adversary had written a book!" (Job xxxi. 35.)

But there is an allusion which seems to imply that the Canaanitish nations—those illustrious rivals of the ancient Egyptians in arts and arms—not only used books, but collected them in public libraries, long before the Hebrew conquest. For Caleb, after expelling the Anakim from Arba (=Hebron), "went up thence to the inhabitants of Debir, and the name of Debir *before* was *Kirjath-sepher*" (Josh. xv. 15., Judg. i. 11.).

Now Kirjath-sepher was evidently the ancient Canaanitish name, but this signifies "the city of books." Debir signifies "an oracle;" and whether this latter appellation was bestowed on the city on its conquest by the Hebrews, or had been used by the Canaanites themselves in displacement of the more ancient title, there appears in the double nomenclature sufficient warrant to conclude that this city was a renowned seat of learning, a college or university. Of what nature the literature and science of those days were, we can scarcely conjecture; and the Egyptian papyri have as yet thrown little light on the inquiry; but they may

not have been theological, or rather idolatrous, and, if not, I suppose the Israelites would be under no obligation to destroy the books which they found. In that case, the title "Debir" might continue to be appropriate after the inheritance. P. H. GOSSE.

58. Huntingdon Street.

Sea-sickness (Vol. xi., p. 221.). — In the *Itinerary of Richard I.*, by Geoffrey de Vinsauf (*temp.* twelfth century), there is mention made of this disagreeable malady. I quote from Bohn's edition, one vol., 1848, p. 178.:

"And as the ships were tossed to and fro, and dispersed divers ways, men's stomachs began to feel a qualm, and were affected by a violent nausea; and this feeling of sickness made them almost insensible to the dangers around."

J. H. A. BONE.

Cleveland, U. S.

Sarsen Stones (Vol. xi., p. 369.). — M. asks why the Druidical sandstones in Wilts and Berks are called *sarsens?* The question itself suggests a solution. As the Saxons applied the term Saresyn to pagans or heathen in general, and as the principal specimens of these blocks of stone were perceived to be congregated into temples popularly attributed to heathen worship, it naturally came to pass that the entire geological formation acquired the distinctive appellation of Saresyn (or heathen) stones; that is to say, after the conversion of the Saxons to Christianity. The same epithet the Saxons also applied to their invaders the Danes or Northmen, who on their coming hither were all heathen. Thus Robert Ricart (quoted in Roberts' *History of Lyme*) says, "Duke Rollo le fort was a Saresyn come out of Denmark into France." And a spot in Guernsey is still designated, I believe, the Saracen's Hill, from having constituted the temporary stronghold of certain Norman freebooters. J. W.

Superstition respecting the Tremella Nostoc (Vol. xi., pp. 219, 220.). — In compliance with MR. MACMILLAN'S request to be furnished with an extract from James's *Medicinal Dictionary*, relating to the superstitious uses of the substance called *Cœlifolium*, I have here written the passage referred to:

"Uncommon virtues are by some ascribed to the *cœlifolium*. The country people in Germany use it to make their hair grow. It is also accounted excellent in cancers and fistulas. A Swiss physician reduced it to a powder, of which he exhibited two or three grains, in order to lessen and allay internal pains. He also applied it externally for the cure of ulcers."

BIBLIOTHECAR. CHETHAM.

Paget Arms (Vol. xi., p. 385.). — If JAYTEE will turn to Guillim (edit. 1724, pp. 243. 423.) he will read that the arms he mentions were "confirmed" to Thomas Pagitt of the Middle Temple, by Cook, Clarencieux, Feb. 24, 1575; for *confirmed* we must read *granted*, as heralds often flattered the new gentleman by the use of the former term; vide the grant to Shakspeare's father. The Pagets of Leicestershire also bore these arms, but, as appears from a note to their pedigree, enrolled at Leicester, March 26, 1681–2, on insufficient grounds. The rightful owners of the coat JAYTEE mentions, are the Pagitts (generally so written: their motto was "Deo Pagit"), originally of Barton Seagrave, Northamptonshire, and subsequently of Hadley and Tottenham, Middlesex. I believe they are now extinct, as I have not been able to trace them below 1705. There is a meagre pedigree of this family in Harl. MS. 1468., folio 129 *b*. Should JAYTEE desire a more complete one, mine is at his service.

Other arms have been borne by families of this name. James Paget, Sheriff of Hampshire in 1580 (see "N. & Q.," Vol. vi., p. 534.), bore, Argent, a chevron vair between three talbots passant, sable. These arms were, I believe, granted to his father, Robert Paget, who died 1541; he was one of the Sheriffs of London in 1536. To William Paget, ancestor of the present ennobled family of that name, Hawley granted (June 1, 1541) —

"Asur a crosse engrailed golde betweene fower close eglets siluer, on a wrethe siluer and gules, on a demy tiger gold, and sable party p pall, fower droppes entrechnnged of y^e^ same, langued and armed gewles, supporting in his paues a branch of a pech tree leuyd vert, the pechys in their kinde."

I shall be glad to know when and why they exchanged this coat for the one they use now. The name of Paget is doubtless of French origin; I have seen it *adorning* several shop fronts in a village of the Jura, though my searches for it in French heraldic works have hitherto been fruitless. In England I have not met with the name before 1359, in which year a survey was made of the manor of Mendham in Suffolk; under which a certain John Paget paid for a messuage and four acres, three shillings and a hen a year, and, moreover, was to mow eleven days and reap four for the lord of the said manor; and these conditions were considered hard! ARTHUR PAGET.

Old Dutch Song (Vol. xi., p. 384.). — For a copy of this *jeu d'esprit*, see *Macaronéara, &c.*, par M. Octave Delepierre, publié aux frais de G. Gancia, Libraire, à Brighton, Paris, 1852. It will be found in p. 28., and is there said to be taken from *Nugæ Venales*. ARTHUR PAGET.

"*Sanlegue*" (Vol. xi., pp. 342. 433.). — Your correspondent will find a notice of Louis de Sanlegue, or, as his name is there spelled, *Sanlecque*, two pages in length, in the *Biographie Universelle*, vol. xl. p. 332. Ἀλιεύς.

Dublin.

"*Sic transit gloria mundi*" (Vol. vi., pp. 100. 183.; Vol. vii., p. 164.). —

"The part of the cathedral of Lucca to which the sacristan first and chiefly directs your attention, would strangely perplex you if he were not at hand to explain its use. It is a cresset, a species of vessel composed of iron bars suspended from the vaulting of the nave. The archbishops of Lucca possess numerous antique and honorary privileges derived from Pope and Kaiser. . . . The only privileges still existing are those enjoyed by the archbishop, of wearing the purple of the cardinals of Rome, and of having the ceremony performed before him of burning flax in this cresset; whilst as the light flames arise and are spent, the choristers chaunt 'Sic transit gloria mundi.' But while this significant ceremony of the transitory nature of worldly power is performed before his holiness only on the day of his coronation, it is repeated before the prelate of Lucca whenever he officiates pontifically on solemn festivals." — Murray's *Handbook for Northern Italy.*

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Eshe, Ushaw, Flass (Vol. xi., p. 425.). — The etymology of the above names is veiled in obscurity. None of our local historians have attempted to give their etymology. Mr. Surtees, vol. ii. p. 335., says:

"The manor of Eshe gave name at a very early date to a family of considerable local consequence, who held the estate (with some interruption by heirs general), in one branch or other at least, from the middle of the thirteenth century, till the extinction of male issue in the reign of Henry VIII. The estate arose at first probably by episcopal charter, and was augmented by several successive grants from the extensive wastes belonging to the See of Durham. Daniel de Es attests Bishop Hugh's charter, of Bacstanford, about 1190; and Thomas de Es occurs in charters towards the middle of the next century. Before 1313 their probable descendant, Roger de Eshe, died seised of the manors of Eshe and West Herrington."

The inference to be drawn from the above extract is, that some Norman family of the name of De Es acquired by grant a tract of land from the Bishop of Durham, and gave his name to it. In time it became Eshe or Ash.

Of *Flass*, Mr. Surtees merely states it lies "below Ash on the Durness. The estate was long in the possession of the family of Brass, afterwards of the Johnsons, and since of the Halls."

Ushaw is thus noticed by Mr. Surtees:

"In 1808 a Roman Catholic college, or seminary, was opened on Ushaw Moor, near Ash, by the ecclesiastics of the ancient college of Douay. The buildings form a spacious quadrangle. The ground was, I believe, purchased from Sir Edward Smyth."

FRA. MEWBURN.

Darlington.

"*Three Letters on Italy*" (Vol. xi., p. 424.). — There are two copies of this work in the library of Trinity College, Dublin, in the title-page of one of which the authorship is attributed to a "Dr. Hutton," in a note in the handwriting of Archbishop Palliser, to whom the book once belonged. I have sought in vain in several topographical works for an account of Norcia, but have been unable to find anything which would throw any additional light on the extract given by ERIC.

Ἁλιεύς.

Dublin.

Dramatic Works: "*Grenville Agonistes*" (Vol. xi., p. 444.). — *Grenville Agonistes* was a satire written by Mr. Hale, I think, a gentleman residing in Portugal Street, Grosvenor Square. It was published by Mr. Hatchard in Piccadilly; I remember its publication, and the author, being then a youth, learning the "craft" at the publisher's. The author, I believe, was a retired diplomat.

JOHN MARTIN.

Woburn Abbey.

Pierrepoint's MSS. (Vol. xi., p. 425.). — The MSS. referred to by Dugdale, and inquired after by OXONIENSIS, were in the collection of William Pierrepoint of Thoresby, Esq., co. Nottingham; whence Dugdale transcribed a Visitation of the County of Lancaster, which was in that collection in 1665. I had occasion to inquire after that MS. some years since, when I was informed that all the MSS. were unfortunately destroyed with the library at Thoresby, which fell a sacrifice in the great fire which took place there about the year 1745.

C. G. Y.

"*The Coat and the Pillow*" (Vol. xi., p. 426.). — P. A. F. will find the poem he refers to in the "Looker-On," in the forty-fourth volume of Chalmers' *British Essayists*, No. 75. It was written by the late Mr. William Roberts, a member of the common law bar of England; a gentleman of great ability and attainment in general and legal literature, as his published works prove.

F. W. J.

Sign of Stag, Dorsetshire (Vol. xi., p. 349.). — The belief in the longevity of the stag prevails in most countries. Linnæus (*Regnum Animale*) says of the *Cervus Elaphus*: "Ætas Bovis tantum; fabula est longævitatis cervi." The following formula of the length of life of animals and trees, which is current in Callander, Perthshire, shows the Scotch belief on this subject.

Three old dogs make one old horse; three old horses make one old man; three old men, one old red deer; three old red deer, one old oak; three old oaks, one brent-fir (fir or pine dug out of bogs). If a dog be supposed to be old at eight years, this will give: horse, 24; man, 72; deer, 216; oak, 648; bog fir, or brent fir, 1944 years.

E. G. R.

"*Earth has no sorrow which heaven cannot heal*" (Vol. xi., p. 105.). — This line occurs in Moore's *Sacred Songs*. It is the refrain of a song: "Come, ye disconsolate."

R. B.

Cathedral Registers (Vol. xi., p. 445.). — In answer to A., I can inform him that christenings do still sometimes take place in cathedrals; and that the reason marriages are not often celebrated there is, that cathedrals, not being parish churches, would require to be licensed for the purpose. This being very seldom done, it would require a special license to have a marriage celebrated in a cathedral, as has I believe been done sometimes.

OXONIENSIS.

Oxford.

Cromwell's Skull (Vol. v., p. 382.). — The following notices are perhaps worth insertion in relation to this subject:

"The curious head of Cromwell, which Sir Joshua Reynolds has had the good fortune to procure, is to be shown to his majesty. How much would Charles the First have valued the man that would have brought him Cromwell's head!"—*A Newspaper Cutting*, Sept., 1786.

"The Real Embalmed Head of the Powerful and Renowned Usurper, Oliver Cromwell, styled Protector of the Commonwealth of England, Scotland, and Ireland; with the Original Dyes for the Medals struck in honour of his Victory at Dunbar, &c. &c., are now exhibiting at No. 5. in Mead Court, Old Bond Street (where the Rattle-snake was shown last year). A genuine Narrative relating to the Acquisition, Concealment, and Preservation of these Articles, to be had at the place of Exhibition."—*Morning Chronicle*, March 18th, 1799.

H. G. D.

Passage in Gay (Vol. xi., p. 343.). — The custom in the last century does not seem so offensive as the one described by Mr. Macaulay; at least, according to W. Scott. What says Miss Vernon in *Rob Roy?* — "But here come cheese, radishes, and a bumper to Church and King — the signal for *ladies* and chaplains to retire." I quote from memory. They might have let the poor chaplain drink that one toast, at least. Did they think that, by waiting till the Church was drunk, the clergyman would be drunk too?

M.

Stone Altars (Vol. xi., p. 426.). — A Protestant stone altar exists in the church of Bolton, in Craven, Yorkshire. The slab is inscribed with five crosses, and is in size and shape quite similar to those used before the Reformation. On a board kept beneath it is the following inscription:

"Ambrosius Pudsay Armiger et patronus Ecclesiæ de Bolton dedit et erexit hoc altare A° D^{i} 1703."

K. P. D. E.

Miscellaneous.

NOTES ON BOOKS, ETC.

The geographical position of the Crimea has made it the scene, not casually, but by a certain necessity, of so many historical catastrophes, that at the present moment, when it is the theatre of events so pregnant with importance to the future welfare of Europe, every one is naturally anxious to know somewhat of its history. Nothing will supply this want better than Archdeacon Grant's *Historical Sketch of the Crimea*, originally prepared in fulfilment of an engagement to deliver a lecture at a literary institute in Hertfordshire, but as carefully prepared as if it had been intended for a text-book for schools. It is a little volume which all will read with interest — many with great advantage, — for it tells all that is necessary to be known in a plain, unaffected, and very pleasing manner.

Mr. Kingsley, who can pour out his fervid eloquence alike in condemnation of a social wrong, or in praise of the wonders of creation, has just issued a most seasonable little volume, based on an article written by him in the *North British Review*. It is entitled *Glaucus, or the Wonders of the Shore*, and is addressed more particularly to those flying to the sea-side for "a six-weeks' rest, free from the cares of town business and the whirlwind of town pleasures," and shows them that "there must be many a thing worth looking at earnestly, and thinking over earnestly, in a world like this, about the making of the least part whereof God has employed ages and ages, further back than wisdom can guess or imagination picture." The book, like all real earnest books on natural history, is one which will be read with delight. It is one which may be added with advantage to the list of books which every family takes with it as companions for sea-side rambles; and lastly, it contains many useful hints to those who, having studied the wonders of the deep during their summer excursion, may desire to continue those studies by their own firesides, through the medium of *Vivaria*.

We have received the first volume of the *Proceedings of the Yorkshire Philosophical Society*. It contains no less than twenty-six papers on the archæology and natural history of the county of York. The articles are of the most varied character, but are all most carefully written, and the volume is one alike creditable to the writers, and to the Society to which it owes its existence.

The Rev. Joseph Hunter will, it is understood, be the new Vice-President of the Society of Antiquaries. This again is a move in the right direction; and will, we doubt not, contribute to bring about that improved state of things to which the revision of the statutes was the great preliminary step. By-the-bye, we hope all parties who contemplate "Restorations" will well consider the valuable suggestions upon this subject, lately put forth by this Society.

BOOKS RECEIVED. — *Life of George Washington, by Washington Irving*, Vol. I. Containing his *Early Life, Expeditions into the Wilderness, and Campaigns on the Border*. In this little half-crown volume, we have the first instalment of what is probably destined to become the most popular Memoir of America's great President. To the same publisher we are indebted for —

The History of Russia from the Earliest Period to the Present Time, by Walter K. Kelly, Vol. II., which completes the work, and forms a portion of Bohn's *Standard Library*.

The Natural History of Pliny translated, with Copious Notes and Illustrations by the late John Bostock, M.D., &c., and T. H. Riley, Esq., B.A., Vol. II., which carries the translation down to the Tenth Book — "The Natural History of Birds." The notes upon this volume are both numerous and valuable.

The Poems of Shakspeare, edited by Robert Bell. In this volume, one of the Series of the *Annotated Edition of the British Poets*, we have a neatly-printed edition of those poems which have been comparatively neglected, from their merits having been overshadowed by those of Shakspeare's dramatic productions.

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CONTENTS.

NOTES:— Page

The Folk Lore of a Cornish Village: Witchcraft, &c., by Thomas Q. Couch 497

Monumental Brasses, by Rev. W. Sparrow Simpson - - - - 499

Archbishop Abbot, 1562—1633, by J. Virtue Wynen - - - - 500

MINOR NOTES:—Services of the Aristocracy in the Army—Devonshireisms—Longevity in Suffolk—"Den waerlyken Vriend"—Addison's "Cato" - - - - - 501

QUERIES:—

MS. Volume of Poems, by W. H. Gunner - - - - - - 502

MINOR QUERIES:—"Historical Allusions—Old Chart of the Mediterranean—Portrait of Powell—Pym of Woolavington—Jack Connor—Norman Superstition in 1855—Quotation—Proverbial Queries—"Two Pound Ten"—The Oratorians—Crossing the Line—Books printed at Cologne 502

MINOR QUERIES WITH ANSWERS:—"The Iron Mask"—Cornarinm: Snorell—"Polyanthea"—"Cocoa Tree Coffee-house"—Mum Chance - 504

REPLIES:—

Anticipated Inventions, &c., by Professor De Morgan - - - - 504

Way-side Crosses, by Edward Peacock, &c. - - - - - - 505

The Templars, by James F. Ferguson - 507

Seals, Books relating to - - - - 508

St. Gervaise, by Charles Hook, &c. - 509

Dover or Dovor? - - - - - 509

Pope Pius V. and the Book of Common Prayer, by Rev. E. C. Harington - 510

Different Ideas of Religion among Christians and Pagans - - - 510

Nursery Hymns - - - - - 511

PHOTOGRAPHIC CORRESPONDENCE:—M. Fortier's Albumen Process—Mounting Photographs - - - 511

REPLIES TO MINOR QUERIES:—Dr. Routh—Artificial Teeth—Ritual of Holy Confirmation—Ancient Libraries—Query for Naturalists—Sir Thomas Chaloner—Eminent Men born in the same Year—Marriages between Cousins—"Barratry"—Captain Molloy—Rings formerly worn by Ecclesiastics—Roasting of Eggs—Lord Byron's "Monody on the Death of Sheridan"—"Poetical Epistle to Dr. W. K."—Sir Cloudesley Shovel—"Dialogus de Lamiis et Pythonicis"—Assignats—Fox Family—Armageddon—Sibylle—Sevastopol - - - - - - 512

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ARTHUR SCRATCHLEY, M.A., F.R.A.S., Actuary.

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LONDON, SATURDAY, JUNE 30, 1855.

Notes.

THE FOLK LORE OF A CORNISH VILLAGE: WITCHCRAFT., ETC.

(*Concluded from* p. 459.)

The belief in witchcraft holds its ground very firmly, and of all superstitions it will probably be the last to die out, since, to mention no other influence, the inductive process of reasoning will never be a popular one; and there will always be a greater number who, too impatient to question the material, hastily resort to the spiritual for an explanation of all phenomena, down to the creakings and oscillations of tables. Many strange natural coincidences are occurring daily, which to minds not over-nice about distinctions between *post* and *propter*, have all the relationship of cause and effect.

The notion that mysterious compacts are formed between evil spirits and wicked men has become almost obsolete. In the present day such a bargain is rarely suspected, and there are few found hardy enough to avow themselves parties to so unholy a transaction. One instance occurs to my memory of a poor unhappy fellow who pretended, in vulgar parlance, to have sold himself to the devil, and was accordingly regarded by his neighbours as a miracle of impiety. He was not, however, actively vicious, never being known to use his supernatural powers of ill-doing to the detriment of others, except, indeed (and they were the only occasions upon which he is said to have openly asked the foul fiend's assistance), when the depth of his potations had not left him enough to pay the reckoning. He was then accustomed to hold his hat up the chimney, and demand money, which was promptly showered down into it. The coin so obtained the landlord invariably refused with a shudder, and was glad to get quit of him on these terms. This compact with the spirit of evil is now but vaguely suspected as the secret of the witch's power.

The faculty of witchcraft is held to be hereditary, and it is not the least cruel of the effects of this horrible creed that many really good-natured souls have on this account been kept aloof by their neighbours, and rendered miserable by being ever the object of unkind suspicions. When communication with such persons cannot be avoided, their ill-will is deprecated by a slavish deference. If met on the highway, care is taken to pass them on the right hand.

Witches are supposed to have the power of changing their shape and resuming it again at will. A large hare which haunted this neighbourhood had on numberless occasions baffled the hounds, or carried off, unhurt, incredible quantities of shot. One luckless day it crossed the path of a party of determined sportsmen, who followed it for many weary miles, and fired several round with the usual want of success. Before relinquishing the chase, one of them, who considered the animal as something beyond an ordinary hare, suggested the trial of silver bullets, and, accordingly, silver coins were beaten into slugs for this purpose. The hare was again seen, fired at, and, this time, wounded, though not so effectually as to prevent its running round the brow of the hill, and disappearing among the rocks. In searching for the hare, they discovered instead old Molly, crouched under a shelving rock, panting and flushed by the long chase. From that day forward she had a limp in her gait.

The toad and the black cat are the most usual attendants of the witch, or rather the form her imps most commonly assume. The appearance of a toad on the doorstep is taken for a certain sign that the house is under evil influence, and the poor reptile is put to some frightfully barbarous death.

The most common results of the witch's malice, or, as it is termed, *the ill-wish*, are misfortunes in business, diseases of an obstinate and deadly character in the family, or among the cattle. The cow refuses "to give down her milk," the butter is spoilt in making, or the household is tormented by a visitation in incredible numbers of those animalcules said "to be familiar to man, and to signify love." There are a hundred other ways in which the evil influence may be manifested.

When witchcraft is suspected, the person *overlooked* has immediate recourse to the *conjurer*, the very bad representative of the astrologer of a former age. The conjurer is an important character in our village. He is resorted to by despairing lovers; he counsels those who are under the evil eye, and discloses the whereabouts of stolen goods. His answers, too, are given with true oracular ambiguity. "Own horn eat own corn" was his reply to a person who consulted him about the disappearance of various little household articles. When appealed to in cases of suspected witchcraft, the certainty of weird influence is proved beyond doubt, and the first letter of the witch's name, or description of her person is given, or even, so it is said, her bodily presence shown in a mirror. I know but little of the incantations practised on these occasions.

The certainty of the ill-wish being thus established, and the person of the witch fixed on, the remembrance of some past "difference" or quarrel places the matter beyond doubt. This mode of proceeding to a conclusion is truly and quaintly described by old Dr. Harsenet. "Beware, look about you my neighbours. If any of you have a sheep sick of the giddies, or a hog of the mumps, or a horse of the staggers, or a knavish boy of the school, or an idle girl of the wheel, or a young

drab of the sullens, and hath not fat enough for her porrage, or butter enough for her bread, and she hath a little help of the epilepsy, or cramp, to teach her to roll her eyes, wry her mouth, gnash her teeth, startle with her body, hold her arms and hands stiff, &c. And then when an old Mother Nobs hath by chance called her 'idle young housewife,' or bid the devil scratch, then no doubt but Mother Nobs is the witch, and the young girl is owl-blasted." (*Declaration of Popish Impostures quoted by Hutchinson.*)

One of the various methods of dissolving the spell is now resorted to. It is a belief that the power for evil ceases the moment blood is drawn from the witch, and this is now and then tried, as in a late instance where a man was summoned before the bench of magistrates and fined for having assaulted the plaintiff and scratched her with a pin. When an ox or other beast has died in consequence of the ill-wish, it is usual to take out the heart, stick it over with pins and nails, and roast it before the fire until the pins and nails have one by one dropped out of it; during which process the witch is supposed to be suffering in mysterious sympathy with the wasting heart. There are many stories told of how the wicked woman has been driven by these means to confess, and to loose the family from the spell. Recourse is sometimes had to measures of a less delicate description. When the friendly parasites become unpleasantly numerous, it was, not long since, the custom to send a friend, or even the town crier, to shout near the door of the witch, "take back your flock! take back your flock!" a ceremony which was said to be followed by an abatement of the inconvenience. The wiser method of preventing spells is very often taken, and the house and all it contains are protected by the nailing of a horse-shoe over the centre of the doorway. There are few farm-houses without it, and scarcely a boat or vessel puts to sea without this talisman. Another preventive of great fame is the mountain ash, or *care*, of which more hereafter.

Besides the witch and the conjurer, we have yet another and more pleasing character to mention, namely the *charmer*. She is generally an elderly woman of good reputation, and supposed to be gifted with supernatural power, which she exercises for good. By her incantations and ceremonies she stops blood, cures inflamed eyes, and the erysipelas, *vulgo vocato*, *wild-fire*. I know but little of her doings, except that she is too much given to make frequent and vain use of sacred names in her verses. The following is one of her many charms, good for an inflammation:

> "There were two angels came from the east;
> One brought fire, the other frost.
> Out fire! in frost!
> In the name of" &c.

I shall finish this note by transcribing an original letter dated Septr. ye 14th, 1696, and addressed by Blackburne (? Archdeacon) to the Bishop of Exeter of that date. It is interesting, and comes in appropriately as illustrative of witchcraft in the West of England. The case is mentioned by Hutchinson, who gives some details which do not differ from those here given, and remarks that "no inconvenience hath followed from her acquittal." (*Historical Essay*, p. 612. 2nd edit.)

"My Most Hon^{d}. Lord,

Yr Lordship was pleas'd to command me by Mustion to attend the tryal of y^{e} witch, and give you some account of it. It was thus:

Elizabeth Horner, alias Turner, was arraigned on three several inditements for murthering Alice, the daughter of Thomas and Elizabeth Bovet, and for pining and laming Sarah and Mary, daughters of y^{e} same Thomas and Elizabeth Bovet.

The evidence given w^{ch} was anything material was this:—Thomas Bovet, the father, swears that Alice the youngest of y^{e} three daughters, being about four years old was taken very ill in her belly, &c., that physitiens cou'd see no natural cause of her illness, and y^{t} she died in five days. That Mary was so taken likewise. Her body strangely distorted, and her legs twisted like the screw of a gun, that she wou'd often goe wth her eyes shut into the fire, and say that Bett Horner drove her in: continued thus above seven weeks. She was about ten years old.

That Sarah, nine years old, was taken after the same manner,—complained of being scratch't in bed by a cat w^{ch} she said was Bett Horner, whom she describ'd exactly in the apparel she had on, tho' the child had not seen her in six months before.

That after her imprisonment they were both tormented by pinching and biting, al y^{e} time crying out stil on Bett Horner, at present the prints of pinches and markes of teeth appearing on their arms and cheeks (this point attested also by Justice Auchester who was wth the children at y^{e} time). That they would vomit pins and stones, two crooked pins came away in Sarah's water. Sarah cry'd out, the witch had put a pin into her, the point of one appeared just under the skin, and at last it came out upon her middle finger; cry'd out of being struck by the witch wth a stick, the mark of which stroke appear'd at the time upon her ankle. Sarah said that Bett Horner told her how she kill'd Alice by squeezing her breath out of her body, and that she had a teat on her left shoulder which was suck't by toads.

Elizabeth Bovet, the mother depos'd in like manner concerning Alice, who continued ill five days, and so dy'd, crying out,—why doe you kill me. That Sarah and Mary were taken ill alternately, not able to say their prayers, saying they were threatened by the witch, if they shou'd doe

it, to be served by her as Alice was, and that she made 'em swear and curse. That they were both of late very hungry, and being ask'd why they were so, they said the head of Bett Horner came off of her body and went into their belly, which wou'd, when they laid, so appear to be prodigiously swell'd, and the swelling abate all of a sudden, when they said it was gone out of 'em again.

That Sarah walk't up a wall nine foot high four or five times backwards and forwards, her face and forepart of her body paralell to the ceiling of y^e^ room, saying at the time that Bett Horner carry'd her up.

The children were also produced in court, who gave the same account sensibly enough, Mary adding further that she saw Bett Horner in her full shape, playing with a toad in a basin, and leaving it suck her at a nipple between her breast and shoulder.

Alice Osborne swore that she threaten'd her upon refusing her some barm. She afterwards found a vessel, after she had wash't it for brewing, fill'd full of drink which they threw away, and then brewing and filling y^e^ vessel with drink, in four or five days, neither she, nor her husband having drawn any, she found it quite empty and as dry as if no drink had ever been in it. That Bett Horner threatened her husband saying, Thou hast children as well as others, and if I come home again, I'll mind some of 'em.

John Fursey depos'd to his seeing her three nights together upon a large down in the same place as if rising out of the ground.

Margaret Armiger depos'd that on y^e^ Saturday before the tryal, when the witch was in prison, she met her in the country at about twenty feet distance from her.

Mary Stephens depos'd she took a red-hot nail, and drove it into the witche's left foot-step, upon which she went lame, and being search'd her leg and foot appear'd to be red and fiery, that she continued so four or five days, when she pull'd up the nail again, and then the witch was well. This is what was most material against her. The witch deny'd all, shew'd her shoulder bare in court, when there appear'd nothing but a kind of mole or wart, as it seem'd to me. She said the Lord's prayer, stopping a little at *forgive us our tresspasses*, but recovered and went on, and she repeated the Creed without a fault.

My Lord Chief Justice, by his questions and manner of hemming up the evidence seem'd to me to believe nothing of witchery at all, and to disbelieve the fact of walking up the wall, which was sworn by the mother.

My Lord,
Y^r^ Lp^s^ Most oblig'd and
Most obedient humble Serv^t^,
BLACKBURNE."

THOMAS Q. COUCH.

MONUMENTAL BRASSES.

(*Concluded from* pp. 221. 341.)

MONMOUTHSHIRE.

Usk. An inscription in Welsh, *c.* 1400.

NORFOLK.

Aylsham. Richard Howard and wife, in shrouds, 1499.
Beacham Well. A priest, *c.* 1380.
Burgh. John Burton, priest, 1608.
Colney. Chalice to Henry Alikok, rector, 1502.
Creak, S. Rich. Norton (abbot) and father, 1509.
Hedenham. Chalice to Rich. Grene, rector, 1502.
Holm Hale. Wm. Curteys, notary, 1490.
Holm by the Sea. Harry Nottingham and wife, *c.* 1410.
Loddon. Dionysius Willys, a heart and scrolls, 1462.
Loddon. John Blomeville, Esq., and wife, in shrouds, 1546.
Loddon. Henry Hobart, Esq., 1561.
Loddon. James Hobart, Esq., and wife, 1615.
* Norwich, St. Giles. Chalice of John Smith, chaplain, 1499.
* Norwich, St. Lawrence. Civilian, nearly covered by pews in south aisle.
* Norwich, St. Peter Mancroft. Peter Rede, Esq., *palimpsest* (reverse Flemish), *c.* 1450.
Rainham, E. Robert Godfrey, priest, 1522.
Reepham. Sir Wm. de Kerdiston and lady, mutilated, 1391.
Sherbourn. Sir Thos. Shernbourn and lady, 1458.
Snoring, Gt. Sir Ralph Shelton and lady, 1423.
Sprowston. John Corbet, Esq., and wife, 1559.
Tudenham, N. Francisca Skyppe, child, a cross, 1625.
Upwell. "A priest, 1435," Henry Martin, *with crossed stole.*
Walsham, N. Edmund Ward, a chalice, 1519.
Walsham, N. Robert Wythe, a chalice, *c.* 1520.
Worstead. John Yop, *c.* 1430.
Worstead. John Spicer, *c.* 1500.
Wringstead. Richard Kegell, priest, 1485.

NORTHAMPTONSHIRE.

Brampton. Also, Joan Furnace, a skeleton, 1585.
Brington, Gt. Date of priest, *c.* 1340.
Newton Bromshold. Priest is Wm. Hewet, 1426.
† Warkworth. Wm. Ludsthorp, Esq., 1454.

OXFORDSHIRE.

* Adderbury. Jane Smyth, 1508.
* Barford, Gt. William Foxe and wife, 1495.
* Deddington. Inscription and shield to John Higgins, gent., 1641.
Handborough. A. Belsyre, *priest, in shroud*, 1567.
Haseley, Gt. *William* Leynthall, 1497.

SHROPSHIRE.

Edgmond. Man and wife, *in shrouds*, *c.* 1525.
† Radbrook (in private possession). A civilian, *c.* 1520.
† Radbrook (ditto). A civilian, precisely similar, c. 1520.
† Radbrook (ditto). A lady, *c.* 1520.
† Radbrook (ditto). Civilian and wife, *c.* 1530.
† Withington. Adam Grafton, priest, in cope, 1530.
† Withington. John Onley, Esq., and wife, second figure, partly concealed by pews, 1542.

SOMERSETSHIRE.

† Clevedon. Two brasses.
† Ilton. Nicholas Wadham, in shroud.

STAFFORDSHIRE.

* Kinver. Edward Grey, Esq., and two wives, 1528.

* Hanbury. A cross fleury, a demi-figure lost from the head, *c.* 1400.
* Hanbury. A priest, small, *c.* 1440.

SUFFOLK.

* Bury, St. Edmunds. Man and wife are Jenkyn Smith and Marion.
* Bury, St. Edmunds. John Fynches, 1497.

SURREY.

* Beddington. Also Roger Ellenbridge, Esq., 143-.
* Beddington. Philippa Carew and thirteen children, demi-figures, curious, 1414.
* Beddington. Thomas and Isabella Carew, 1433.
* Beddington. The cross is to Margaret Oliver, 1425.
* Camberwell. All the brasses were destroyed or lost in the fire, February 7, 1841, except Anglicius Skynner, which is much defaced, the inscription to John Scott.
* Chobham. Female figure in shroud (I did not see it in 1847).
* Chobham. A group of fifteen children.
* Croydon. Man in armour, of Heron family.
* Lambeth. Man, is Thomas Clere, Esq., 1545.
Puttenham.
* Richmond. Mr. Robert Cotton, wife, and family (mural), *c.* 1580.
Shere. John Redford *and wife*.
Shere. Oliver Sandes, 1512.
* Stoke D'Aubernon. Frances and Thomas Lyfield and daughter, with long genealogical inscription (mural), 1592.

SUSSEX.

Clifton. Geo. Clifton, a youth, 1587.
Lewes, St. Michael. Man, is — Warren, Esq.
Willingden. Thomas Parker, Esq. (wife gone), 1558.

WALES.

Llanrwst. Mary Moshin, bust in oval, 1653.
Llanrwst. Sir Owen Wynne, bust in oval, 1660.
Ruthin. Edward Goodman, Esq., 1560.

WARWICKSHIRE.

* Charlcote. Also John Marskir, priest, with chalice, in alb and chasuble only, *c.* 1530.
* Exhall. John Walsingham, Esq., and wife, 1566.
† Solihull.
* Sutton Coldfield. *Not* Barham, *but* Barbara Elliot, 1660.
Warwick, St. Mary. Also Robert Willcordsey, priest, 1424.
* Weston-on-Avon. John Greville, Esq., in tabard, 1546.
* Weston-on-Avon. Edward Greville, Esq., in tabard, 1559.
* Wixford. Priest (not seen in 1849).
* Wixford. Rise Griffyn, child (mural), 1597.

WILTSHIRE.

* Berwick Bassett. Wm. Bayley, demi-figure, 1433.
* Cliffe Pypard. A knight (probably a Cobham), *c.* 1380.
Newnton. John Erton, rector, 1503.

WORCESTERSHIRE.

* Fladbury. John Throkmorton, Esq., and lady (good) 1445.
Shensham. Sir Robert Russell, *c.* 1405.
* Yardley. Isabell Wheeler and two husbands, 1598.

YORKSHIRE.

* Bolton-by-Bowland. Henry Pudsey, Esq. (in tabard), and wife, curious, 1509.
Marr.
Owston. Robert Darfeld and wife, 1409.
† West Tanfield. Thomas Sutton, priest in cope, 13—.
York, St. Michael. Chalice to William Langton, rector, 1463.

I need hardly say, in concluding this long list of additions and corrections to Mr. Manning's excellent *List* (excellent as the first attempt in a then comparatively new field of archæology), that they are very much at the service of any one who may wish to make use of them. I entered them on the pages of my interleaved copy of the *List* shortly after its publication in 1846, when I paid some little attention to the subject, and collected between 400 and 500 examples.

W. Sparrow Simpson.

LANCASHIRE.

Eccleston Church. A priest in a cape (small).
Ormskirk. One of the Scarisbrick family.

WINWICK.

Sir Peter Leigh, of Lyme, and his wife.
One of the Gerard family.

Anon.

ARCHBISHOP ABBOT, 1562—1633.

The readers of Forster's *Statesmen of the Commonwealth* will remember the mention of "good, easy Archbp. Abbot," in the life of Pym. The notice of the primate is not quite respectful. Indeed he is cited as a fair specimen of the clergy of those days. His love of hunting is slyly excused, on the same ground as the ordinary of Newgate excused his drinking *punch* with Mr. Jonathan Wild, "that liquor being nowhere mentioned in Scripture."

In spite of his runs with the hounds, I believe that Abbot was something more than a mere worldly priest. He did not scruple to oppose Laud, and even rebuke him, when the conduct of that divine seemed to him to savour of false doctrine.

But it is in his birth-place that Abbot has left full proofs of his kind heart. In the town of Guildford stands a hospital, spacious and well built, where twelve poor "brothers" and "sisters" find a home. There is little of the almshouse about it. The rooms are large and richly carved; and the staircase is hung with quaint pictures. In the chapel is the portrait of Abbot. The face is handsome, and betokens great sweetness of disposition, blended with firmness.*

There is a strange tradition respecting Abbot. Shortly before he was born, his mother dreamt that if she could partake of a pike her child

* Abbot's Hospital, like all other buildings, has its mournful association. In the record room, over the gateway, the unhappy Monmouth was confined, on his way to London, after the battle of Sedgemoor.

would be a son and become a great man. She wisely partook of the fish, and her dream was fulfilled beyond a doubt. Perhaps the pike (which exceeded in potency the magic fish in the *Arabian Nights*) had some share in making her other son, Robert, Bishop of Salisbury. He too was a good man. Izaak Walton, in his "gentle portraiture" of Sanderson, tells us that when he left his college for his bishopric he "was solemnly conducted out of Oxford by the heads of all Houses, and the chief of all the University."

Standing in one of the upper rooms of the hospital, you see from the window the modest house where Abbot was born, and where his father carried on his trade as cloth-worker. It suggests a useful lesson. It shows how nearly rich and poor are allied; and it speaks well for Abbot, who, in the midst of grandeur and the repose of Lambeth Palace (to the beauty of which he added) did not forget his humble origin, but erected, in his native town, an honourable asylum for those whose path in life had been less pleasant than his own.

J. VIRTUE WYNEN.

1. Portland Terrace, Dalston.

Minor Notes.

Services of the Aristocracy in the Army.—The outcry lately raised by many of the newspapers on this subject has induced me to look over the list of the Duke of Wellington's generals in the Peninsular war, and the predominance of the aristocracy (baronetical families included) is curious:—Peer, Dalhousie; sons or grandsons of peers, Paget, Hope, Cole, Beresford, the two Clintons, Charles and William Stewart, Colville, Pakenham, &c.; baronet, Cotton; sons of baronets, Hill, Leith, Robert Craufurd, George Murray, Dickson, &c. I cannot at present recall to mind any names to put on a par with these among the untitled, except the distinguished ones of Graham and Picton; and these derived their origin from a source almost equally reprobated by our levellers, the ancient landed gentry. No one, surely, will pretend to say that any of the above attained a station that his merits did not entitle him to. The above list is from memory, and does not pretend to be a complete one. J. S. WARDEN.

Devonshireisms: "*To haul and saul.*"—There is a saying of this kind used in Devonshire, when one person is pulling another about in a rough manner, or lounging upon him. I was struck the other day with a word similar to that which I have written "saul" (agreeably to the pronunciation), in *Coriolanus*, Act IV. Sc. 5.: "He'll go, he says, and *sowle* the porter of Rome's gates by the ears." What is the etymology of the word?

"*Is this of 'em?*"—I could not help writing this phrase down the other day, and looking at it, although I had heard it hundreds of times before without taking much notice of it. It is very commonly used here by the uneducated to signify "Are these they?" or an equivalent expression. I should be glad to know if this barbarous combination of words is used in any other county.

"*Giving turnips.*"—The common people here say, when a damsel has cast off a lover, that she has "given him turnips." Is this felicitous expression employed elsewhere?

Orts.—This old word is used hereabouts by many people when speaking of broken victuals left by children; but there is, perhaps, an equal number of persons who look at the word as a corrupt and unauthorised one. It is curt and expressive; for instance, a child asked by another to eat what he has left, will say, "No, I shall not eat your *orts*." The word is to be found in *Troilus and Cressida*, but I forget the passage. Is it not worthy of being revived?

J. W. N. KEYS.

Longevity in Suffolk.—In White's *Suffolk Directory* for 1844, the following living instances are recorded:

William Abraham Shuldham, Esq., owns great part of the parish of Marlesford, and resides at the Hall; in which, on July 18, 1843, he honoured the hundredth anniversary of his birthday by giving a dinner to his tenantry and a considerable number of the neighbouring gentry.

Mrs. Susan Godbold, who was born at Flixton, has resided at Metfield eighty years, and walked round the village on her one hundred and fourth birthday, Sept. 13, 1843.

Thomas Morse, Esq., of Lound, is now (1843) in his ninety-ninth year.

Supposing these persons to be dead, it would be desirable to obtain from some of your Suffolk correspondents extracts from the parochial registers, proving the exact dates of their births and deaths. E. G. R.

"*Den waerlyken Vriend.*"—About the year 1783, a work called *Den waerlyken Vriend* was printed in London, and privately sent for circulation to Brussels. The contents were found to be exceedingly opposed to the sentiments entertained by the ruling powers of the day at that distracted period.

The religious or political tendencies of the work speedily brought it under the surveillance of the authorities, and it was immediately condemned to be burnt. Proclamation was then made, ordering all persons to send in the copies they possessed, and to give information of their existence elsewhere. The day appointed for the burning was proclaimed a holiday; the court took the initiative, and in grand procession in their gaily decked state

barges, proceeded along the canal in full costume to Lacken; the people, filled with the morbid thirst for pleasure, crowded the far-famed Allée Vert, mingling their applause with the gratulating smiles of their rulers.

The argument of the work is probably lost, and the work itself, like most political tracts, would have sunk into merited oblivion but for this notice in your pages through a pedling *auto-da-fé*.

HENRY DAVENEY.

Norwich.

Addison's "Cato."—In an old number of the *Monthly Mirror*, I found the following correction of the punctuation of a very fine passage in *Cato*, which I send to "N. & Q." for the benefit of future editors; as I have referred to three modern editions, and find the error not rectified. It is in the speech of Portius:

> "The ways of Heaven are dark and intricate,
> Puzzled in mazes, and perplex'd with errors;
> Our understanding traces them in vain,
> Lost and bewilder'd in the fruitless search."

The semicolon should come after "intricate," and the comma after "errors:" it is "our understanding," and not the "ways of Heaven," which is "perplexed with errors." The passage otherwise is impious. H. G. D.

Knightsbridge.

Queries.

MS. VOLUME OF POEMS.

I have lately met with a manuscript book of poems, written, as I judge by the style of writing, in the time of Henry VI. It is written on paper, and bound in old red calf. At the beginning is an index of the contents in a later hand, of which I send a copy:

"*The Contents of this Poem, by way of Lines, of*

Adam.
Noah.
Abraham.
Rebecca.
Joseph.
Pilate.
Judas Iscariot.
Oswald.
Edward ye Confessor, K. of England.
St. Mary Ægyptiaca.
St. Gregory, Apostolorum Philippi et Jacobi.
De festis mobilibus per annum.

Vita { Stⁱ Petri Apostoli.
Stⁱ Pauli.
Stⁱ Matthiæ.

Historia Stæ Crucis.

Of the Fruit called Xtendome.

The Feast of the Circumcision.
The Feast of the Epiphany.
St. Fabian } Martyrs.
St. Sebastian }
St. Aneys vel Agnes, Virg. et Mart.
Dialogismus inter Dubium et Lucidum.
Another between Occupation, and Idlenesse, and Doctrine.
M. S. Proximum intitulatur The Testimony of Nicodemus, the noble Prince of Jewes, concerning ye Passion, Death, Rising, and Ascension of Christ.
Prox. The Abby of the Holy Ghost, or Conscience: the Charter of God's Foundation thereof to Adam, and the Statutes."

The last two are in prose.

The life of St. Cuthbert the Bishop is omitted in this index, between St. Edward and St. Mary of Ægypt.

I should feel much obliged for any information concerning these poems. W. H. GUNNER.

Winchester.

Minor Queries.

Historical Allusions.—In *A Second Letter to Dr. P. Duigenan*, by a Catholic Layman, Dublin, 1811, is the following passage:

"Are we to return to the times when the gunpowder plot had turned men's heads, and judges sought the royal favour, and worked upon the royal fears, by encouraging untruths about the 'papists?' When Wray held that Foxe was not blamable for his lie about Grinwood, nor were the repeaters of it subject to an action, as it was told for edification: and when Periam and Fleming rose by ruling that the sacrifice of the mass was in itself a crime? Well might the sceptic Hume say, that protestants seemed to think that no truth was to be told of idolators."—P. 23.

I do not find any account of these matters in Hume, Lingard, or Aikin. Can any of your correspondents tell me whence they are taken?

J. WOODLEY.

Mosely.

Old Chart of the Mediterranean.—In 1831 a volcanic island was thrown up between the town of Sciacca in Sicily and the island of Pautellaria, lat. 37° 11′ N., long. 12° 44′ E. A tradition is current among the inhabitants of Malta that a volcano existed on the same spot about the commencement of the last century, and the position of the island is marked as a shoal in an old chart of the Mediterranean. Query, What is the title, date, and name of the author of the said chart, and where can it be seen? S. H.

Portrait of Powell.—I have in my possession an old print (size about three inches by six, exclusive of margin) of "Mr. Powell in the character of Cyrus." The print bears no date, but the name of the engraver is Miller. Is this George Powell the cotemporary of Wilks, or is it William Powell who died at Bristol in 1769? W. D.

Pym of Woolavington.—I have met with the following extract from the will of a William Pym of Woolavington, in the county of Somerset, dated

January 10, 1608; and am at a loss to discover the meaning of it. Can you, or any of your contributors, give me a clue towards ascertaining if there is any record of any proceedings connected with this marriage; when, and where it took place, and if there was any issue of it?—facts of great importance in reference to a pedigree which I am tracing. There are no parish registers of Woolavington of that date:

"*Item.* I give to Agnes that I did a longe tyme take for my wife, till of late she hath denyed me to be her husband allthough we were maryed w^th^ oure friends consent, her father, mother, and uncle at y^t^, and nowe she swearth she will never love me, neither wilbe perswaded by preachers nor any other which hath happened within theise fewe yeres, and Tobye Andrewes, the begynner, which I did see with myne owne eyes, when he did more then was fittinge, and this by the meanes of Robert Musgrove and theire abetters, I have lyved a miserable life theise sixe or seaven yeres, and nowe I leave the revenge to God, tenne poundes to buy her a greate horse: for I could not theise many yeares please her with one greate enoughe.

"*Item.* All my old apparell at the discretion of my overseers."

J. P.

Jack Connor.—There is a smart but singularly unsuccessful imitation of Fielding, entitled *The History of Jack Connor*, 2 vols., Lond. 1752. Will some one name the sinner? C. CLIFTON BARRY.

Norman Superstition in 1855.—The following I extracted from the *Journal des Débats* of June 5 last:

"Le *Journal de Fécamp* rapporte le fait suivant, qu'on dirait arriéré d'un siècle:

"'Le nommé Vincent fils, cordonnier, s'est pendu ces jours derniers à Cany. La foule de curieux qui assiégeait le domicile de ce malheureux suicidé, et la fureur de posséder un petit bout de cette corde de pendu, à laquelle on attribue tant d'influence, était telle qu'on en est venu aux mains, et que pendant quelques instans la circulation sur la voie publique a été interrompue.'"

To make this Note a Query, I wish to ask what superstition or magic could be connected with the *Corde de pendu*, so as to induce a crowd of country folk to fight for a bit of it? And farther, how old the superstition may be?

C. MANSFIELD INGLEBY.

Birmingham.

Quotation.—Whence are the following lines?

"No pent-up Utica contracts our powers,
But the whole boundless universe is ours!"

PELICANUS AMERICANUS.

Proverbial Queries.—At p. 241. of the first volume of a little work entitled *Laconics*, published by Charles Tilt of Fleet Street, I find the following notice of a proverb:

"For all the craft is not in the catching (as the proverb says), but the better half at least in being catched."

Can any of your readers explain this proverb, and tell me whence it derives its paternity? What is the source of the proverb, "Great wits have short memories?" F. L. S.

"*Two Pound Ten.*"—Thirty years ago, I saw a humorous song in manuscript with this title. Has it been printed? Can any one supply a copy? It sets forth the misgivings of a man who lent a casual fellow-passenger two pound ten until he could open his portmanteau at the journey's end. I remember the first verse, which illustrates the old travelling expenses:

"When to York per mail you start,
Four-caped like other men:
To the book-keeper so smart,
You pay down three pounds in part;
Two pound ten before you start;
Sum total, five pound ten."

The last lines are as follows:

"One exception proves a rule;
He'll not find another fool,
To lend him two pound ten."

M.

The Oratorians.—Will any of your correspondents be kind enough to inform me whether the congregation of the oratory of St. Philip Neri was ever established in England before its recent introduction by Dr. Newman? Is there any work in English which gives a good account of the rules and general character of the congregation? Which is the best obtainable Life of St. Philip?

J. E.

Newbiggin, Morpeth.

Crossing the Line.—What is the origin of the custom of shaving on crossing the line for the first time? W. T. M.

Hong Kong.

Books printed at Cologne.—In "N. & Q.," Vol. xi., p. 216., I expressed a doubt whether *Le Platonisme Dévoilé* was printed at Cologne, and whether Pierre Marteau was the name of a real publisher. I have since met with *Le Porte-Feuille d'un Philosophe*, à Cologne, chez Pierre Marteau fils, 1770. It is a collection, in six volumes 12mo., of tracts by Diderot, Boulanger, and others, which I think would not at that time have been safe for a French publisher to issue and avow. The paper and binding look French.

Mr. Whiteside, in his speech on the Maynooth Grant, reported in *The Times* of June 7th, said:

"When Sir Robert Peel was secretary for Ireland, being rather above the common run of Irish secretaries, and a man of literary tastes, he employed a gentleman of considerable learning to draw up a catalogue of books relating to Irish history, statistics, &c. In this catalogue appeared De Burgh's *Hibernia Dominicana*, purporting to be printed at Cologne. The copies were exceedingly scarce," &c.

I shall be obliged by any information as to the

Marteaus, or of books bearing their name. Where was *Hibernia Dominicana* really published? and was Cologne a place selected for the publication of hazardous theology in the last century?

H. B. C.

U. U. Club.

Minor Queries with Answers.

"*The Iron Mask.*"—Can you tell me where I may find information as to the conjectures which have been hazarded with respect to that mysterious personage, "The Man with the Iron Mask?" QUÆSTOR.

[Particulars respecting this mysterious personage will be found in *The True History of the State Prisoner, commonly called the Iron Mask*, by the Hon. George Agar Ellis, Lord Dover, 8vo., 1826. His lordship makes the following statement in his preface:—"I was led to undertake the following narrative by the perusal of a work lately published at Paris, entitled *Histoire de l'Homme au Masque de Fer*, par J. Delort; in which the name of that state prisoner is most clearly and satisfactorily ascertained by means of authentic documents."]

Cornarium: Snorell.—In an old document of 1458 I find a person occupying a tenement "super cornarium apud Snorell cross." Can any of your readers suggest a derivation for the name of this cross (perhaps the corruption of *St.* somebody), and also favour me with a translation for cornarium? J.

[*Cornarium*, or *Cornerium*, upon or at the corner, is nothing more than the English word with a Latin termination. *Corneria*, or *Cornerium*, i. e. angulus, *corniére*, according to Du Cange, in his *Glossary* of mediæval Latinity: "De servitio super quodam *cornerio* nemoris," &c., a quotation from a charter of 1424.—*Snorell* seems a corruption of Snore-Hall, a village in Norfolk, in the parish of Fordham; but J., however, does not state the locality. "Snore was a village in the Confessor's time; nothing of it remains but part of an old hall, now a farm-house, lying east of Fordham."—Blomfield's *Norfolk*, edit. 1775, vol. iv. p. 113.]

"*Polyanthea.*"—Who was the editor or author of *The Polyanthea*, a miscellany of odds and ends, bibliographical collections, &c., published Lond. 1804? C. CLIFTON BARRY.

[Charles Henry Wilson of the Middle Temple. He was also author of the *Wandering Islander*, *Brookiana*, &c., to none of which would he suffer his name to be prefixed. See a notice of him in the *Gent. Mag.* for May, 1808, p. 469.]

"*Cocoa Tree Coffee-house.*"—Where was the "Cocoa Tree Coffee-house," mentioned in the *Spectator*, No. I. E. W. O.

Camberwell.

[This Tory chocolate-house of Queen Anne's time was in St. James's Street, Piccadilly. It was afterwards transformed into a club, in the same way that White's chocolate-house, in the same street, became, what it still is, "White's Club."—Cunningham's *London*.]

Mum Chance.—When a child I often heard people say, when any one was condemned unjustly, "He is like Mum Chance, who was hanged for saying nothing." Can any of the readers of "N. & Q." tell me who was Mum Chance, and what was the origin of the saying? RUBY.

[Mumchance is a provincialism for a silent, stupid person: a fool. It is also the name of an old game, in which silence was an indispensable requisite. See Halliwell's *Dictionary*.]

Replies.

ANTICIPATED INVENTIONS, ETC.

(Vol. xi., p. 459.)

The book which your correspondent cites from is one of the editions of the collection of arithmetical and other recreations by Henry Van Etten, who describes himself as of the famous university of Pont à Mousson. I know nothing of Van Etten, and nothing of his work in French; but there are English translations, one of 1633, another of 1653. To the second is attached a work of Oughtred, whose name is so conspicuous in the title-page, that rapid cataloguers make him the author. Ozanam founded his work of recreations on Van Etten; Montucla made a new book of Ozanam by large additions; and Hutton did the same by Montucla. So that Hutton's well-known book is at the end of the chain, of which Van Etten's is at the beginning.

The *œolipile* of Van Etten is but an imperfect account of that of Heron of Alexandria, whose steam-engine may be seen in the translation of Heron's *Pneumatics*, lately made for and printed by Mr. Bennet Woodcroft (p. 72.). The work of Heron had fallen so much out of sight, that Dutens, the learned author of the *Origine des Découvertes attribuées aux modernes*, had never seen it, and therefore missed Heron's *œolipile*, which he would have been highly pleased to have set up as the original steam-engine. Dutens (1729—1812), the editor of Leibnitz, was, though a foreigner, an English clergyman, and rector of Elsdon in Northumberland. He loved the ancients, bodies and souls; and having found a tooth in Italy which he thought he could prove to have belonged to the great Scipio, he made it do duty in his own mouth. There must be some septuagenarians alive who knew M. Duten, and could give some anecdotes of him; it is impossible that biting his crusts with one of Scipio's teeth should have been any man's only eccentricity.

To return to Van Etten. The English translations have it in the title-page that the work was "written first in Greeke and Latine, lately compiled in French." This means that the materials are found in old writers. The work of M. Dutens

will be found more interesting, so far as relates to inventions claimed for the Greeks and Romans. The chapter on the plurality of worlds will show that the opinion now under discussion was very common. Dutens gives in full all the passages on which he depends.

The *Mathematical Magick*, by Bishop Wilkins, of which the first edition is said to be of 1648, was probably suggested by Van Etten's work. Some of your readers have perhaps seen in it the machine for uprooting an oak by the breath of one man's mouth. How many years the operator must keep on blowing, the bishop does not tell us; threescore and ten would go a very little way.

All the preceding works were meant to be popular and amusing; but there are many books of the same argument, and of a more ponderous character. Of these I shall first notice the *Prodromo overo saggio di alcuni inventione nuove* (Brescia, 1670, folio), by the Jesuit Francis Lana: this work distinctly foreshadows the differential thermometer, but only as a toy. Next comes the *Collegium Curiosum* of Christopher Sturmius, first published about 1675, (second edition, Nuremberg, 1701, 4to.). This second edition (I have not seen the first) contains a very distinct account of the differential thermometer, with a drawing of it in the form now used, except only that the legs are not of equal length. Sturmius is greatly indebted to Lana for the contents of his book.

The Jesuit Gaspar Schott published at least seven thick quarto volumes of this kind, to mention those only which I myself have seen. They were all published at Wurtzburg (Horbipolis). First, the *Physica Curiosa* (1662), in two volumes, on angels, demons, men, spectres, possession, monsters, portents, animals, meteors, &c. Secondly, one volume of *Mechanica Hydraulico-Pneumatica* (1657). Thirdly, four parts, in three volumes, of *Magia Universalis Naturæ et Artis* (1657 and 1658), followed by a fourth and last part in 1659.

In all probability, much revival of such works as the *Physica Curiosa* will shortly take place. Your pages from time to time bear witness that various phenomena which are held to be either above or beneath explanation, according as the holders have or have not seen them, are not novelties, but have had their like recorded in very ancient times. Collections such as that which I have mentioned are the shortest road to the authorities for facts, and the original statements of opinion.

A. DE MORGAN.

WAY-SIDE CROSSES.

(Vol. xi., p. 445.)

These crosses were erected, sometimes to record great victories or remarkable events, as Neville's Cross, near Durham, to commemorate the victory over the Scots by Lord Ralph Neville, in 1346; and the cross by the roadside over Hedgeley Moor, of which the shaft still stands, as a memorial of the death on that spot of Sir Ralph Percy, before the battle of Hexham, in 1464: but perhaps oftener to mark the several resting-places, or stages, where the funeral processions of illustrious persons had stopped on their way to the final place of interment; so that the passers-by might be admonished to say a prayer at the cross for the soul of the departed, whose decease it commemorated. The most remarkable crosses of this kind were those erected in memory of Eleanor, queen of Edward I., which was brought from Herdeley, in Nottinghamshire, to Westminster Abbey about 1290. Of these there were fifteen, but the only ones still remaining are those at Geddington, Northampton, and Waltham.

No special service was used at these crosses, though they were always places inviting to holy prayer. And such also were other way-side crosses, placed either where four roads met, or at the entrance or centre of a village, or some other remarkable spot, of which many are still left, more or less perfect. There were many large crosses in the wide fens around Crowland. Near Louth, in Lincolnshire, stands a tall cross, said to be of a single stone. There are some interesting specimens remaining in Norfolk. F. C. H.

Way-side crosses were in use among the Saxons very soon after their conversion to Christianity, and continued to be erected in England until the period of the Reformation. Their uses were various: sometimes they were employed as boundary stones, more frequently to mark the spot where a murder or sudden death had happened, or where the body of some distinguished person had rested on its way to burial. Occasionally they had legends inscribed on them. On a fragment of one near Doncaster may be read, —

"✠ ICEST EST LA CRVICE OTE D TILLI
A KI ALME DEV EN FACE MERCI. — AMEN."

At Braithwell, in the county of York, is to be seen the remains of a cross, said to be of Early English date, on which was once written:

"JESU LE FIZ MARIE
PENSE TOY
LE FRERE NO ROY
JE VUS PRIE."

These memorials of the ancient faith and manners of our forefathers are fast passing away. But a few weeks ago I met with the shaft of a Saxon cross which had but very recently (as it seemed to me) been broken up for building materials. Very few now remain, although there is evidence that they once existed in great numbers. Those who, like myself, take an interest in such matters,

will perhaps help me, through the medium of "N. & Q.," to make a list of what remain.

Dr. Rock's *Church of our Fathers* contains several notices of way-side crosses; see vol. iii. pp. 16. 49. EDWARD PEACOCK.

Manor Farm, Bottesford.

Certainly the origin and purpose of some way-side crosses has been, as the querist suggests, to denote the places where funerals have rested in the transfer of bodies, of the great, to places of sepulture at a distance from the place of decease. Witness the sumptuous crosses still remaining at Northampton, Geddington, Waltham, and Tottenham, which were erected at places where the corpse of Queen Eleanor stopped on its way to its place of burial at Westminster. Less pretending crosses have been heretofore erected in this kingdom, and are still erected in continental countries, particularly in Spain, to mark the spot where a murder has been committed; and those who have within a few years travelled by Ronda to Grenada may recollect one of them erected on the way-side to mark the spot where an unfortunate young English officer was robbed and murdered.

The day is not so distant since the same practice was followed in Scotland; and I send you, if you think it worth insertion, a copy of an instance which I was in the act of putting on paper for the owner of the soil on which the cross still stands, and which is in view of my own house with a telescope, at the distance of between three and four miles.

Boon Cross. — On a piece of moor on the north-east flank of Boon Hill, in the parish of Legerwood, in the county of Berwick, and on the farm of Boon, belonging to the Marquis of Tweeddale, stand the remains of an ancient stone cross, consisting of a square freestone of a red colour, rather more than a foot in height, and two feet square, with a socket cut in it, one foot square, in which is inserted an upright stone to fit, of the same kind, a little more than two feet in height, being all that remains of the shaft of the cross, the upper part having been evidently broken off.

I have known it in this state during a pretty long life, but never for many years could learn the cause or object of the erection of this cross. There was not, and is not, a trace of a tradition, or even a surmise about it.

Some years ago, a friend of mine looking over my copy of the criminal trials extracted from the *Books of Adjournal* of the High Court of Justiciary in Scotland, published by Mr. Pitcairn, discovered a trial which no doubt points out that the cross on Boon Moor was erected in commemoration of a murder committed upon that spot in 1612.

"SLAUGHTER.

"A.D. 1612, Mar. 13. — Alexander Frenche, Tutour of Thorniedykis, and James Wicht, at Gordoun-mylne, his sister-sone.

"*Dilaittit* of airt and pairt of the slauchter of vmq^le^ Johnne Cranstoun, brother to Patrik Cranstoun of Corsbie (a neighbouring property in the same parish), committet be thame vpone the grūnd and landis of Boun, in the Merse, vpone the tent day of Februare lastbypast, be wounding of him in the heid, leg, and dyuerse ūtheris pairtis of his bodie, to the effusioun of his bluid in grit quantitie: off the quhilkis straikis and deidlie woundis the said vmq^le^ Johnne nevir thaireaftir convalessit; bot, vpone the first day of Merche instant, depairtit this lyfe, of the saidis hurtis and woundis.

"*Persewar*, Patrik Cranstoun of Corsbie, as brother.

"The Persewar, be his grit aithe, declairis that he hes most caus to persew: And sueris the said Dittay to be of verritie, and takis instrumentis thairupon; and Protestis for Wilfull Errour gif the Assyse Acquit.

"As also, for verificatioun thairof, haifing vset and producit the Depositiones of certain famous Witnesses, quhilk was oppinlie red in judgement.

"*Verdict.* The Assyse, all in ane voce, be the mouth of Hew Bell in Blythe, Chanceller, ffand, pronuncet, and declairit the said James Wicht to be ffylet, culpable, and convict of the crewal and vnmerciefull slauchter of the said vmq^le^ Johnne Craunstoun: And siclyk, for the maist pairts declairit the said Alexander Frenche, to be ffylet, &c.

"*Sentence.* To be tane to the Castell Hill of Edinburgh, and thair, thair heidis to be strukin from thair bodeis; and all thair moveable guidis to be escheit and inbrocht to His Maiesteis vse, as convict," &c. — Pitcairn's *Criminal Trials*, vol. iii. part VII. p. 222.

The record of the trial for murder suggests several matters of interest in regard to the form of proceeding in criminal cases in Scotland in the time of James I. (and VI.).

There are to be noticed the committing, the circumstances, and result of each trial, to writing daily in a journal (the *Book of Adjournal*).

The necessity of a prosecutor connected by consanguinity with the murdered person.

The verdict shows that unanimity of the jury was not requisite.

It is not quite so apparent, but it is the fact, that in cases occurring in the country and tried in Edinburgh, it was the practice to make up the jury of the witnesses and of other persons brought from the immediate neighbourhood of the place where the crime had been committed. In this case Hew Bell, the chancellor (or foreman) of the jury mentioned as delivering the verdict, is stated as resident in Blythe, which is a farm of the Earl of Lauderdale, in the adjoining parish of Lauder, and the house there, equally with my own, in full view of the spot where the murder was committed. Thornydikes, where Alexander Frenche resided, is now my own property; and about a mile from our house, Gordon Mylne, in the adjoining parish of Gordon.

The words at the end of the sentence, "and all their moveable guidis to be escheit and inbrocht to His Maiesteis vse," generally marred the rigid exe-

cution of all such sentences, for bonnie King Jamie was very greedy of escheats. The culprits had been of the rank of gentlemen, or they would have been hanged. ANON.

The origin and purposes of crosses erected by way-sides have been explained as follows. In a treatise on the Ten Commandments, entitled *Dives et Pauper*, printed at Westminster by Wynken de Worde, A. D. 1496, the real and pious object for erecting the cross by the road-side is thus expressively assigned:

"For this reason ben crosses by ye waye, that whan folke passynge see the crosses they sholde thynke on Hym that deyed on the crosse, and worshyppe Hym above all thynge."

From the earliest ages of Christianity the cross has very naturally been made the emblem of our holy faith. It was the private mark or signal by which the Christians used to distinguish each other among their Pagan adversaries during the times of persecution, as it was afterwards their public emblem when their danger became less imminent; and it is yet the sign with which all Christian churches, however widely differing in other respects, mark those who are admitted to the benefits of baptism. Wherever the gospel was first spread, a pious care caused crosses to be erected as standards, around which the faithful might assemble the more conveniently to hear the divine truths inculcated, and by degrees those symbols were fixed in every place of public resort. Every town had its cross, at which engagements, whether of a religious or worldly interest, were entered into. Every churchyard had one, whereon to rest the bodies of the deceased, from which the preacher gave his lessons upon the mutability of life. At the turning of every public road was placed a cross for the two-fold purposes of rest for the bearers of the pious defunct, and for reminding travellers of the Saviour who died for their salvation. The boundaries of every parish were distinguished by crosses, at which, during the ancient perambulations, the people alternately prayed and regaled themselves. Every grant from sovereigns or nobles, every engagement between individuals, was alike marked with the cross; and in all cases their emblem alone was deemed an efficient substitute for the subscription of a name (Brady's *Clavis Calendaria*, vol. i. p. 359.). Crosses, in short, were multiplied by every means which the ingenuity of man could invent, and the people were thus kept in constant remembrance, both at home and on their journeys, as well as in every transaction of their lives, of the foundation of the Christian faith. (*Ib.* 361.)

I am unable to say whether any, and if any, what service was used at the crosses. Brady says that from the churchyard cross the preacher gave his lessons upon the mutability of life; but he makes no reference to any authority for his statement; the practice probably continued till the Reformation. In Devonshire many road-side crosses still remain, and in that county, according to the Ordnance map, there are one hundred and thirty-five places called by the name of the cross, either in the singular, or the plural, or connected with some scriptural or local name, *e. g.* Cross Crosses, Christ Cross, Peter's Cross, Mary Cross, Alphington Cross, &c. J. G.

Exon.

THE TEMPLARS.

(Vol. xi., pp. 407. 452.)

The following extracts which have been taken from the Exchequer Records of Ireland, relate to the incarceration of the Templars in the Castle of Dublin, and the seizure of their Irish estates:

The king, by his writ, witnessed by himself at Byflete, on December 20, *anno primo*, and directed to John Wogan, his Justiciary of Ireland, and the Treasurer of the Exchequer, states that he had sent to them an ordinance made by him and his council for certain reasons; and that he had directed execution to be made thereof upon the Wednesday next after the feast of the Epiphany next ensuing, and that he wishes execution to be made in Ireland "cum omni celeritate qua commode fieri poterit" and "antequam rumor a partibus Anglie inde ad partes Hibernie poterit pervenire."

The ordinance is set forth upon the record, and its purport is, that all the friars of the order "militie templi" in all the counties of England should be attached by the sheriffs and other lawful men; and all their lands, tenements, goods, and chattels, ecclesiastical and temporal, should be seized for the king, together with their charters, writings, and muniments; that their cattle should be kept, and their lands cultivated and sown; the bodies of the Templars safely, securely, and honestly kept in a fit place, other than their own places, but not "in dura et vili prisona," and that their reasonable support be provided out of the profits of their goods; that the sheriffs should make returns into the Exchequer of the number and names of the Templars. The ordinance is followed by a statement showing the manner in which writs were sent to the several sheriffs by clerks specially appointed for that purpose, the sheriff's oath and the oath of the jurors, that they should not reveal to any the contents of the writs. And the king wishes, as he states, that all the friars of that Order in Ireland should be attached upon one certain day, and their lands, &c. seized; and a report of the proceedings made to the Ex-

chequer of England. (*Memoranda Roll of the Irish Exchequer, anno* 1 Edw. II., membrane 19.)

Upon the same Roll, at membrane 37., there is a memorandum that Thomas of Kent had been appointed to levy and receive the rents, arrears, and debts of the Templars; and to oversee their lands, tenements, goods, and chattels; and that he had letters patent thereof, dated July 2.

By the same rule also, at membrane 18. *dorso*, it appears that similar letters patent were made on March 8, to Richard de Estden and Walter Tryketot; who were thereby farther ordered to appoint bailiffs and servants, to inquire of their debts, and to direct their lands to be cultivated.

It appears, from the Memoranda Roll of the 5th Edw. II., membrane 24., that on February 3 in that year, friar Henry Danet, the Master, and friars John de Faveresham and Ralph de Bradelee, had acknowledged for themselves and their brethren (*sociis suis*), "in custodia Castri Dublinensis existentibus," that John Wogan, the Justiciary in the Michaelmas Term preceding, had paid them 24*l.* 9*s.* 1½*d.*, "pro sustentatione sua," of the issues of their manors of Kilclogan, Crok, and Kilbarry.

Upon the same Roll, at membrane 49., there is the enrolment of the Commission whereby Alexander de Bikenore, the treasurer, appointed his clerk Robert de Whatton to audit the accounts of the lands and chattels of the Templars, in the county of Uriel, to inquire of all circumstances and evidences relating thereto, to let the lands to farm to fit and sufficient men, to receive the fruits and profits of their churches, and to ascertain what sums of money, arising from their lands and chattels, have been as yet paid into the Exchequer.

It appears by the same Roll, at membrane 50., that John de Haddesore, Nicholas de Dromcath, Hugh de Clynton, Richard de Coly, Walter Alot, and Richard Fitz-Henry, were attached for twelve marks sterling, due to the Templars by them for tithes of the church of Keppok, for the first year of Edward III.; and which sum was payable to the Templars half-yearly, viz. one half at Kilsaran on Sunday in "ramis palmarum," and the other half at the feast of St. Peter "ad vincula;" as it was shown by their bond, made and sealed by them, and produced in court. By memoranda, in the margin of the Roll, it appears that this money was afterwards paid to Adam, the vicar of Kilmedymok.

By a writ, witnessed by W. of Norwych, at Westminster, on December 6, *anno* 19 Edw. II., and directed to the lieutenant of the treasurer, and the Barons of the Exchequer at Dublin, the king states that he had sent a transcript of his writ to John Wogan and Alexander de Bykenore, Archbishop of Dublin and treasurer; and also a transcript of the ordinance above mentioned, in the first year of his reign; that they had sent no certificate of their proceedings as they had been commanded; and that the said treasurer, in his account at the English Exchequer, had charged himself "de modica quantitate bonorum et catallorum seu exituum terrarum et tenementum et redditurum predictorum Templariorum." (*Memoranda Roll*, 19 Edw. II., membrane 13.)

JAMES F. FERGUSON.

SEALS, BOOKS RELATING TO.

(Vol. x., p. 485.; Vol. xi., p. 36.)

In addition to the seven works named already, ADNINAN will find great assistance from the following:

8. Recueil de Documents et de Mémoires relatifs à l'Etude spéciale des Sceaux. Publiés par la Société de Sphragistiques. Paris. A monthly periodical, illustrative of mediæval seals: costs fifteen francs annually. Complete to No. 10. of vol. iii.

9. Trésor de Glyptique, Sceaux des Rois et Reines de France.

10. History of Seals in Germany, by Dr. Melly, of Vienna.

11. Vossberg on the Seals of Prussia and the Cities of Northern Europe. Berlin.

12. Lepsius's "Sphragistische Aphorismen," in the *Transactions of the Thuringo-Saxon Antiquarians.* Halle. 1842-3.

13. Die Siegel der Stadt Frankfurt-am-Main, by Dr. Römer-Büchner. 8vo. Frankfort. Four plates of seals.

14. Heinnecius, De Sigillis.

15. Gorlai, Dactylotheca, seu annulorum Sigillarium usus. With plates of 196 metal rings, and 196 gems. Lug. Bat. 1599.

16. Sigilla Ecclesiæ Hibernicæ illustrata, by R. Caulfield. London: J. R. Smith. Two Parts are out.

17. Hon. R. C. Neville's Dactylotheca, *i. e.* a catalogue descriptive of his beautiful collection of rings of all periods. (Privately printed.)

18. Mr. Dashwood's Sigilla antiqua, or ancient seals in the muniment room of Sir Thos. Hare, at Stowe. Bardolph. 1847. (Privately printed.)

We may add to this list of works on seals the following interesting papers on the subject:

1. "Observations on Personal Seals," by Hudson Turner, *Arch. Journal*, vol. v. p. 7.

2. A paper on the "General Arrangement of Seals," *Ib.*, vol. viii. p. 74.

3. "List of Seals added to British Museum since 1851," *Ib.*, vol. x. p. 11.

4. "Notices of Mediæval Seals," *Ib.*, vol. x. pp. 141. 526.; vol. xi. pp. 61. 73. 84. 366.

5. A paper on "Mediæval Seals and Sealing *en placard*," by F. Madden and W. S. Walford, *Ib.*, p. 261.

6. A paper on the "Seals of Winchester," by J. G. Nichols, Winchester volume of *Arch. Institute*, p. 103. Other notices at pages xlix. and 111.

If ADNINAN wishes to examine collections of original matrices of seals, or to make or purchase casts from seals, it will be of use to him to know the following references:

a. There is a large collection of original matrices

in the British Museum, very rich in English examples. See Sims's *Handbook*, pp. 78. 274. 276. The "Rawlinson Collection" at Oxford is still larger.

b. Mr. Doubleday, of Little Russell Street, near the British Museum, deals in sulphur casts of seals. He sells about 2000 different impressions from monastic, municipal, and personal seals.

c. Mr. Ready, of 2. St. Botolph's Lane, Cambridge, sells at a cheap rate casts of seals in sulphur or gutta percha. He has many of the College seals; a large collection of German seals, commencing with Charlemagne, &c.

d. The late Mr. Caley made a collection of casts from English and foreign seals, above 2000 in number. Most of them are now in the possession of Sir Thomas Philipps. See —

"Catalogue of upwards of Fifteen hundred Impressions from Ancient Seals in Wax and Sulphur, collected by the late John Caley, Esq., on sale by Thos. Thorpe."

e. A valuable plastic material for impressions has been invented by Mr. Nesbitt, being a compound of gutta percha with wax. See *Arch. Journal*, vol. x. p. 157. CEYREP.

ST. GERVAISE.

(Vol. xi., p. 426.)

This saint and his brother Protais suffered martyrdom in the year 62, during the persecution by Nero; the one at Ravenna, the other at Milan. Their bodies are said to have been found in the time of St. Ambrose, when he was making preparations for the dedication of the great church of the latter city. It had been revealed to him in a dream (see his *Epist. to Marcellinus*, 54, old edition) that the bodies of these two saintly brothers were in the church of St. Nabor and St. Felix. He caused search to be made, and there found their bones, with their names plainly inscribed on the coffins. As soon as the grave was opened many miracles occurred, and the bodies were transported into the basilisk of Faustus, and thence to that of St. Ambrose. The festival of this translation was long celebrated at Milan, as well as in the African churches, ever since the fifth century, and the worship of these brother-saints was established not only in the Latin, but the Greek church. See St. Augustine, *de Civit. Dei*, lib. xxii. c. 88., and Moreri's *Dict. Historique*. These particulars are farther confirmed by a very ancient manuscript, *Life of St. Ambrose*, in the Cottonian Collection (Claudius, A 1. f. 41.) in the British Museum:

"Per idem tempus* sancti martyres Protasius et Geruasius se sacerdoti releuauerunt. Erant enim in basilica positi, in quibus sunt hodie corpora Naboris et Felicis martyrum; sed sancti martyres Nabor et Felix celeberrime frequentabantur. Protasii uero et Geruasii martyrum, ut nomina, ita et jam sepulchra incognita erant, in tantum ut supra eorum sepulchra ambularent omnes qui vellent ad cancellos peruenire, quibus sanctorum Naboris et Felicis martyrum ab injuria sepulchra defendebantur. Sed ubi sanctorum martyrum corpora sunt leuata et in lecticis posita, multorum ibi sanatæ ægritudines perdocentur. Cœcus qui in eadem basilica, quæ dicitur Ambrosiana, quo martyrum corpora sunt translata, religiose seruiuit, ubi vestem martyrum attigit, statim lumen recepit. Obsessa et jam corpora ab spiritibus immundis curata summa cum gratia domum repetebant. Sed his beneficiis martyrum, in quantum crescebat fides Ecclesiæ Catholicæ, in tantum Arianorum perfidia minuebatur," &c.

CHARLES HOOK.

* *I. e.* in the fourth century, when the Arian heresy began to predominate.

There is very little of the history of this saint to be depended upon as authentic. His relics were discovered at Milan by St. Ambrose, together with those of his brother St. Protase. It is believed that they were the sons of SS. Vitalis and Valeria, both martyrs. Surius gives a history of their lives, but we must read his accounts with a due remembrance of his character, which has been thus pithily described:

"Surius avait de l'érudition, mais il donnait tête baissée dans les fables, et manquait de critique."

A long German legend places their martyrdom under Nero, but it is generally supposed to have happened under Domitian. F. C. H.

CLERICUS will find all that he can wish for respecting this saint in Alban Butler's *Saints' Lives*, under date June 19, with several references to other works concerning the saint; as also in Mrs. Jameson's *Sacred and Legendary Art*, p. 387. of edit. 1850. CEYREP.

DOVER OR DOVOR?

(Vol. xi., p. 407.)

I once asked the same question in Dover itself, and was told that the name having been found in old title-deeds written "Dovor," some of the law gentlemen had adopted this mode of spelling.

What may have been the age of those deeds was not stated; but, that the name was written *Dover* in the sixteenth century is testified by old Lambarde, who died in 1601, and is quoted by Camden in his *Britannia* as a person eminent for learning, &c., and who "has been so lucky in his searches, that he has left but very little for those that come after him," &c. (Gibson, edit. fol., 1695, London, pp. 155–6.)

Although I have seen Lambarde's *Kent*, it is not just now within my reach, and therefore quote from his *Topographical Dictionary*, &c.,

4to., Lond., 1730. In this we find Dover, *Doris, Durus, Dubris, latinè*, &c. Now, the little stream which disembogues into the harbour of Dover is called in the Guide-books the *Dour*, no doubt (as I remarked in Vol. iii., p. 388., art. Minnis) deriving from *dour* (Celt.), water; *Dowr*, Corn.; *Dur*, Gaul.; *Dur*, bas Breton; *Dwr*, Brit.; *Dur*, Irish; *Dur*, or *Dobhar*, Gaël.; all having the same signification, *Dover* being a corruption of *Dour*, the town taking its name from the river, no uncommon occurrence, and confirmed in some measure by the latinised name given in Lambarde, *Durus*.

There is, however, another position in which it may be put; and this I venture to suggest for the consideration of your learned correspondents, viz., — In the foregoing category we have two Gaëlic words *Dobhar* and *Dur*, both at this day obsolete, and only occurring in conjunction with the word *lus*, a weed, herb, or plant, and thus making *water-cresses*, *Dobhar-lus*, *Dur-lus*. According to Dr. Prichard, Lhuyd and Armstrong gave *Dobhar* and *Dovar* as obsolete in the Erse. (*Physical Hist.*, &c., vol. iii. p. 125.) In the same volume (p. 150.) he says that Lhuyd, finding such words as *Usk*, *Ax*, *Ex*, contained in the names of rivers, supposed they were derived from the Gaëlic word *Uisge*, water, and thence came to a conclusion that the Gaël were an earlier wave of population, which passed over Britain before it was occupied by the proper British race.

May not the word *Dover* be a slight alteration of *Dobhar*, or *Dovar*, the meaning of which, as given in the Dictionary recently published by McLeod and Dewar, is not only *water*, but also *the border of a country*, a meaning perfectly applicable to this frontier place. A. C. M.

Exeter.

POPE PIUS V. AND THE BOOK OF COMMON PRAYER.

(Vol. xi., p. 401.)

T. L. has implied that the offer of Pope Pius V. (IV. ?) to confirm the use of the English liturgy, upon the condition of Elizabeth recognising the Papal supremacy, rests solely on the authority of Camden and Ware. Your correspondent has omitted to award the testimony of Lord Chief Justice Coke, who at the Norwich Assizes in August 1606, only three years after the queen's death, publicly affirmed in his charge that —

"The Pope wrote a letter to Elizabeth, in which he consented to approve the Book of Common Prayer, as used amongst us, as containing, says he, nothing contrary to the truth, and comprehending what is necessary to salvation, though not all that ought to be in it; and that he would authorise us to use it, if her Majesty would receive it from him and upon his authority. And this, adds he, is the truth touching Pope Pius V., *which I have often heard from the queen's own mouth.* And I have frequently conferred with noblemen of the highest rank of the state, who had seen and read the Pope's letter on this subject, as I have related it to you. And this is as true as that I am an honest man." — *Charge*, pp. 28, 29. 40.

It is, of course, a matter of small moment to a member of the Church of England, whether the Bishop of Rome recognised our orders, and approved our liturgy, or no; but should any of your readers be curious in the matter, they may read the *pros* and *cons* in Courayer's *Defence of the Dissertation on the Validity of the English Ordinations*, vol. ii. pp. 359—378. E. C. Harington.

The Close, Exeter.

DIFFERENT IDEAS OF RELIGION AMONG CHRISTIANS AND PAGANS.

(Vol. xi., p. 343.)

The German writers referred to by Mr. De Quincey as having thirty years ago noticed the fact, that ancient religion was ceremonial, and modern or Christian doctrinal, were anticipated in this remark by several controversial writers; who show that the sacerdotal ceremonies of ancient religions were superseded by the consoling lessons and the legislative morality of the Gospel, except in those countries in which the finished work of Redemption has been eclipsed by the abuses of Christianity introduced by ecclesiastical and Papal tyranny and corruptions; and where Christian symbolism, *συμφωνων συνετοισιν*, has been perverted by superstition, and rendered as much the minister of idolatry as in former times were the Egyptian hieroglyphics. It will be sufficient to mention Penrose's *Bampton Lectures*, 1808:

"An Attempt to prove the Truth of Christianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion."

This characteristic of Christianity is thus briefly indicated by Lord Bacon:

"That a religion which consisteth in rites and forms of adoration, and not in confessions and beliefs, is adverse to knowledge; because men having liberty to inquire and discourse of theology at pleasure, it cometh to pass that all inquisition of nature endeth and limiteth itself in such metaphysical or theological discourse; whereas, if men's wits be shut out of that port, it turneth them again to discover, and so to seek reason of reason more deeply. And that such is the religion of the heathen." — "Of the Interpretation of Nature," ch. xxv. (Mallet's *Life and Appendix.*)

Bibliothecar. Chetham.

Mr. De Quincey appears to have borrowed this distinction from Lord Bacon:

"The matter informed by divinity is of two kinds: matter of belief, and truth of opinion; and matter of service, and adoration — which is also judged and directed by the former: the one being as the internal soul of

religion, and the other as the external body thereof; and, therefore, the heathen religion was not only a worship of idols, but the whole religion was an idol in itself; for it had no soul; that is, no certainty of belief or confession; as a man may well think, considering the chief doctors of their church were the poets; and the reason was, because the heathen gods were no jealous gods, but were glad to be admitted into part, as they had reason. Neither did they respect the pureness of heart, so they might have external honour and rites." — *Of the Advancement of Learning*, book ii.

But is it not generally supposed, that the ancient mysteries were, to the initiated, a sort of schools of religious doctrines? F.

NURSERY HYMNS.

(Vol. xi., pp. 206. 313.)

The communication of your correspondent W. J. BERNHARD SMITH in reply to J. F. F.'s (Query J. Y. 1.) Query, is, I think, unsatisfactory, and appears likely to lead your readers to the belief that the work he quotes, viz. *Enchiridion Leonis Papæ*, was really a book of true devotion, and composed or authorised by one of the sovereign pontiffs of that name.

MR. W. J. B. SMITH is himself doubtless aware of the true nature of the work; but others of your readers may, perhaps, not be equally well informed.

The *Enchiridion Leonis Papæ serenissimo Imperatori Carlo Magno in munus pretiosum Datum nuperrime mendis omnibus purgatum*, was first published in Latin at Rome in the year 1532, and has been several times reprinted: it was early translated into French, in which language it has passed through many editions.

It consists of a collection of prayers, many of which are those used by the church, but for the most part burlesqued or disfigured, and adopted for the purposes of sorcery, as practised in the Middle Ages; among the professors of which science this work held the rank of a text-book.

Leo III., the supposed author of the book, was a cotemporary of the Emperor Charlemagne, from whom he received many benefits; in acknowledgment of which the grateful pontiff was said to have imparted to his benefactor many great and important secrets, both for the purpose of performing acts beyond man's natural powers, as also for the preservation from, and the curing of, many of the evils to which flesh is heir.

It is, perhaps, scarcely necessary to add that the work is apocryphal.

The book enjoyed great popularity among the rustic population, from its containing many charms connected with rural pursuits, of which the following may be taken as a specimen:

"*Contre les Renards.*

"Dites trois fois la semaine: au nom du Père + et du Fils + et du Saint Esprit +. Renards ou Renardes. Je vous conjure au nom de la très sainte et sur sainte, comme N. D. fut enceinte, que vous n'avez à prendre ni écarter aucun des mes oiseaux, de mon troupeau, soit coqs, pouls ou poulets; ni à manger leurs nids, ni sucer leur sang, ni casser leurs œufs, ni à leur faire aucun mal."

"La Pate-Nôtre blanche" is referred to in terms of reprobation by Jean B. Thiers (and doubtless by other ecclesiastical writers), as, —

"La prière ridicule que l'on appelle La Pate-Nôtre blanche, dont les zélateurs, qui sont en assez grand nombre, et surtout à la campagne, promettent infailliblement le paradis à ceux qui la disent tous les jours."

I doubt, therefore, whether the hymn in question be taken from so polluted a source. P. P. P.

PHOTOGRAPHIC CORRESPONDENCE.

"*Preparation of albumenized Glass, by M. Fortier, read before the Société Français de Photographie.*

"*Preparation of the Albumen.* — Pour the white of egg into a glass, and for every hundred cubic centimetres add one gramme of iodide of potassium, prepared in a flask containing a few grains of iodine, so that the latter shall have been in excess. In this way the black spots so disheartening to photographers are avoided.

"Decant the white of egg into a dish and beat them up to a froth. At the end of twenty-four hours the liquid fit for use will have been deposited at the bottom of the dish.

"*Cleaning the Glass.* — Take whiting, made into a paste sufficiently thick that it shall not run; cover the glass and allow it to dry; then, with a piece of clean linen or tissue-paper, rub it until all the whiting has disappeared.

"*Albumenizing the Glass.* — Provide yourself with the four implements following, namely, two pipettes, a glass spatula, and a small bodkin with a sharp point. Place the glass upon an inclined plane, and having taken the precaution to lay a piece of white paper under the glass, in order that you may see better what you are about, remove with a badger-brush the atoms of dust which remain after the cleaning; then take the pipette No. 1., and inhale so as to fill two-thirds of the tube with the prepared albumen. You will not have a single bubble of air. Move the pipette over the glass, beginning at the top, from left to right, returning from right to left, and then from left to right again, and so on over three quarters of the plate. The white paper placed below will enable you to see what is covered and what is not. Then with the glass spatula cover the glass with the albumen already spread. If you observe either a minute bubble, almost imperceptible, or an impurity, remove it with the bodkin. At the end of the operation the albumen will have formed a swelling at the bottom of the glass. Then take the pipette No. 2. (be careful not to use the pipette No. 1., otherwise you will inevitably have bubbles of air), suck up the excess of albumen which forms the swelling, and the operation will be finished. Nothing remains but to place the glass in a perfectly-horizontal position, and to leave it to dry in a place protected from dust.

"The closed boxes hitherto used for drying the albumenized glasses are faulty, as they exclude the air, which is indispensable. Several glasses may be placed one over the other in a frame constructed for the purpose, taking

care to place them at a proper distance, according to their size. The distance of one glass from another should be five centimetres for glasses of twenty-seven by twenty-one; it should be double for glasses of twice the size; the maximum temperature of the place where they are dried should not exceed eighteen degrees centigrade (65·2 Fahrenheit). At this temperature the glasses are dried in about twelve hours. They may be prepared in the evening for use on the following day.

"*Silver Bath.* —

Distilled water - - - -	100 grammes.
Nitrate of silver - - -	10 grammes.
Acetic acid - - - -	10 grammes.

Proceed as for collodion. The albumenized glass should remain one minute in the bath. It is then placed in a trough filled with distilled or rain water, where it is left until another glass has been treated in the nitrate-of-silver bath. It is then placed on a stand and washed with distilled or rain water.

"The glasses, after preparation in the nitrate-of-silver bath, will keep for a fortnight in summer. In order to keep them longer one must be laid upon another, the albumenized sides touching, and a slip of paper pasted at the edges, to prevent the action of the air.

"*Exposure in the Camera.* —The exposure should be regulated by the length of the focus of the lens, in sunlight one minute for every inch of focus; it should be at least twice as long in the shade.

"*Developing the Image.* —Pour upon the glass a solution of concentrated gallic acid. As soon as the image appears throw this solution away, and pour on a fresh one containing a small quantity of nitrate of silver, but no acetic acid, and the image will be developed in half an hour. If the time of exposure has been properly calculated it will appear immediately, but if the exposure has been too short it will not appear in less. Instead of half to three quarters of an hour, it sometimes requires twelve or fifteen hours. It is washed with common water before fixing.

"*Fixing the Picture.*—Merely washing with 100 grammes of water, containing ten grammes of hyposulphite of soda, suffices to fix it.

"In answer to a question, M. Fortier stated that he dissolved the iodide of potassium in pure albumen; nevertheless the solution may be hastened by adding a small quantity of water. He deprecated the use of cyanide of potassium for fixing, as it detaches the albumen from the glass. This fact can be made use of in cleaning the albumenized glasses. The plate is covered with a solution of cyanide of potassium: after a minute the glass is thrown into water, and the albumen is removed.

"Upon a question being put to him as to accelerating substances, M. Fortier said that honey, as well as syrup of honey, added to the silver bath, augments the sensibility, but rapidly undergoes alteration. As to fluoride of potassium, it gives great sensibility. Its employment admits also of portraits being taken on albumen; but in drying the glass the albumen detaches itself, curling up in spirals. With regard to the time after exposure within which the image may be developed, M. Fortier said that he had never deferred it more than a day, but that this delay was not productive of any inconvenience."

Mounting Photographs. — With reference to this subject, which has excited some interest, from its supposed connexion with the fading of positives either through the agency of the material used for mounting them, or the chemical constituents of the paper or Bristol board to which they are attached, a correspondent suggests that no better adhesive medium will be found than simple albumen, or white of egg. If applied to the back of the positive it will not only cause it to adhere evenly and firmly, but from its very nature acts as a protective from the deleterious influence of the chlorides in the paper or cardboard on which it is mounted.

Replies to Minor Queries.

Dr. Routh (Vol. xi., p. 61.).—I observe that the late President of Magdalen's works extend over a period of sixty-nine years (1784 to 1853). Is there any other author of ancient or modern times that can equal this? The nearest approach to it that I can remember is Ruysch, a Dutch anatomist, whose publications included the space of sixty-five years from first to last. J. S. Warden.

Artificial Teeth (Vol. xi., pp. 264. 395.). — A correspondent inquires, "what is the date of the introduction of artificial teeth into England or Europe?" To this Query there is an authority quoted (p. 395.), showing that they were not uncommon in the reign of James I. (anno 1609) in England. But that this substitute for nature's decay was usual in the days of the Roman Emperors is confirmed by a caustic epigram of a witty poet:

> "Thais habet nigros, niveos Lecania dentes;
> Quæ ratio est? *emptos* hæc habet, illa suos."
> *Martial*, Epig. v. 43.

C. H.

Ritual of Holy Confirmation (Vol. xi., p. 342.). —The Confirmation service, translated into Latin and Greek, may be found in —

"Preces Catechismus et Hymni Græce et Latine in vsvm Antiqvæ et Celebris Scholæ jvxta S. Pavli: Templvm apvd Londinates venerabili admodvm viri Johanne Coleto, S. T. P. Necnon S. P. Decano, Londini, 1814, Bagster, 1852," &c. &c., 8vo.

Privately printed. A copy is now given to each scholar on his entrance to the school. E. W. O.

Camberwell.

Ancient Libraries (Vol. xi., p. 258.). —

"The Gray Friers have a library in their house, in Roane, containing six-and-fifty paces in length, with three rowes of deskes all along, replenished with many excellent bookes both of philosophy and the Fathers, the most part manuscript."—Stow, *Annals*, 1632, fol., p. 778. col. 1. l. 40. sub an. 1596.

E. W. O.

Camberwell.

Query for Naturalists (Vol. xi., p. 408.). — Three years ago I had in my care a female parrot, the property of my friend Mr. S——. It was a common green parrot, a poor talker, a female, and very aged. It evinced the same hatred for its sex in the human species as the one mentioned by R. W. D.—Jp. When in its cage, it would

menace and peck at any female who approached it; but was at all times ready to fraternise with the masculine portion of humanity. I never knew it to be spiteful to one of the male sex, except on one occasion when it was teased by a workman while the house was under repairs. If a female entered the room when Poll was quietly perched in her cage, she would at once leap down to the floor of her cage, scream violently, and endeavour to get out to the attack. When suffered to leave her cage, which happened daily, she would immediately attack the females in the room, running along the carpet and pecking at their feet; and, even when engaged in eating choice morsels from my own hand, would, if a lady entered the room, immediately leave me, and rush at the visitor, attempting to tear her dress, and especially to peck her feet. There was no play in these eccentricities, but plenty of real spite. My wife was always amused to see Poll enter the kitchen to steal the fruit, while pastry-making was going on; but she would drop her dainties, and offer battle boldly to the cook or the mistress the moment they appeared, though encouraged by them in her acts of petty larceny. Her queer ways, and skill in stealing, saved her from utter condemnation; otherwise her spiteful habits rendered her an object of fear and hate to all the females in the house. With men she was bold, playful, and confidant, and formed some very strong attachments.

I had a tame jackdaw which evinced the same tendency, but in a less degree.

SHIRLEY HIBBERD.

Sir Thomas Chaloner, ob. 1615 (Vol. xi., p. 125.). — Fuller's *Worthies*, p. 186.; Gough's *Camden*, iii. 80.; Berkenhout, *Biog. Liter.*, p. 529.; Puttenham, *Art of Poetry*, p. 51.; ob. 1565, Lloyd's *Statesmen and Favourites of England since the Reformation*, 8vo. (London, 1665), p. 343.

E. W. O.

Camberwell.

Eminent Men born in the same Year (Vol. xi., p. 27.). — I beg to recommend the year 1788 to such of your correspondents as are curious in these matters. Lord Byron, Sir Robert Peel, and other men of eminence, both at home and abroad, were born in that year. J. S. WARDEN.

Marriages between Cousins (Vol. x., p. 102.). — I do not know why these marriages should be so sweepingly condemned. There appears no reason why amongst men, as in lower animals, good qualities might not be improved and perpetuated by such unions, if not carried to too great an extent. Byron was the grandson of a marriage between first cousins; and whatever may be thought of his conduct in many respects, no one can say there was any approach to idiocy there. In short, anything of the kind may be proved by selecting particular families for examples; and I believe that the direct reverse might be proved by an equally careful selection of families in no way related on the father's and mother's sides. At all events, I believe that the highest family in the land gives no confirmation to the gloomy view that your correspondent takes of such marriages.

J. S. WARDEN.

"*Barratry*" (Vol. xi., p. 441.). —

"*Barrator*, or *barretor*, Lat. *baredator*, Fr. *barateur*, a deceiver; signifies a common wrangler, that setteth men at ods, and is himself never quiet, but at brawle with one or other."

Also —

"*Barrators* be Symonists, so call'd of the Italian word *barrataria*, signifying corruption or bribery in a judge giving a false sentence for money." — Cowell's *Interpreter*, by Manley, London, 1684.

It is rather hard upon Sancho Panza, who was not so very unfair a judge, that he should have been made governor of the Isle of Barrataria.

A. F. B.

Diss.

Captain Molloy (Vol. x., p. 99.). — If tradition be correct, the lady whom this luckless warrior deserted was still more effectually avenged by her successful rival, than even by the fulfilment of her malediction, the Captain having been an exception to the general supposition, that brave men abroad are the greatest cowards under their own roof, and *vice versâ*, as may be inferred from the following lines, which have appeared in print before:

"I, Anthony James Pye Molloy,
Can burn, take, sink, and destroy;
There's only one thing I can't do, on my life!
And that is, to stop the d——d tongue of my wife."

As for the Cæsar, I think the name, before the close of the war, had been, under such commanders as Saumarez, Brenton, and Strachan, amply cleared from the discredit brought upon it by her first captain. J. S. WARDEN.

Rings formerly worn by Ecclesiastics (Vol. viii., p. 387.). — As yet the Query remains unanswered, whether "ecclesiastics not bishops were formerly in this country expected to wear during their lifetime, and be buried with the ring, at their decease." A paper published in the September number of the *Archæological Journal*, by Messrs. W. S. Walford and A. Way, contains a remark from which we may gather that such was the custom.

"In the archdeaconry of Chester, on the death of every priest, his best horse, saddle, bridle, and spurs, certain articles of apparel, and his best signet or ring, belonged to the bishop, as being the archdeacon." — *Arch. Journ.*, p. 273.

CEYREP.

Roasting of Eggs (Vol. xi., p. 445.). — In reply to your correspondent F. on the above subject, I should imagine that, unless the use of coal has been substituted for that of timber, the practice of roasting eggs has not ceased at Winchester College. I well remember, some forty years since, how great was our enjoyment of these delicacies, roasted in the ashes of our wood fires in the college chambers of an evening; and I should marvel if they no longer formed a portion of the viands surreptitiously provided for the "Noctes Wiccamicæ," unless modern grates and coal have now taken the place of the spacious hearths and crackling fagots in the time-honoured dormitories above mentioned. N. L. T.

F. wants information about roasting eggs. He will find that all Celtic nations roast eggs, though not so generally as they did before the invention of grates, and the use of coal instead of wood. Sir Walter Scott makes David Gellatly acquainted with this art; and it would be curious for epicures to decide, whether an egg well roasted in wood ashes (where alone they can be roasted) has not a very superior flavour to a boiled egg: as it is well known that the bread, baked in the field by Welsh peasants on a stone, covered with an iron pot, and heaped all over with hot wood-ashes or burning turf, is as superior in flavour to bread baked in an iron oven, as is the bread of a brick oven heated by wood to that of an iron oven with a coal fire under it. There is little doubt that inquiry into the primitive cookery of a rural people would be not only amusing, but useful; as many a method, which experience taught to be best, and which is nearly lost, may be explained scientifically on examination; and the different results of heat when produced by charcoal, or by the steady embers of a heap of ignited wood-ashes in powder, in opposition to the flames of lumps of coal placed under an iron plate, are well known to the best cooks. G. G.

Lord Byron's "Monody on the Death of Sheridan" (Vol. xi., p. 423.).—I beg to refer Eric to the *Memoirs of the Life and Writings of Lord Byron, with Anecdotes of some of his Contemporaries*, published in 1822 by Colburn & Co. The book is dedicated to Mr. Gifford. It is an anonymous publication; the dedication being only signed with **** *******. (Who was the author?)* At pp. 275, 276. will be found the following passage, after quoting the ten concluding lines of the monody:

"Such is the extravagance of the last two lines, and their forced connexion, if they can be said to connect at all with the former part of the encomium, that we are rather disposed to be pleased than offended on learning the source from whence the conceit was derived. Lord Byron, however, must have been in a very dull humour, or not over-zealous in the work which he undertook, when he had recourse to Ariosto for an illustration with which to wind up his panegyric. Yet so it is, that the whole of this fine compliment, in which one man, and he none of the best, is praised at the expense of the species, is literally translated from the Italian romancer, whose words are, 'Natura il fece, e poi ruppi la stampa.'"

W. H——y.

"*Poetical Epistle to Dr. W. K.*" (Vol. xi., p. 444.). —

"Μνηστῆρσι δὲ Παλλὰς Ἀθήνη
Ἄσβεστον γέλον ὦρσε, παρέπλαγξεν δὲ νόημα.
Οἱ δ' ἤδη γναθμοῖσι γελῶων ἀλλοτρίοισιν ·
Αἱμοφόρυκτα δὲ δὴ κρέα ἤσθιον · ὄσσε δ' ἄρα σφέων
Δακρυόφιν πίμπλαντο. γόον δ' ὤϊετο θυμός."

Homeri *Odyss.* xx. l. 345.

The author has translated γναθμοῖσι ἀλλοτρίοισι "borrowed jaws," after Madame Dacier's *bouche d'emprunt*. (See Clark and Ernesti's notes in the Leipzig edition, 1824.) I think "crude" and "underdone" at least as good a rendering of αἱμοφόρυκτα as Voss's "blutbesudeltes," and very much better than Pope's "floating in gore."

"The starved assassin," I presume, is Ugolino. In 1713 Dante had few English readers, and the author of the *Poetical Epistle* probably derived his knowledge of the story from some work which mentioned the cannibalism in hell generally, without pointing out the precise place, — the second circle of perpetual frost. The

"Due ghiacciati in una buca
Si, che l' un capo al altro fu capello,"

certainly had not "fire so near" as to be available for culinary purposes. H. B. C.

U. U. Club.

Sir Cloudesley Shovel (Vol. xi., p. 184.).—It is rather doubtful whether Sir C. Shovel was a "Cockthorpe Admiral." Hastings claims the honour of the brave seaman's birth-place; "The house he lived in stood on the spot now occupied by 117. All Saints Street, and was taken down in 1838." (See Ross's *Guide to Hastings*, p. 56.)

H. G. D.

Knightsbridge.

"*Dialogus de Lamiis et Pythonicis*" (Vol. xi., p. 426.). — I possess a copy of one of the original editions of this tract; the following is a correct transcript of the first leaf or title-page:

"De Laniis* (*sic*) et phitonicis mulieribus ad illustrissimum principem dominum Sigismundum archiducem austrie tractatus pulcherrimus per Ulricum molitoris de Constantia: studii Papiensis decretorum doctorem. Curiaque Constantiensis causarum patronum, ad honorem clementis principis sueque; sub celsitudinis emendatione conscriptus."

[* John Watkins, LL.D.]

* *Lamia*, a she devil or hag, a witch or sorceress that does mischief to children; a fairy that stealeth or changeth children; a bullbeggar. Apuleius, in his exquisite fable of "Cupid and Psyche," calls the envious sisters of Psyche *Lamiæ*, which Taylor has translated "sorcerers." — *Metamorph.*, lib. 5.

A curious woodcut of two witches casting, the one a serpent, the other a cock, into a burning cauldron, completes the first, or title-page. After gravely discoursing whether these "Lamiæ et Incantatrices" can, by the assistance of the devil, do harm to children, and bring diseases upon them; whether they can ride on a "baculum unctum," a wolf or other animals, and whether "cum talibus malific. mulieribus posset diabolus incubando in forma hominis commisceri;" and whether "ex tali coitu possibile sit generari filios;" with divers other curious inquiries, the tract ends with the following colophon:

"Impressum Colonie apud conventum predicatorum,
In deslolchzgasse per me Cornelium de zyrichzee."

This tract is in quarto, consists of twenty-two leaves, with several very curious woodcuts: one represents three old witches regaling themselves with good cheer, at a primitive-looking table with three legs, a castellated building appearing in the distance. ("When shall we three meet again?")

In this edition the dedicatory epistle of the author is dated 1489. Brunet mentions this edition; but Hain has not seen it, though he quotes four Latin and two German ones, all printed in the fifteenth century.

In the sale of Dr. Kloss's library in 1835, a copy was purchased by Longman for 6*s.* 6*d.*, and was, in Longman's Catalogue for 1836, priced 12*s.* In the Kloss Catalogue it was described as —

"Ed. 2. Curious woodcuts. Col., Corn. de Zyrichzee (1505)."

H. B.

Warwick.

Assignats (Vol. xi., p. 444.). — Assignats are of no value whatever; the document is waste paper. I saw at Dieppe, in France, two small casks full, for various amounts, which the gentleman who owned them kept out of mere curiosity. I saw them first in 1825, and again in 1854, last September; tolerable proof they were worth nothing.

H. BASCHET.

Waterford

Fox Family (Vol. xi., p. 146.). — No answer has as yet, I think, been given to this Query, nor can I do much towards enlightening the subject; but I believe a family of this name were settled in Westminster for many years. Joseph Fox, parochial clerk to the House of Commons, was a bookseller in Westminster Hall in 1760; and published register books, &c., relative to the New Marriage Act.

H. G. D.

Armageddon (Rev. xvi. 16.).—Written in Greek ἁρμαγεδδών and ἀρμαγεδών, whilst some MSS. have Μαγεδών. This place, so "called in the Hebrew tongue," *Har-Megiddon*, means "Mountain of Megiddo" (2 Kings xxiii. 29.; Zech. xii. 11.). It is marked in Dr. Robinson's map (vol. iii.) as *Legio Megiddo*, its present Arabic name being *el-Lejjûn*, a corruption of Λεγεών, which Greek word is a translation of *Megiddo*, from the root *gad*, a troop. Armageddon is partly a plain, partly mountainous, about eighteen miles south by west of Cana (*Kâna-el-Jelil*=Cana of Galilee), and ten or twelve miles south-west of Nazareth and Mount Tabor.

T. J. BUCKTON.

Lichfield.

Sibylle (Vol. xi., p. 445.). — This is the correct spelling in French of the class of prophetesses to whom the name of Σίβυλλα was given. The Greek word is commonly derived from Σιός (for Διός) and βουλή, meaning "the counsel or will of Jupiter," and was synonymous with "prophetess."* Blondell, in "Des Sibylles célébrées tant par l'antiquité payenne que les SS. pères" (1652), and Freret, in his "Recueil des Prédictions de Sibylle," &c., in the *Mém. Acad. des Inscrip.*, xxiii. 187., adopt the uniform Greek and Latin *Sibylla*. In Boinvillier's *Gradus ad Parnassum* I find the word *Sibylla* explained in French by *Sybille*, which is a misprint, as the next word, *Sibyllinus*, is explained *de Sibylle*. The Italian has *Sibilla*, the Russian *Sivilla*, the German *Sibylle*. Virgil's Sibyl is well known as a general personification of the character. There were several females to whom this title was given. The following is a prediction of one of them, — Phaënnis:

"Then, indeed, the pernicious army of the Celtæ, having passed over the narrow sea of the Hellespont, shall play the flute, and in a lawless manner depopulate Asia. But divinity will still more severely afflict those that dwell near the sea. However, in a short time afterwards, Jupiter will send them a defender, the beloved son of a Jove-nourished bull, who will bring destruction on the Gauls."† — *Pausan.* l. x. c. 16.

This poetical bull is supposed to have been Attalus, King of Pergamus.

T. J. BUCKTON.

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Sevastopol (Vol. x., p. 444.). — The Tatar name of this place was *Aktiar* (=White Mountain); but Catherine II. changed it to Sevastopol, from the Greek words Σεβαστὸς and πόλις, meaning *City of Augusta*, in allusion to herself. In Acts xxvii. 1., the centurion was "of Augustus's band" σπείρης Σεβαστῆς. (Acts xxv. 21.) In modern Greek β is pronounced as *v*.

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* Another derivation is from שִׂבְבָל (comp. Is. xlvii. 2.), the same as the Arabic سبولة (*sibulla*), hair, characteristic of the sibyl.

"Non comtæ mansêre comæ." — *Æneid.* vi. 48.

† "Δὴ τότ' ἀμειψάμενος στεινὸν πόρον Ἑλλησπόντου
Λύλήσει Γαλατῶν ὁλοὸς στρατὸς, οἵ ῥ' ἀθεμίστως
Ἀσίδα πορθήσουσι· Θεὸς δ' ἔτι κύντερα θήσει
Πάγχυ μάλ', οἳ ναίουσι παρ' ἠϊόνεσσι. Κρονίων
Ὀρμήσει ταύροιο διστρεφέος φίλον νἱὸν,
Ὃς πᾶσιν Γαλάτῃσιν ὀλέθριον ἦμαρ ἐφήσει."

Cat's Cradle: Cratch (Vol. xi., p. 421.).—The game described by Mr. E. S. Taylor is hereabouts called "scratch-cradle."

Cratch (archaism) meant a species of cradle as well as a manger.

Carriers here call that a *cratch* which they let down from the rear of their waggons for the purpose of loading and unloading; so called, I dare say, from its resemblance to the rack of a manger.

C. Mansfield Ingleby.

Some time ago I interfered to prevent a host of well-known words from being monopolised by Polperro in Cornwall; and now a word for cat's cradle, "a favourite amusement of children in Norfolk, and probably elsewhere;" and a description is given. If there should be any place in England where cat's cradle is not common, would that part of England be pleased to come forward and confess. If there be one of your readers who did not see cat's cradle when a boy, I will answer for it that reader was a girl. M.

Works of Sir Thomas More (Vol. xi., p. 324.).—As a slight contribution towards the information sought for by Mr. Peacock, I subjoin a Note of four different translations into French of More's *Utopia*.

The first is by Jehan Leblond, Paris, Ch. L'Angelier, 1550. This translation, with corrections by Barthelemy Anneau, was published at Lyons by J. Sangram in 1559.

The second is by Samuel Sorbière, Amsterdam, J. Blaeu, 1643.

The third by N. P. Guendeville, Amsterdam, F. L'Honoré, 1715 or 1730.

The fourth by M. T. Rousseau, Paris, F. Didot, 1780. Of this a second edition was published at Paris by J. Blanchard in 1789.

These particulars I have taken from *La France Littéraire*, sub voce Morus; and as there is no mention of Sir Thomas More's other works, the inference is that the *Utopia* is the only one that has been translated into French.

Henry H. Breen.

St. Lucia.

"*Les Récréations Mathématiques*" (Vol. xi., p. 459.).—The first part of this work was published in 1624, under the following title:

"La Récréation Mathématique, ou Entretien facétieux sur plusieurs plaisants Problèmes, en fait d'Arithmétique, de Géométrie, &c. Pont-à-Mousson, 1624. 8vo."

It appeared under the name of H. Van Etten; but the real author was Jean Leurechon, a Jesuit, who was born about 1591, in the duchy of Bar, and was in course of time rector of the college there. A short account of him is to be found in the Supplement to the *Biographie Universelle*. A second edition of the *Récréation* appeared at Rouen, to which a second and third part were subsequently added anonymously; after which it passed through several editions under the hands of Claude Mydorge and Denis Henrion. See Barbier's *Dict. des Ouvrages Anonymes*, tome iii. pp. 129, 130. Ἀλιεύς.

Dublin.

Mathematical Bibliography (Vol. x., pp. 190. 191.; Vol. xi., p. 370., &c.).—At the sale of the library of J. D. Gardner, in July last, by Sotheby (Lot 520.) Cocker's *Arithmetic*, probably unique, from the collection of Lea Wilson (1678), was knocked down for 8*l.* 5*s.* E. W. O.

Camberwell.

"*Oriana*" (Vol. xi., p. 445.).—The veritable Oriana was the beloved of Amadis de Gaul, who called himself Beltenebros when he retired to the Poor Rock. See *Amadis de Gaul*, book ii. cap. 6. I am not aware that Mr. Tennyson's ballad is founded on any legend; there is certainly nothing in *Amadis de Gaul* on which it could be founded. L. S. will find the madrigal referred to by him, with several others, in *The Triumphs of Oriana*, edited by Thomas Morley, London, 1601, a short account of which may be found under the name of Morley, in the *Dictionary of Musicians*, London, 1825.

Perhaps I may be allowed to follow this Reply by the Query, How came this name to be applied to Queen Elizabeth? Was *Amadis de Gaul* then popular in England? I think I am correct in saying that neither in Spencer nor in the *Arcadia* is there any allusion to this romance, which we should scarcely expect if it were then so well known that the name of the heroine could glorify Queen Bess. The madrigals themselves are pastoral, and it is at least questionable whether the romances of chivalry ever were in the strict sense popular in England, seeing that (as I believe) it has never been proved that one was written in this country. A. F. B.

Diss.

Thomas à Kempis (Vol. xi., p. 442.).—Your correspondent Anon. quotes from an old edition of Brunet's *Manuel*. In the last edition of his work (1842), that most accurate of all bibliographers has changed his opinion respecting the claims of John Gerson, Abbé of Verceil, to the authorship of the *De Imitatione Christi*. He says:

"In the mean time a third opinion, that which presents John Gerson, Abbé of Verceil in the thirteenth century, as the author of the *Imitation*, has been renewed and sustained latterly with vigour, and some appearance of reason, by the President De Gregory. However, he has encountered a redoubtable adversary in the person of M. Gence, a laborious savant, who has made the book of the *Imitation*, and everything regarding it, a constant study."

James Darling.

Miscellaneous.

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T. O. *The* Bibliographical Note *proposed would, we have no doubt, be as acceptable to our readers as to ourselves.*

T. S.'s *Query as to whence the quotation* Magna est veritas, *&c. is taken, has been already answered in* "N. & Q.," Vol. viii., p. 77.

T. LONGSTAFF *will find some account of the* Berserkir *in a note* (p. 290.) *of Pigott's* Scandinavian Mythology.

R. *Will find an account of several books relating to* Mother Shipton *in our* 5th Vol., p. 419.

L. M. M. R. *The communication for this Correspondent has been forwarded.*

T. LONGSTAFF. *For illustration of Carlyle's allusion to Ugolino and Little Gaddo, — see Dante's* Inferno, *Canto* xxxiii.

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INDEX

TO

THE ELEVENTH VOLUME.

[For classified articles, see ANONYMOUS WORKS, NOTICES OF NEW BOOKS, EPIGRAMS, EPITAPHS, FOLK LORE, INSCRIPTIONS, PHOTOGRAPHY, POPIANA, PROVERBS, QUOTATIONS, SHAKSPEARE, and SONGS AND BALLADS.]

A.

A. on Christie's Will, 78.
A. (B.) on dictionaries and cyclopædias, 148.
Abbot (Archbishop), noticed, 500.
Abbott (J. T.) on Cliffords of Suffolk, 325.
Abelard (P.), his condemnation, 38.
—— Works translated, 188.
Abhha on Agnew's Irish Churchman's Almanac, 263.
—— bibliographical queries, 125.
—— Bellingham (Col.), his Journal, 205.
—— Bodley (Sir Thomas), his MS. Life, 125.
—— first Dublin newspaper, 25.
—— Gilbert's History of Dublin, 64.
—— Irish Palatines, 87.
—— lady restored to life, 146.
—— Lynde's Via Tuta and Via Devia, 267.
—— Menenius' Political Tracts, 29.
—— Miller (Dr. George), 125.
—— salt-spilling, its antiquity, 142.
—— "to rat," 107.
A. (C. B.) on easterly winds, 483.
A. (C. E.) on microscopic writing, 333.
Acts, private, of Edward VI., 486.
"Adagia Scotica, Scotch Proverbs," 486.
Adams (G. E.) on "I lived doubtful," &c., 414.
Adamsoniana, 195. 254.
Addison (Joseph), passage in his Cato, 502.
—— Letters required, 9.
Adlam (Richard), his epitaph, 9.
Advowsons alienated to manorial lords, 165.
A. (E. H.) on Adamsoniana, 254.
—— burial custom at Maple Durham, 283.
—— Bede's dying words, 132.
—— brothers of the same Christian name, 133.
—— Charles II.'s cap, 164.
—— Coburg family name, 166.
—— Cockthorpe admirals, 184.
—— Holden (Laurence), 148.
—— Nottingham Date-book, 283.
—— Sardinian royal family, 244.
—— William Wogan, 244.
A. (F.) on an inscription, 47.
"Affairs of the World," a periodical, 186.
Agnew's Irish Churchman's Almanac, 263.
Aikenhead (David), Provost of Edinburgh, 151.
Aisnesce, its meaning, 325. 375.
Aix-la-Chapelle, peace of, its festivities, 467.
A. (J.) on calves'-head club, 470.
A. (J. S.) on death of dogs, 132.
—— ship "Sea Otter," 38.
A. (J. T.) on Sir Stephen Fox, 325.
Albert (Prince), his surname, 166. 232. 375.
Alford (B. H.) on Barmecide's feast, 367.
Algor (John) on Druid's circle, 54.
Alias on two surnames joined by alias, 49.
Ἄλλος on capital punishments *temp.* Hen. VIII., 134.
—— dowlas, lockram, polldavy, 333.
—— English proverbs, 18.
—— Heavenly Guides, 134.
—— Janus Vitalis, 131.
—— Jean Paul, Comte de Cerdan, 445.
—— Le Blanc's Travels, 475.
—— Leslie's Case Stated, Reply to, 28.
—— Les Récréations Mathématiques, 516.
—— Palmo Marinus, 293.
—— Sanlecque, 494.
—— "Three Letters on Italy," 495.
—— "White bird, featherless," 313.
Aliquis on heats, 434.
Allen (R. J.) on coaches, toll-bars, &c., 388.
—— Diogenes, 394.
—— Napoleon's marshals, 394.
Allhallows, churches dedicated to, 148.
Alliterative spelling-book, 343.
Almanach Royal de France, 101.
Almanacs and their makers, 441.
—— of 1849 and 1855, 323.
—— old, helps to history, 54.
Almauryvets, kind of armour, 17.
Alpe, the bullfinch, 213. 352.
Altar of laughter at Athens, 225.
Altars, crosses on, 73. 173. 274. 332.
—— stone, 426. 496.
Al-Teppe in Palestine, 206.
Amadis de Gaul, 516.
American authors, 206.
—— newspapers, 1744-6, 222.
Amontillado sherry, 39. 93.
Anastatic printing, 52.
Ancients, lost works of, 7.
Anderson (James), a letter to Earl of Isla, 439.
André (Major), 111.
Andrewes (Bishop), his puns, 54.
Andrews (Alex.) on newspaper notes, 285.
—— survivors of England's great battles, 481.
Anecdotal flowers, 259.
Angelo (Michael), his true name, 343.
Angier (Rev. John), his portrait, 146.
Anglo-Saxon language, 48. 193.
A. (N. J.) on charm for a wart, 7.
Anon on Anderson's letter, 439.
—— battle-door, 391.
—— blind mackerel, 295.
—— blue mould on coins, 445.
—— cabbages, 312.
Anon on Captain Cuttle, 482.
—— Charles I.'s relics, 174.
—— "Children in the Wood," 291.
—— etching by Rembrandt, 165.
—— Goldsmith on the Dutch, 214.
—— "good wine needs no bush," 294.
—— identification of anonymous books, 59.
—— "I'd be a butterfly," 435.
—— Leda by Leonardo da Vinci, 146.
—— Mairdil, 312.
—— Monmouth and the Foudroyant, 342.
—— Mothering Sunday, 284.
—— oysters with an *r* in the month, 414.
—— Schiller's Die Piccolomini, 208.
—— sea-sickness, 292.
—— Tableau de Paris, 48.
—— Thomas à Kempis, 442.
—— tenure per baroniam, 74.
—— wheelbarrows in Russia, 312.

ANONYMOUS WORKS:—
Adelaide, 105.
Address to the Public on behalf of the Poor, 125.
Apostate Protestant, 368.
Cigar, 100.
Code de la Nature, 366.
Commentary on the Proceedings of the Catholics in Ireland, 125.
Curious Book, 243.
De amore Jesus, 466.
Deliciæ Literariæ, 100. 214.
Devil's Progress, 232.
Dictionary of anonymous books suggested, 59.
Dictionary of Living Authors, 17. 34.
Dramatic Works, 444.
Edward Duncombe, 384.
English Spy, 100.
Egypt, a Descriptive Poem, 406.
Every Night Book, 101.
Fables of Flowers for the Female Sex, 228.
Forest of Montalbano, 105.
Fourth Estate; or the Moral Effects of the Press, 101.
Grenville Agonistes, 444. 495.
Inquiry into the Chartered Schools in Ireland, 125.
Jack Connor, History of, 503.
Julian, or Scenes in Judæa, 206.
Juvenile Essays, 465.
Lay of the Scottish Fiddle, 65.
Leslie's Case Stated, Reply to, 28.
L'Œil de Bœuf, 11.
Lounger's Common-place Book, 102.
Marino's Slaughter of the Innocents, its translator, 265.
Medico Mastix, 243.
Menenius' Tracts, 29. 233.

Anonymous Works:—
Modern Athens, 39.
Moments of Idleness, 100.
Old Week's Preparation, 472.
One Year of Wellesley's Administration, 125.
Otia Votiva, or Poems upon several Occasions, 409.
Palmyra, 206. 314. 433.
Paul Sarpi, his Life, 386.
Pilgrimage to the Holy Land, 186.
Planters of the Vineyard, 154.
Platonism Exposed, 216. 291.
Polyanthea, 504.
Poor Man's Pathway to Heaven, 65. 184. 392.
Postman robbed of his Mail, 186.
Rebellion of the Beasts, 100.
Remarks on Dr. Milner's Tour in Ireland, 125.
Rise and Growth of Fanaticism, 265.
Romance of the Pyrenees, 105.
Rome and the early Christians, 206.
Rosabella, 105.
Sancto Sebastiano, 105.
Savage, by Piomingo, 175.
School of Politicks, 301.
Sketch of the State of Ireland, 125.
Soldier's Fortune, 165.
Solyman, 273.
Tableau de Paris, 48.
Tactometria, 467.
Talents—"All the Talents," 386.
Telliamed, 85. 155. 269.
Theophilus Iscanus, Philadelphus vapulans, 48.
Three Letters on Italy, 424.
Tin Trumpet, 384.
Vigil of St. Mark, 485.
Village Lawyer, 113.
Visions of Sir Heister Ryley, 234.
Warreniana, 446.
Walter, or a Second Peep, 100.
Words of Jesus, 266. 473.
Whychcote of St. John, 27.
Youth's Comedy and Tragedy, 342. 476.

Anonymous works, their Identification, 59. 100.
"Anticipate," its correct spelling, 204.
Antiquaries, early Society of, 5.
Antiquaries' Society, new vice-president, 496.
—— friendly hints to its members, 317.
Antiquarius on episcopal churches in Scotland, 265.
Antiquary on libraries in Constantinople, 7.
Anti-Wig on episcopal wig, 53.
Antrix, its meaning, 426.
Apple-tree in America, 163.
Apricot, its early cultivation, 41.
A. (R.) on army estimates, 466.
—— Bayeux tapestry, 245.
—— crakys of war, 27.
—— festivities in the Green Park, 467.
—— military titles, 30.
Arabic grammar, 323.
A. (R. B.) on Walter Wilson's MSS., 312.
Argo on Goldsmith's Deserted Village, 368.
Ariosto's Brutto Mostro, 297. 329.
Aristotle on the nerves, 73.
Arithmetical notes, 57.
A. (R. J.) on Euxine, or Black Sea, 393.
—— "improbus," its meaning, 251.
Armiger on Oxford jeux d'esprit, 416.
Arminian and Calvinistic writers, 245.
Armorial bearings in Ireland, 226.
Armorial queries, 87. 173. 213. 425. 474.
Army estimates, 1670—1760, 466.
Army, services of the aristocracy in it, 501.
Arrowsmith (W. R.) on Dictionarium Anglicum, 169.
—— English syntax, 479.
Art, new mode of treating works of, 404.
A. (S.) on Doddridge and Whitefield, 133.
Asgill (John), his "Defence," 187.
Ashton (J.) on "Berta etas Mundi," 342.
Ashton (J.) on impressions of wax seals, 314.
Assignat, value of, 444. 515.
Athenæum Writer on Arthur Moore, 157.
Auchester (Charles), reviewed, 167. 273.
Audley (Lord), his attendants at Poictiers, 47. 174.
Augustine (St.), passage in, 125. 251. 295. 316. 374. 394.
Authors' names anagrammatised, 463.
Authors, &c., their deaths, 405.
Aveling (J. H.) on mutilation of Chaucer, 83.
Avlysbus on "Philip drunk and Philip sober," 410.
A. (W.) on Dictionary of Living Authors, 17.
—— Prestbury priory, 411.

B.

B. on an engraving on glass, 242.
—— Lord Derby and Manzoni, 108.
—— money, its value *temp.* James I., 265.
β. on author of Life of Paul Sarpi, 386.
—— Vincent Le Blanc's Travels, 406.
B. (2.) on episcopal wig, 131.
—— Jennens of Acton Place, 132.
B. (3.) on a quotation, 225.
—— sultan of the Crimea, 173.
B. (A.) *Clerk*, on names of illegitimate children, 352.
B. (A.) *Torquay*, on house of Coburg, 232.
B. (A.) *Warrington*, on Samaritan Pentateuch, 227.
Bacon (Friar), demolition of his study, 144.
Bacon (Lord), queries in his Novum Organum, 224. 293.
B. (A. F.) on barratry, 513.
—— Oriana, 516.
Bagnall (Sir Samuel), noticed, 85. 172.
Baillie (Joanna), her letter, 23.
Baker's dozen, 88. 153.
Balch (Thos.) on commodore in British army, 466.
—— Constantinopolitani, 235.
—— "Devil's Progress," 232.
—— Old Dominion, or Virginia, 246.
Ballet, a dance, its origin, 483.
Balliolensis on authors' names anagrammatised, 463.
—— Dean Sherlock's Sermon, 466.
—— Garrick's portrait in Milton, 125.
—— Lloyd (Dr.), Bishop of Oxford, 106.
—— obsolete canon, 487.
—— Quintus Calaber, 112.
—— undesigned coincidence, 463.
Ballitoriensis on a quotation, 206.
Banbury cheese, 427.
Banking and insurance, 224. 329.
Barmecide's feast, 367. 453.
Barnabas (St.), churches dedicated to, 233.
Baron tried circa 1400, 64.
Baronetages of the United Kingdom, 244.
Baronetess created, 103.
Barratry, its meaning, 304. 441. 513.
Barrett (Eaton Stannard), noticed, 386.
Barrister on a laced head, 207.
Barristers' gowns, 114.
Barry (C. Clifton) on Jack Connor, 503.
—— Polyanthea, 504.
Baschet (H.) on assignats, 515.
Bates (Wm.), his Vitæ selectorum aliquot Virorum, 486.
Bates (Wm.) on anonymous works, 100.
—— bull's blood as poison, 305.
—— Dictionary of Living Authors, 17.
—— Jupiter and Diogenes, 456.
—— Khutor Mackenzie, &c., 164.
—— Low Countries, 44.
—— oysters with an *r* in the month, 373.
—— Palæologi, 31.
—— Polldavy ware, 475.
—— prophecies respecting Constantinople, 67. 189.
—— "Tempting Present," a picture, 384.
Battledoor, its derivation, 38. 391.
Battlefield on Lord Audley at Poictiers, 47.
Battles of England, their survivors, 319. 481.
Bayeux tapestry, 245.
Bayley (W. R.) on scpia etchings, 407.
B. (B.) on the Dublin News Letter, 594.
B. (B. M.) on Edmund Burke, 185.
B. (C.) on two brothers of the same Christian name, 472.
B. (C. W.) on "As big as a parson's barn," 7.
B. (D. S.) on bishops in chess, 126.
B. (D. W.) on arms of Ilsley, 87.
B. (E. A.) on the woodville, 87.
Bede (Cuthbert) on Burbage's epitaph, 428.
—— Kitty Clive's opinion of Mrs. Siddons, 424.
—— Dr. Davy's pamphlet, 294. 434.
—— epithets of the nightingale, 275.
—— Hon. Mrs. Norton *v.* Mrs. A. S. Stephens, 341.
—— lines on the kings of England, 450.
—— "Medico Mastic," its author, 243.
—— monumental skull-cap, 363.
—— Morris's song, 252.
—— nightingale and thorn, 293.
—— Oxford jeux d'esprit, 349.
—— pulpit inscriptions, 134.
—— recapitulations in "N. & Q.," 46.
—— St. Edburgh, 326.
—— serpent worship, 375.
—— Shakspeare's description of apoplexy, 278.
—— "That Swinney," 452.
—— unregistered proverbs, 416.
Bede's dying words, 132. 373.
Bee, its sting fatal to itself, 384. 489.
Beechen roundles at Castle Dairy, 159. 213.
Bee-hives in Germany and France, 303.
Beers, ancient, 154. 315.
Bee (Tee) on titles of the king's sons, 240.
B. (E. H.) on barristers' gowns, 114.
—— grafts and the parent tree, 272.
—— man-of-war, 114.
—— "nettle in, dock out," 92.
—— "snick up," 92.
—— Village Lawyer, 113.
Behn (Mrs.), her dramatic writings, 184.
Bellingham (Col.), his Journal, 205.
Bellingham (Lieut.), who seized him? 300.
Bell (Robert) on error in Oldham's Poems, 410.
—— Annotated English Poets, 410.
Bell at Clapton, 150.
Bell inscriptions, 210.
Bell-childe, its meaning, 36. 132. 389.
Bells at New York, 235.
—— heard by the drowned, 65. 375.
—— of St. Andrew, Romford, legend of, 421.
—— submerged, 176. 274.
—— works on, 32. 90.
Benjamin of Tudela, his Itinerary, 303.
Bernal collection, its Catalogue, 95.
Bernhardt (F. de) on a bronze coin, 166.
"Berta etas mundi," 342. 414.
Besly (Dr. John) on Henry Peacham, 217.
B. (F.) on a new silkworm, 264. 472.
B. (F. C.) on battledoor, 38.
—— cummin seed, 11.
—— feast of SS. John and James, 325.
—— Humboldt's Asie Centrale, 208.
—— Ptolemy's latitudes, 225.
—— storbating, 236.
B. (G. A.) on tea first brought to England, 367.
B. (H.) on Bonnie Dundee, 46.
—— dancettée line, 353.
—— Dialogus de Lamiis et Pythonicis, 514.
—— Guy of Warwick's cow's rib, 393.
—— Irish newspapers, 35.
—— John of France, his English retinue, 487.
B. (H. F.) on Amontillado sherry, 93.
B. (H. J.) on Barr's dark slide, 311.
B. (I.) on quotation in Life of Scott, 66.
Bible, epigram in, 27.
—— printed at Cambridge, 1663, 71.
Bibliographical queries, 125.
Bibliothecar. Chetham. on ideas of a religion among Christians and Pagans, 343. 510.
—— Plato and Aristotle, 55.

Bibliothecar. Chetham. on St. Paul's quotations of ancient writers, 286.
—— sonnet by Blanco White, 56.
—— suppression of the Templars, 394.
—— Tremella nostoc, 494.
—— "White bird, featherless," 313.
Bickerton (Mr.) *alias* Junius, 302. 370.
Bill (Dean), noticed, 49. 129.
Bingham (C. W.) on the citizens of Dorchester, U. S. A., 481.
—— curious placard, 404.
—— Doddridge and Whitefield, 46.
—— French Protestant refugees, 389.
—— Leighton (Abp.), juvenile poem, 106.
—— Oxford jeux d'esprit, 416.
—— Schonborner, 188.
—— sea-sickness, 222.
Biographical Dictionaries, omissions in, 430.
Biography, neglected, 405.
Birds, lucky, 105.
Bishop in chess, 126. 152.
Bishops' arms, 124. 145. 214. 235. 270. 365. 455.
—— mitres, 152. 275. 334.
B. (J.) on the Rev. John Angier's portrait, 146.
—— Dale (Rev. Roger), 105.
—— Dedham, its population, 324.
B. (J. H. A.) on a quotation, 105.
—— Spenser and Tasso, 391.
B. (J. M.) on comedy at coronation of Edw. VI., 12.
Blackfriars Bridge, its erection, 382.
Black Sea, 102. 283.
Blackstone (Judge) on the Great Charter, 244.
Blenheim, verses on its loss, 465. 493.
Blind man, story of one, 126. 333.
B. (L. J.) on St. Vedast, 344.
—— stained glass pictures of Virgin, &c., 466.
B. (L. M.) on ancient lens, 171.
Block book: "Schedel Cronik," 124. 271. 414.
Bloodhounds in the West Indies, 203.
Bloomfields of Norfolk, 284.
Blount's Glossographia, 168. 208.
Blue-book, a bibliographical, 417.
Blue laws of Newhaven, 320.
B. (M.) on Leigh Hunt's Journal, 276.
B. (N.) on James Moore Smyth, 7.
—— "White bird, featherless," 274.
B. (N. E.) on work on the reality of the Devil, 12.
Bockett (Julia R.) on Moore of Abingdon, 428.
Bodley (Sir Thomas), his MS. autobiography, 125. 251. 316.
Bohn (Henry G.) on Addison's letters, 9.
Bold (Samuel), Locke's letter to, 137.
Bolingbroke's Advice to Swift, 54. 74. 193. 272.
Bone (J. H. A.) on naturalisation laws, 445.
—— sea-sickness, 494.
Bonner (Bp.), author of two Homilies, 526.
Bonny Clabber, a beverage, 375.
Booch, or Butch family, 86. 172.
Book, the first printed by subscription, 284.
—— the first with an Appendix, 301.
Booker (John) on Kirkstall Abbey, 291.
Book-plates, 265. 351 471.
Books burnt, 77. 99. 120. 161. 261. 288.
Books chained in churches, 93. 213.

Books, Notices of New:—
Addison's Works, 256.
Akerman's Remains of Pagan Saxondom, 236. 396.
Annals of England, 356.
Arago's Autobiography, 256.
Arundel Society publications, 456.
Beckett's Lectures on Gothic Architecture, 336.
Bede's (Cuthbert) Photographic Pleasures, 155.
Bergel's Pocket Annual for 1855, 296.
Biographical Catalogue of Italian Painters, 19.

Books, Notices of New:—
Bohn's Handbook of Proverbs, 75.
Burke's Works, 156. 396.
Byrom's Journal and Remains, 135.
Camden Society—Grants from the Crown *temp.* Edw. V., 95.
Chaucer's Poetical Works (Bell's edit.), 19. 356.
Chester Archæological Journal, 95.
Chronology in Verse, 276.
Conde's Arabs in Spain, 156. 376.
Cornwall, its Mines and Scenery, 115.
De Foe's Novels and Miscellaneous Works, 396.
De Foe's Robinson Crusoe, 156.
Delius' Pseudo-Shakspearian Dramas, 19.
Demosthenes' Orations, 236.
Donne's Essays in Divinity, 136.
Eccles's Riches of Poverty, 236.
Edwards's History of Finger Rings, 115.
Exemplary Novels of Miguel de Cervantes Saavedra, 256.
Ferrar (Nicholas), Two Lives of him, 236.
Fly-Leaves, 40.
Forster's Lives of De Foe and Churchill, 216.
Forster's Pocket Peerage, 115.
Fraser's Parish Sermons, 456.
Gibbon's Rome (Bohn), 40.
Gibbon's Rome (Murray), 75. 115.
Gilbert's History of Dublin, 75.
Goodwin's Guide to the Parish Church, 216.
Grant's Sketch of the Crimea, 496.
Gregorovius's Corsica, 276.
Gunning's Reminiscences of Cambridge, 19.
Hallam's Histories, 436.
Handbook of Domestic Medicine, 296.
Hunt's Elementary Physics, 156.
Jacob on the Plurality of Worlds, 396.
James' Richard Cœur-de-Lion, 40.
Jameson's Sisters of Charity, 336.
Jesse's Court of England, 40.
Johnson's Lives of the Poets (Cunningham), 40.
Keightley's Life and Writings of Milton, 436.
Kelly's History of Russia, 496.
Kempe's Lectures on Job, 456.
Kendrich's Profiles of Warrington Worthies, 95.
Kingsley's Glaucus, or Wonders of the Shore, 496.
Knight's Knowledge is Power, 40.
Kugler's Handbook of Painting, 296.
Liber Hymnorum, 276.
Literary Churchman, 416.
Lithography made easy, 155.
Liturgy of 1689, revised by J. Taylor, 416.
Lives of the Twelve Cæsars, 156.
M'Cabe's Florine, a Tale of the First Crusade, 19.
Mason's Zulus of Natal, 456.
Marriott on the Co-operative Principle, 276.
May Flowers, 416.
Mayne's Voyages in the Arctic Regions, 75.
Morris's Selections from Daniel's Works, 355.
Mother and Son, a tale, 19.
Mouse and her Friends, 19.
Müffling's Constantinople and St. Petersburg, 216.
Musgrave's Rambles through Normandy, 115.
National Gallery Report, Protest against, 356.
Ogilvie's Supplement to the Imperial Dictionary, 136. 376.
Old Week's Preparation, 456.
Oliphant's Plea for Painted Glass, 296.
Oxford Pocket Classics, 456.
Philobiblon Society Miscellany, 395.

Books, Notices of New:—
Philo-Judæus' Works, 156.
Pliny's Natural History, translated, 276. 496.
Procter's History of Common Prayer, 256.
Remembrance of Drachenfeld, 216.
Sacred History, Introductory Sketch of, 75.
Scoble's Memoirs of Philip de Comines, 236.
Shakspeare's Poems (Bell's), 496.
Sharpe's Road Book for the Rail, 376.
Smith's Dictionary of Greek and Roman Antiquities, 336.
Smith's Latin-English Dictionary, 456.
Smyth's Lectures on Modern History, 336.
Sozomen's Ecclesiastical History, 40.
Stanley's Memorials of Canterbury, 75.
Stark's Origin of Printing, 376.
Swift's Works, by John Forster, 436.
Taylor's Moor of Venice, 216.
Thomson's Poetical Works (Bell's), 136. 296.
Timbs's Curiosities of London, 115.
Trench's English Past and Present, 236.
Tugwell's Woodleigh, 336.
Washington's Life, by Irving, 496.
Wheeler's Harmony of the Bible, 136.
Widow's Rescue, 336.
Worthington's Diary and Correspondence, 376.
Yorkshire Philosophical Society's Proceedings, 496.

Books, old and new, 253.
—— provincially-printed, 366.
Book-worm, how destroyed, 167.
Boon cross, 506.
Borderer on ultimo, &c., 10.
Boreas on shipwrecks, 144.
Borough boundaries, custom of beating, 485.
Botanical notes from Theophrastus, 239.
Botolph on episcopal consecrations, 188.
Bowlby (R.) on early newspapers, 144.
B. (P.) on new work by Izaak Walton, 257.
—— psalms printed in New England, 171.
B. (Rev. L.) on twins, 84.
B. (R.) on lucky birds, 105.
—— quotation in Moore's Sacred Songs, 495.
Braddock (Gen.) noticed, 283.
Brasses, monumental, 143. 220. 340. 499.
—— exchanged, 102.
—— how to restore monumental, 37. 94.
Brass money of James II., 18.
Brawn, inventor of the dish, 366. 473.
Braybrooke (Lord), on bishops in chess, 152.
—— laureate epigram, 452.
—— leverets marked with white stars, 111.
—— Penn's inedited letter, 359.
Brayne or Braine (Richard), his family, 64.
Bread on quarter of wheat, 344.
—— summa and modus, 344.
Breen (Henry H.) on Baron Munchhausen, 485.
—— bloodhounds in the West Indies, 203.
—— Bolingbroke's Advice to Swift, 54. 272.
—— "Coming events cast their shadows before," 435.
—— duration of a visit, 375.
—— Elizabeth (Queen), her colour, 195.
—— eminent men born in 1769, 372.
—— epigram quoted by Bernal Osborne, 404.
—— F.S.A., or F.A.S., 274.
—— maroon, its etymology, 336.
—— More (Sir Thomas), his Works, 516.
—— nuns acting as priests, 294.
—— Queen's regimental goat, 347.
—— quotation from Donatus, 192.
—— ruptuary, 465.
—— serpent's eggs, 271.
—— Southey and Voltaire, 50.
—— temptation and selfishness, 295.
B. (R. H.) on Etruscan bronzes, 88.

B. (R. H.) on huel and wheal, 447.
—— "Lay of the Scottish Fiddle," 65.
—— quotation, 187.
—— "The Curious Book," 243.
Bridgewater Treatises, their origin, 28.
Bright (Timothy), his pedigree, 352.
Bristoliensis on an epitaph, 112.
British Museum parliamentary return, 355.
Brittany, fashion of, 255. 314.
Broctuna on dancettée line, 308.
Bromley letters, 46. 194.
Brooke (Mr.) of Trinity College, 367.
Brooks (C. S.) on the Statfolds of Warwickshire, 363.
Brothers of the same Christian name, 133. 194. 392. 472.
"Brown Bess," applicd to a musket, 284.
Bruce (John) on "Itinerarium ad Windsor," &c., 341.
—— Locke's unpublished letters, 1.
B. (S. C.) on Key to the Dunciad, 175.
Buckton (T. J.) on Armageddon, 515.
—— Aristotle on the nerves, 73.
—— cat and dog in various dialects, 490.
—— Euxine, or Black Sea, 101.
—— parallel passages, 489.
—— sandbanks, 37.
—— sestertium, 94.
—— Sevastopol, 515.
—— Sibylla, 515.
Buff, origin of the term, 467.
Bull's blood as poison, 12. 67. 148. 305.
Buncle (John) alias T. Amory, 58.
Burbage (Richard) the actor, his epitaph, 428.
Burial by torch-light, 27. 174.
Burial custom at Maple Durham, 283. 336. 413. 432.
Burial in the chancel, 409. 473.
Buriensis on mortality in August, 93.
Burke (Edmund), his marriage, &c., 185.
Burn (J. S.) on the Irish Palatines, 251.
—— Portarlington Huguenots, 333.
Burnett treatises adjudicated, 75.
Burton of Twickenham, 124.
Burton's Diary, by Rutt, 320.
Busby (Dr.), anecdote of, 395.
Butterfly, a whey-thief, 302.
B. (W.) on epitaph on an infant, 190.
—— Henry Fitz James, 272.
—— Jennens of Acton Place, 10.
B—w. (F.) on churches dedicated to St. Pancras, 37.
—— hoggerty maw, 335.
B. (W.) Ph. D., on Julian bowers, 193.
—— sign of the stag, 349.
B. (W. K. R.) on arms of Gloucester bishopric, 465.
—— descent of family likenesses, 473.
—— Dickens's names, 443.
—— Junius's Letters, their writers, 454.
Byron (Lord) and Sardanapalus, 184.
—— anecdotes of his youth, 348.
—— his tomb at Harrow, 262.
—— his monody on Sheridan, 423. 472. 514.
Byzantine picture, 485.

C.

C. on old almanacs, 54.
—— devil's dozen, 88.
—— epigram quoted by Lord Derby, 52.
—— episcopal wig, 52.
—— Pope and the Dunciad, 86. 261.
—— Pope's Ethic Epistles, ed. 1742, 98.
—— Smedley (Dean) the diver, 65.
—— "Three Hours after Marriage," 260.
C. (1) on Bridgewater Treatises, 28.
—— haberdasher, its etymology, 312.
—— Lanfranc and Odo, 383.
—— letters of George IV., 342.
—— right of bequeathing land, 145.
C. (2) on Leech queries, 26.
—— "Soldier's Fortune," 165.
—— "Twa Bairns," 88.
C. (3) on passage in Scott's novels, 394.
C. de D. on John Buncle, 58.
C. de D. on canons of York, 11.
—— cothon, an artificial port, 207.
—— Handel's Il Modcrato, 228.
—— lines written at Lord Macclesfield's, 392.
—— Milton's widow, 18.
—— Scoggin's jests, 167.
C. (A.) on Byron's tomb at Harrow, 262.
—— epigram in a Bible, 27.
C. (A. B.) on Dover or Dovor, 407.
—— French epigram, 273.
—— quotation, 426.
Cabbages, a natural plant, 312. 414. 452.
Caius (Dr.), his epitaph, 428.
Calcutta bishops, 188.
Caldecott's Translation of the New Testament, 435.
Calendar of Saints' days, 1552, 26.
Call duck, 282. 374.
Calves'-head club, 405. 470.
Cambridge authors, 367. 436.
Camden Society, general meeting, 376.
Campbell (Thomas) and Schiller, 238.
—— his Gertrude, 301.
—— his imitations, 94.
—— his Poems, 103.
Campion's Decem Rationes, ed. 1581, 166.
Candlemas proverbs, 238. 334. 421.
Candles, query respecting, 465.
Canino, antiquities discovered there, 88.
Canning (Elizabeth), 221.
Canning (Hon. Geo.), anecdote of, 12. 71.
Cannon-ball effects, 56.
Canon for standing between Easter and Whitsuntide, 487.
Canons of York, 11.
Cardale (J. B.) on caucus, 28.
Cardinal's red hat, 105.
Carr family, 240.
Carrington on an execution in 1559-60, 64.
Carronade, 247.
Carruthers (R.) on Heroe of Lorenzo, by Izaak Walton, 327.
—— Rev. Alex. Pope of Caithness, 6.
—— school fees in Scotland, 8.
—— Thomson the poet's house and cellar, 201.
Carving at Harkstead, Suffolk, 13.
Carvings in Belgian churches, 358.
Cary (John), correspondence with John Locke, 1.
Castle Dairy, Kendal, Westmoreland, 159. 213.
Cat, its dialectical variations, 429. 490.
Cat's cradle, 421. 516.
Cathedral registers, 445. 496.
Catholicus on Prestbury priory, 266. 411.
Cato on Queen Zuleima, 302.
Caucus, its derivation, 28.
Cavallo (Bagna) on jute, 426.
—— lava, its average depth, 426.
—— seraphim and cherubim, 467.
C. (B. H.) on almanacs and their makers, 441.
—— Bede's dying words, 373.
—— bel-childe, 493.
—— books chained in churches, 213.
—— cardinal's red hat, 105.
—— Chittim, 155. 215.
—— cohorn, 188.
—— "Condendaque Lexica," 215.
—— "Could we with ink," &c., 476.
—— crescent, a symbol, 114.
—— cutty-pipes, 144.
—— Doddridge and Whitefield, 114.
—— execution by burning, 373.
—— fanatics of Cevennes, 487.
—— "He that fights and runs away," 17.
—— inventions anticipated, 459.
—— Jews, their ancient punishment, 29.
—— large family, 214.
—— longevity, 163.
—— Luneburg table, 29.
—— man in the moon, 493.
—— marriages decreed by Heaven, 106.
—— oranges among the Romans, 110.
—— Pope (Alexander), 485.
—— psalm-singing and the Nonconformists, 132.
C. (B. H.) on rhymes on places, 115.
—— Saxons in the Crimea, 184.
—— service for Sept. 2nd, 485.
—— tobacco-smoking, 111.
—— Walter Wilson's MSS., 146.
C. (C. Y.) on muffled peal on Innocents' Day, 8.
C. (D.) on death of the Czar, 183.
C. (E.) on Goffe's oak, Cheshunt, 256.
Cecilian on reviews of Charles Auchester, 167.
Cecil (Mr.), dramatic writer, 367.
C. (E. L.) on tax on clocks and watches, 145.
Centurion on ribbons of recruiting sergeants, 53.
Cephas on Spanish epigram, 52.
Cevennes fanatics, 487.
Ceyrep on altars in the Roman Church, 173. 332.
—— books relating to seals, 508.
—— Heworth Church, its dedication, 334.
—— Jacobites, the last, 53.
—— Maltese knights, 309.
—— posies for wedding-rings, 434.
—— rings worn by ecclesiastics, 513.
—— St. Gervaise, 509.
—— weather rules, 113.
C. (F. G.) on Allhallows, 143.
C. (G.) on talismanic ring, 86.
C. (G. A.) on Count Neiberg, 128.
—— Gurney's Burning of East Dereham, 86.
Chadderton of Nuthurst, 231.
Challsteth (A.) on "Adolescentia similis est," 125.
—— ballad quoted by Burton, 28.
—— Chatterton—General Fairfax, 281.
—— cummin seed, 209.
—— "Ex quovis ligno non fit Mercurius," 56.
—— "Fables of Flowers," 228.
—— fishermen's superstition, 142.
—— floral poetry, foreign collections, 26.
—— Greek dance of flowers, 106.
—— green eyes, 70.
—— Le Moine's Praises of Modesty, 11.
—— "Mines de l'Orient," 227.
—— Pontanus' poem, 47.
—— Proverbes Gascons: translations, 27.
—— roundles at Kendal, 267.
—— Spenser and Tasso, 121.
Chaloner family, 125. 513.
Chamberlain's Present State of Great Britain, 408.
Chambers (Geo.) on Goffe's oak, 205.
Chambers, secret, in old mansions, 437.
Chandler (Edward), Bishop of Durham, 446.
Charles I. and his relics, 73. 174.
—— visit to Glasgow, 282. 373.
Charles II., his satin cap, 164.
—— his wig, 241.
Charlton (Dr. Edw.) on Papæ of Iceland and Orkney, 285.
Chartham on Sir Samuel Bagnall, 85.
—— will and testament, 127.
Chattel property in Ireland, 97. 175.
Chatterton (Thomas), noticed, 281.
Chaucer mutilated, 83.
Chauntry of the Irish Exchequer, 468.
C. (H. B.) on Aristotle on the nerves, 73.
—— books printed at Cologne, 503.
—— cases of Duncalf and Butler, 327.
—— Cook's translation of a Greek MS., 134.
—— Dagobert's revenge, 253.
—— Dutch song, 474.
—— Erasmus, and allusions to him, 467.
—— Euripides quoted, 291.
—— Heidelberg, 231.
—— Höijer, a Swedish metaphysician, 129.
—— hymn-book wanted, 124.
—— Junius's Letters, supposed authors of, 370.
—— Jupiter and Diogenes, 334.
—— old engraving, 387.
—— old jokes, 114.
—— Petrarch quoted, 235.

C. (H. B.) on Platonism Exposed, 216.
—— Prophecies of Nostradamus, &c., 93.
—— Poetical Epistle to Dr. W. K., 514.
—— Saints Dorothy and Pior, 471.
—— schoolmen, their works, 70.
—— unregistered proverbs, 232.
C. (H. C.) on John Locke, 326.
Cheltenham theatre, address at, 223.
Cheshire tokens, 282.
Chess: the piece called bishop, 126.
Chetham family, 182.
Chevallier (T.) on passage in St. Augustine, 175.
Cheverells on brass of John Fortey, 465.
China, proposed conquest by Lord Clive, 9.
Chinese revolution and masonry, 280.
Chittim, as translated in the Vulgate, 111. 155. 215.
Christ Church, Dublin, ancient usage at, 147. 468.
Christian names, double, 175. 233. 433.
"Christie's Will," or Cryistiswoll, 78.
Chronicle, an old English MS., 103. 139. 256.
Chronicle in MS. used by Speed, 139.
Church of England, its Catholicity, 411.
Church usages, 61.
Churchill property, 65.
Churl on Old Poulter's mare, 488.
Cinderella on a folk song, 225.
Citron, its early cultivation, 41.
C. (J. H.) on altars, 274.
—— bishops' mitres, 275.
C. (L.) on a picture at Louvain, 486.
Clare legends, 180. 455.
Clarendon (Lord), his riding-school, 32.
Clarkson monument, 47.
Classicus on quotation in Pindar, 304.
Claudet (Henri) on instantaneous positive paper, 270.
Clay tobacco-pipes, 37. 93.
Clayton (Wm.) and "The Invisible Hand," 384. 472.
Clement (Sir Richard), his wife, 227.
Clerical incumbency, 407.
Clericus on St. Gervaise, 426.
Clericus (D.) on "De amore Jesus," 466.
—— episcopal mitre, 334.
—— "Imbosk," and "Strook," 447.
—— Sixtine editions of the Bible, 408.
—— suggestion to Irish readers of "N. & Q.," 424.
—— treatise on Pope Joan, 304.
Cliffords of Suffolk, 325.
Clive (Kitty), her opinion of Mrs. Siddons, 424.
Clive (Lord), his proposed conquest of China, 9.
Clock inscription at Bala, 61.
Clovelly fishermen, their prayer, 223.
C. (N. K.) on Gage family, 302.
—— train-bands, 303.
Coaching queries, 281. 387.
Coachmakers' Hall, orator at, 445.
Coal, lines on a gigantic, 465.
"Coat and the Pillow," a poem, 426. 495.
Coat armour, 13.
Cobbett (Wm.), his birth-place, 293.
Coburg family surname, 166. 232. 375.
Cockade, the black, 186. 231.
Cocker (Edward), his Arithmetic, 57.
Cockle (James) on mathematical bibliography, 370.
Cockney Naturalist on marine vivarium, 365.
Cockthorpe admirals, 184. 514.
Cocoa-tree coffee-house, 504.
Cohorn explained, 188.
Coin found near Trasimene, 166.
Coincidence, undesigned, 463.
Coins, how to remove blue mould on, 445.
Coke (Dr. Thomas), his Commentary, 133.
Cold-protectors, 103.
Coleridge (S. T.), letter to the Monthly Review, 263.
Coles (W.) on commercial queries, 329.
—— value of money in 1653, 248.
Collect for Peace, 322. 395.
Collier (Wm.) on deaths of the Friends, 1854, 122.
Collyns (W.) on fir-trees in bogs, 275.
"Colmar Grey," 398.
Cologne, books printed at, 503.
Colonial coinage of George IV., 245.
Colophon, its derivation, 49.
Colour, facts respecting, 79.
Colours, their signification, 483.
Comedy at coronation of Edward VI., 12. 246.
Comedy in manuscript, 185.
Comenii Orbis Sensualim Pictus, 242. 310. 335. 454.
Commemoration of saints, 301. 352.
Commercial queries, 224. 329.
Commodore in 1760—1765, 466.
Common Prayer by Barker, 1639, 265. 415.
—— service for Sept. 2., 485.
—— variations in 1 John v. 12., 463.
Common-place book, scraps from, 23. 101. 171.
Concert-bill in Queen Anne's reign, 381.
Confirmation ritual, 342. 414. 512.
Constantinople, libraries in, 7.
—— prophecies respecting, 67. 189.
Constant Reader on General Douw, 447.
—— John Hess, 444.
—— Monmouth county, 486.
—— Pendrell's tomb, 410.
Conway's Book of Praiers, 48.
Cook's translation of a Greek MS., 134.
Cooper (C. H.) on Charles I.'s visit to Glasgow, 373.
—— episcopal wig, 11.
—— Sir Walter Scott at Cambridge, 480.
Cooper (Thompson) on dancettée line, 309.
—— Hogarth's play-ticket, 375.
—— Oldham (Bishop), 135.
—— parish registers, 17.
Copying-ink, its ingredients, 47.
Corbario (Petcr de) and Petrus Corbariensis, 464.
Corbet (Miles), regicide, 423.
Corderii Colloquia, 242.
Corderoy (Skilful Sergeant), 11.
Corn, Indian, 204.
Cornarium explained, 504.
Corner (G. R.) on Chaloner family, 125.
Corney (Bolton) on Almanach Royal de France, 101.
—— bibliographical Blue-book, 417.
—— Biographical Dictionary of Living Authors, 34.
—— Crimean requirements, 141.
—— Goffe the dramatist, 3.
—— Kertch museum, 442.
—— Pope and Warburton, 139.
—— Pope's Ode on Cecilia's Day, 360.
—— preliminaries of war, 60.
—— Russian fleet in the Euxine, 277.
—— sanitary hints on the Crimea, 118.
—— Turkish troops in 1800, 44.
—— Turks, their character, 183.
Cornish folk lore, 397. 457. 497.
Cornish (James) on professors, 253.
Cornwall dukedom, 240.
Corpse passing makes a right of way, 194. 254. 294.
Corser (Thos.) on beechen roundles, 213.
Cosin (Bishop) and Calendar of 1552, 26.
Cothon, or artificial port, 207. 290.
Cotton (Charles), unpublished notices, 409.
Couch (Thomas Q.) on folk lore of a Cornish village, 397. 457. 497.
—— Lansallos bell, 100.
County histories, 187. 234.
Court of Policies, 224. 329.
Courtois (Susannah), artist, 301.
Coward (J.) on engraving of a battle, 365.
Cowgill family, 301.
Cowley on the interpolation of Shakspeare's Plays, 48. 89.
Cowper (B. H.) on ancient libraries, 258. 337. 361.
—— books burnt, 77. 99. 120. 161.
Cowper (Chancellor), 326.
Cowper's [?] song in praise of Miss Rowe, 289.
Coyne (J. S.) on handicap and heat, 491.
"Crakys of war," guns so called, 27.
Cratch, or cat's cradle, 421. 516.
Crescent, origin of the symbol, 114.
Crewkerne (Capt. Henry), his arms, 474.
Crim Ghery (Sultan), 173. 248.
Crimea, sanitary hints on the, 118.
Crimea, Saxons in the, 183.
Crimean requirements, 141.
Criminals, their management and disposal, 300.
Cromwell (Oliver), anecdote of, 323.
—— his veterans, 319.
—— skull, 496.
Crosby (Sir John), his descendants, 64.
Cross, relic in the Tower of London, 12. 53.
Crosses on altars, 73. 173.
—— way-side, 445. 505.
Cross Keys, sign, 255.
Crowns, imperial, of Great Britain, 357. 379. 399. 422. 473.
Crucifixion, pictures of, 435.
C. (T. Q.) on scraps from common-place book, 23. 101.
Cummin seed, 11. 94. 209.
Cuthbert (St.), his remains, 173. 255. 272. 304.
Cuttle (Captain), noticed, 482.
Cutty-pipes, 144. 235.
C. (W. B.) on marriage custom, 175. 420.
C. (W. H.) on Douglas, Lord Mordington, 427.
—— Theophilus Iscanus, 48.
—— Twine's Schoolemaster, 48.
C. (W. J.) on celebrated wagers, 254.
C. (W. R.) on Jeremy Taylor at Cambridge, 383.
—— nursery hymn, 474.
Cyclopædias, the best, 148.
Cyprus described, 22.

D.

D. on Campbell and Schiller, 238.
—— petrified wheat, 375.
—— Genoa register, 18.
—— Leigh Hunt's Journal, 235.
—— nitrous oxide and poetry, 27.
—— "Rule Britannia," 324.
—— "sending coals to Newcastle," 281.
—— tallies, 19.
—— Telliamed, 88.
—— William and Margaret, 173.
Δ. on conquest of China, 9.
—— eminent men born in 1769, 135.
—— Lord Roos's petition, 227.
Dagobert (King), his revenge, 253.
Dale (Rev. Roger), noticed, 105.
D'Alembert, bon-mot attributed to, 426.
D'Alton (John) on Sir Samuel Bagnall, 172.
—— Booch or Butch family, 172.
—— Irish Palatines, 172.
—— Prendergast (Sir Thomas), 172.
Dancettée lines, 242. 308. 353. 391.
Darell of Littlecote, his trial, 48. 394.
Darling (James) on Thomas à Kempis, 516.
Daveney (Henry) on bel-child, 389.
—— carvings in Belgian churches, 353.
—— "Den waerlyken Vriend," 501.
—— John von Goch, *alias* Pupper, 501.
—— well chapel, 73.
Davies (F. R.) on Clare legends, 180.
Davy (Rev. Dr.), pamphlet by, 294. 394. 494.
Dayrell (Wild), winner of the Derby, 483.
Days, unlucky, 203.
D. (C. D.) on a curious incident, 63.
D. (C. I.) on Coburg family-name, 376.
—— Dr. Busby, 395.
—— female sexton, 414.
D. (E.) on Candlemas day, 421.
—— Dr. Davy's pamphlet, 394.
—— Dr. Mulcaster, 395.
—— "Lady Betty," 252.
—— posies from wedding rings, 277.
—— quotation from St. Augustine, 394.

D. (E.) on tailed men, 252.
—— verses on the loss of the Blenheim, 465.
Deacon (Wm. Frederick), his works, 447.
Dead Sea, conflicting notices of, 79.
Deane (J. B.) on Sir Thomas Prendergast, 89.
Death and Shoreditch burial board, 185.
De Bois (Gilbert) on Flemings in England, 35.
De Burgh's Hibernia Dominicana, 503.
Decalogue in Common Prayer, 425.
De Caut family, 166.
Deck (Norris) on churches dedicated to St. Pancras, 37.
—— earthenware vessels found in buildings, 152.
Decrees by the Congregation of Indexes, 165.
Dedham, U. S., its population, 324. 390.
D. (E H. D.) on Smith's tragedy, 368.
De Hoyvill family, 444.
Della Cruscan writers, 301.
Deloraine (Lady), 300.
Deluge, traditions of the, 284. 354.
Demonological query, 107.
Denton (W.) on nuns acting as priests, 454.
—— original records, 214.
—— peart, its meaning, 274.
—— Piers Plowman's Visions, 280.
—— proverbs, 214.
—— Raleigh (Sir Walter), 262.
"Den waerlyken Vriend," 501.
Derby (Lord) and Manzoni, 62. 108. 368.
Derwentwater (Earl of), his library, 204.
Descendant on Booch or Butch family, 86.
Desultory Reader on Byron and Ariosto, 472.
Dettin (Clara), noticed, 64. 231.
Devil, making one, 299.
—— praying to, 56.
Devil Tavern, Fleet Street, 119.
Devil, works on his reality, 12. 55.
Devil's dozen, 88. 153.
Devonshircisms, 501.
D. (F.) on the Society of Antiquaries, 317.
D. (G. H.) on two brothers of the same Christian name, 392.
D. (H.) on Whychcote of St. John's, 27.
D. (H. G.) on Addison's Cato, 502.
—— Cromwell's skull, 496.
—— epitaph on an infant, 295.
—— Fox family, 515.
—— Martyn's Timoleon, 253.
—— manners of the Irish in 1760, 483.
—— Sir Cloudesley Shovel, 514.
—— Wolfe (Gen. James) his biography, 257.
D. (H. W.) on biblical question, 71.
—— death of dogs, 65.
—— fading of positives, 110.
—— theatrical announcements, 106.
—— Turks, their former power, 102.
Dial, how set, 65. 133.
"Dialogus de Lamiis et Pythonicis," 426. 514.
Diamond (Dr. H. W.) on bromo-iodide of silver, 130.
—— printing negative, 371.
Diboll (J. W.) on Rev. Wm. Mackay, 46.
Dickens (Charles), names of his characters, 443.
Dictionaries and English lawyers, 24.
Dictionaries of modern times, 148.
"Dictionarium Anglicum," used by Skinner, 122. 167. 208.
Diogenes and his coat, 283. 334. 394. 456.
D'Israeli's sonnet on the Duke of Wellington, 379.
Divining rod, 93.
D. (J.) on dials, 133.
—— advowsons alienated, 165.
—— poetical tavern signs, 238.
D. (J. A.) on Grey and Ratcliffe families, 187.
—— relic of the Cross in the Tower, 12.
D. (J. S.) on old MS. Chronicle, 103. 139.
D. (L. L.) on Susannah Courtois, 301.
D. (M.) on Napoleon's marshals, 394.
Dobbin (J. W.) on Belfast News Letter, 35.
Doddridge (Dr.) and Whitefield, 46. 114. 133. 292.
Dodsley (Robert), his Old Plays, 322.
Dog, its dialectical variations, 429. 490.
Dogs, disease of, 65. 132.
Dolci (Carlo), his "Romana," 486.
Domesday-Book, its derivation, 107.
—— of Lyme Regis and Bridport, 105.
Donny or Donni, its meaning, 465.
Donovan (Denis) on French epigram, 273.
Doorway inscriptions, 134. 255.
Dorchester, Mass., letter of its Antiquarian Society to the citizens of Dorchester, Dorset, 481.
Dorothy (St.), noticed, 366. 471.
Douglas (C. I.) on armorial bearings in Ireland, 226.
—— Earls of Perche and Mortain, 265.
—— Postman robbed of his mail, 186.
Douglas (Geo.) Lord Mordington, 427.
Douglas (Rev. Mr.), author of "Edwin," 485.
Douw (Gerard), his works, 447.
Dover or Dovor, 407. 455. 509.
Dowlas, coarse linen, 266. 333.
D. (Q.) on Jennens of Acton Place, 55.
D. (R.) on the red dragon, 445.
—— Thompson's Raphael drawings, 71.
Dragon, the red, 445.
Dramatic queries, 86. 173.
Drinking at public feasts, 25. 255.
Drinking healths in New England, 423.
Druid's circle, 54.
D. (R. W.) on churchyard literature, 190.
—— female parrot, 408.
D. (S.) on Le Platonisme Dévoilé, 291.
D. (T. E.) on Sir Bevil Grenville, 128.
—— Passionale for coronation oath, 427.
Duane (Wm.) on Baptist Vincent Laval, 474.
Dublin election in 1654, 206.
—— News Letter, 394.
—— newspaper, the first, 25. 35. 285.
Duck, call, 282.
Duer (John) of Antigua, 425.
Dulce Domum, its history, 66.
Duncannon, map of the siege of, 226.
Dundonald (Lord), his destructive machine, 443.
Dunheved on altar of laughter, 225.
—— Paisley Abbey, 107. 215.
D. (W.) on Nokes the actor, 365.
—— Powell's portrait, 502.
Dymond (S.) on Society of Friends, 126.

E.

E. on Lucifer's lawsuit, 331.
—— "talented," its modern use, 92.
Earthenware vessels at Fountains Abbey, 74. 152. 233. 275. 314.
Earthenware vessels at Youghal, 9.
Easter bell, 33.
Eastwood (J.) on the meaning of husbandman, 154.
Ebff (J.) on anticipatory epitaph, 190.
Ecclesiasticus on stone altars, 426.
E. (C. P.) on Abelard and the Damnamus, 38.
Edburgh (St.), noticed, 326.
Edward VI., comedy at his coronation, 12. 246.
Edwards (H.) on hospital of St. Cross, 42.
Edwin's Hall, Essex, 422.
E. (E.) on anonymous verses, 485.
E. (F. M.) on a quotation, 105.
Egerton collection of manuscripts, 28.
Eggs, roasted, 445. 514.
E. (J.) on marriages made in heaven, 486.
—— oratorians, 503.
E. (H.) on books burnt, 262.
—— Charles II.'s wig, 241.
—— Fairchild lecture, 151.
E. (H.) *Kingsland*, on "I hear a voice," &c., 228.
E. (H. T.) on "God save the King," 233.
E. (K. P. D.) on stone altars, 496.
—— earthenware found in buildings, 233.
—— parochial registers, 241.
—— times prohibiting marriage, 374.
Electric telegraph anticipated, 459.
Electrotype, flexible moulds for, 126.
Elizabeth (Queen), was she fair or dark? 195.
Ellacombe (H. T.) on altars, 332.
—— bell literature, 32.
—— brothers with the same Christian name, 194.
—— burial by torchlight, 174.
—— Clapton sancte bell, 150.
—— Clovelly fishermen's prayer, 228.
—— funerals noticed by town-crier, 325.
—— Lancellos bell, 293.
—— military records, 275.
—— Roccha de Campanis, 90. 176.
—— submerged bells, 176.
—— sun-dial mottoes, 184.
Elliott (R.) on preservation of sensitive plates, 110.
Ellis (Geo.), his "Lamentation of the Lost Sheepe," 386.
E. (M.) on a man of family, 223.
—— house sign, 241.
—— Ramsay (Allen), his Poems, 466.
"England's Glory," 385.
English residents in France, 324.
Engraving, an old one, 265. 387.
—— of a battle, 365. 476.
Enigmatical verses, 165.
Enivri on bell literature, 33.
—— decrees of the Congregation of the Index, 165.
Ensor (Geo.), his death, 406.
Episcopal wig, 11. 53. 72. 131. 292. 315.

Epigrams: —
Addington's cabinet, 452.
Condendaque Lexica, 74. 215.
Earl of Chatham and Sir R. Strachan, 52.
Italian: "Benchè son' nevo," 52.
laureateship, 263. 412. 452.
Martial's, quoted by Bernal Osborne, 404.
satirical epigram in a Bible, 72. 73.
Sir John Leech, 300. 351.

Epitaphs: —
Adlam (Richard) of King's Teignton, 9.
Barham (James) of Leeds, Kent, 190.
Burbage (Richard) the actor, 428.
Caius (Dr.), 428.
Coleridge's on an infant, 190. 252. 347.
Falconer's (Wm.), 322.
Ffrancis (Master) at Stanford, 190.
Garsington, Oxford, 347.
Infant, 190. 252. 295. 347.
Pritchard (Richard and Mary) of Essex, 191.
Randal (John) of Great Walford, 190.
St. Edmund's, Salisbury, 191.
Some (Thomas) of Rothley, 190.
Swallowfield churchyard, 252.
Thetford churchyard, 191.
Tim Bobbin's grave, 190.
What I spent I had, 47. 112.
young lady, 347.

Erasmus, and allusions to him, 244. 467.
—— passage in his life, 485.
Eric on Ariosto's Brutto Mostro, 297.
—— Byron's monody on Sheridan, 423.
—— Michael Angelo, 343.
—— Scotch prisoners at Worcester, 453.
—— Three Letters on Italy, 424.
Errata, curious, 223.
—— in periodical works, 204.
Eshe, its etymology, 425. 495.
Este on Napoleon I.'s visit to England, 366.
—— Rogers' lines on a tear, 394.
Ethical writers, 188.
Etiquette query, 325. 455.
Etruscan bronzes found at Canino, 88.
Euripides, passage in, 226. 291.
Euxine, or Black Sea, 102. 283. 393.

Execution by burning, 222. 373.
Ex Familiâ on Neilson family, 86.
Ewart (Wm.), Milton's description of Rome, 25.
—— Schedone and Poussin, 9.

F.

F. on antiquity of swimming-belts, 4.
—— bon mot attributed to D'Alembert, 426.
—— devising land, 354.
—— egg-roasting. 445.
—— Erasmus, and allusions to him, 244.
—— ideas of religion among Christians and Pagans, 511.
—— intensify, 291.
—— ministerial jobs, 303.
—— pot luck, 426.
—— story of the blind man, 333.
—— "To te-he," 334.
—— Turks, their expulsion from Europe, 203.
Fairchild lecture at Shoreditch Church, 66. 151.
Fairfax (Gen.), his autograph, 281.
Falconer (R. W.) on Greek dentists, 51.
—— Sir Francis Stonor, 167.
Falconer (Wm.), his epitaph, 322.
Families, large, 214. 223.
Family, a remarkable, 404.
Family likeness, its descent, 313. 473.
Family of six children at a birth, 9.
Farrant's anthem, its compilation, 73.
Farrer (J. W.) on "Our means secure us," 234.
Fastener of loose papers, 83.
F. (E.) on canons of York, 72.
—— episcopal wig, 72.
—— hangman's wages, 95.
—— tallies, 95.
Feast of St. John and St. James, 19 Rich. II., 325. 473.
Feasts, custom of drinking at, 25. 255.
Feist (Hen. M.) on handicap and heat, 384.
Female rank, 25.
Ferguson (James F.) on chauntry of the Irish exchequer, 463.
—— chattel property in Ireland, 97.
—— corporal oath, 232.
—— fire, recipe to extinguish, 223.
—— funeral expenses *temp.* Charles II., 462.
—— Irish state records, 218.
—— The Templars, 508.
—— York chapter-house, 323.
Ferrey (B.) on spiral wooden staircase, 365.
Field (J.) on Howard's monument, 408.
F. (I. G.) on Marshalsea prison, 226.
Fire-arms: Shakspeare and Milton anticipated, 162. 456.
Fire, recipe for extinguishing, 223.
Fir-trees a Jacobite emblem, 227.
—— found in bogs, 275.
Fish, winged or flying, 269.
Fisher (P. H.) on Stonehenge, 228.
Fishermen's superstition, 142. 228. 291.
Fison (Margaret) on Ormonde Correggio, 64.
Fitzhugh (H.) on baronetages, 244.
F. (J. F.) on Earl of Galway or Galloway, 263.
—— Maltese knights of Ireland, 280.
—— parliaments beginning on Friday, 206.
—— sea-sand for building purposes, 404.
—— verses in Dublin Record Office, 65.
Flass, its etymology, 425. 495.
Fleetwood (Bp.), extract from his Charge, 186.
Flemings in England, 35.
Floral poetry, foreign works on, 26.
Flos on Dr. Miller's sermon, 231.
—— Rathlin Island, 373.
—— "To rat," 251.
Flowers and trees, notes on, 460.
Flowers of anecdote, 259.
Fly-leaves, notes on, 483.
F. (M. E.) on swimming-belts, 55.

Folk Lore: —
As big as a parson's barn, 7. 113.
Cat's cradle, 421. 516.
Candlemas, 238. 421. 334.
Cornish village, 397. 457. 497.
Death-bed superstition, 7. 55. 91. 135. 215.
Fishermen's superstition, 142. 228. 291.
Hooping-cough, 239.
Morayshire, 239.
Norfolk Candlemas proverbs, 238.
Piskies, 398. 457.
Salt-spilling, 142.
Shropshire superstition, 142.
Shrove Tuesday rhymes, 239.
Wart charm, 7. 95.
"White bird, featherless," 225. 274. 313. 421.
Forbes (C.) on author of "Modern Athens," 39.
—— party, its early use, 154.
—— venom of toads, 154.
Forster's Himyaric views, 408.
Forsyth (David) on cannon-ball effects, 56.
Fortey (John), his brass, 465.
Foss (Henry) on Dugald Stewart's writings, 261.
"Foundling Hospital for Wit," its authors, 325. 386.
Fountains Abbey, earthenware found at, 74. 152. 233. 275. 314.
Fourth Estate, when first used, 384. 452.
Fox family, 146. 515.
Fox (Sir Stephen), his parentage, 325. 395.
F. (P. A.) on St. Cuthbert's remains, 173. 304.
—— "The Coat and the Pillow," 426.
F. (P. H.) on Cowper's song on Miss Rowe, 289.
—— duration of a visit, 193.
Francis (C. J.), first book printed in New England, 87.
Francis (Sir Philip) and Junius, 12. 117.
Franklin's parable, 296. 344.
Fraser (Wm.) on ancient beers, 315.
—— Bonner, a writer of homilies, 326.
—— burial by torchlight, 27.
—— legal query, 27.
—— Old Week's Preparation, 472.
—— pictures of the Crucifixion, 485.
—— prolocutor of convocation, 472.
—— Public Ledger newspaper, 322.
—— rhymes connected with places, 74.
—— ritual of holy confirmation, 342.
—— ryder, its meaning, 27.
—— schoolmen, their works, 37.
—— "Sic transit gloria mundi," 495.
—— Tartar conqueror, 47.
French poet quoted by Moore, 233.
French Protestant refugees, 206. 287. 389.
French Protestants and the Poles, 163.
Frere (Geo. E.) on errata in periodicals, 204.
—— Fairchild lecture, 66.
—— fishermen's superstition, 291.
—— metrical versions of the Psalms, 368.
—— Pontypool waiter, 472.
—— quotation from St. Augustine, 295.
—— riding bodkin, 52.
Frewen (Dr. Richard), 265.
Friday, why parliaments begun on, 206.
Friends, deaths in the Society, 1854, 122.
—— noticed in public prints, 126.
Frogs in the arms of France, 384.
F. (R. W.) on epitaph on Wm. Falconer, 322.
Fry (Caroline), noticed, 406.
F.S.A. or F.A.S., 87. 274.
F. (T.) on cockades, 231.
—— Frewen (Richard), 265.
—— Godschall of East Shene, 283.
—— Wymondsold (Sir Dawes) of Putney, 243.
Funeral expenses *temp.* Charles II., 462.
—— notices by the town-crier, 325. 414. 455.
Furney (Richard), archdeacon of Surrey, 205.
Furvus on provincially-printed books, 366.
—— Nottingham Date-book, 373.
F. (W. H.) on Papæ of Iceland and Orkney, 191.

G.

G. on bishops' arms, 270.
—— Franklin's parable, 296.
—— great charter, 244.
—— Hengrave Church, 17.
Gage family, 302.
Galore, its derivation, 103.
Galt (John) and Jeremy Taylor, 121.
Galway or Galloway (Earl of), 263. 413.
Gantillon (P. J. F.) on bull's blood not poisonous, 308.
—— republication of "Genuine Rejected Addresses," 144.
Garland (John) on Shew family, 433.
Garnett's mansion, Kendal, roundles in, 267.
Garrick (David), lines on Gray, 409.
Garrick's portrait in the character of Satan, 125.
Garth (Sir Samuel) at Harrow School, 283. 373. 416.
Gatty (Alfred) on bells heard by the drowned, 65.
Gatty (Margaret) on Barmecide's feast, 453.
—— marine vivarium, 411.
Gay's Trivia, passage on a chaplain, 343. 496.
Gazza Ladra: the thieving magpie, 243.
G. (C.) on dedications to St. Barnabas, 233.
Gelyan Bowers, 65. 132. 193.
Gence (M.), supposed author of "Thomas à Kempis," 516.
Genealogical Society, 187. 272.
Genoa register, 18.
Gentleman hanged in 1559-60, 64.
"Genuine Rejected Addresses," 144.
Geoffray (Stéphane) on céroléine on glass, 289.
Geography, progressive, 146. 170. 235. 287.
George IV., his letters to Sir Robert Bolton, 342.
Gerson (John), supposed author of "Thomas à Kempis," 442. 516.
Gervaise (St.), noticed, 426. 509.
G. (F.) on Dr. Isaac Gosset, 67.
G. (F. J.) on a quotation, 206.
G. (G.) on roasting of eggs, 514.
—— Sir Bevil Grenville, 71.
—— unregistered proverbs, 114.
—— visit, its duration, 121.
G. (H.) on dancettée line, 309.
—— Nelson's watchword, 280.
—— Osbern's Life of Odo, 256.
—— Professor Porson, 263.
—— Spanish reformation, 236.
G.† (H.) on Howard's monument, 472.
G. (H. T.) on coaching queries, 281.
Gibbes (Edw.) of Chepstow Castle, 167.
Gibbon on the cultivation of the orange, 41.
Gibbs (H. H.) on payment for hats, 167.
Gibson (Wm. Sidney) on Sir T. Bodley's Life, 316.
Gilbert's History of Dublin quoted, 64.
G. (J.) on Collect for Peace, 395.
—— grafts and the parent tree, 353.
—— right of devising land, 234.
—— way-side crosses, 507.
G. (J. D.) on an ancient carving, 13.
G. (J. R.) on "Condendaque Lexica," &c., 74.
Glass, minute engraving on, 242. 293. 333.
Glass windows, how to deaden, 409. 471.
Glatton, a ship, origin of the name, 343. 372.
Gloucester bishopric, its arms, 465.
G. (M.) on Lucretia Lindo, 261.
Gn. on the ship Glatton, 343.
Goat, the Queen's regimental, 135. 347.
Goch (John von) *alias* Pupper, 482.
Godderton, its signification, 126.

Godfrey (Alfred) on error in Johnson's Irene, 102.
Godschall of East Shene, 283.
Godwyn (Thomas), his Moses and Aaron, 344.
Goffe (Thomas), dramatist, 3.
Goffe's oak, Cheshunt, 205. 256.
Goldsmith (Oliver) on the Dutch, 44. 214.
—— "Deserted Village," its locality, 368.
Gole (Russell) on ribands of recruiting sergeants, 11.
Gordon (Meg), her death, 299.
Goring (Lord), Earl of Norwich, 487.
Gorton's Biographical Dictionary, 430.
Gosse (P. H.) on ancient libraries, 493.
—— first English envoy to Russia, 274.
Gosset (Dr. Isaac), bibliopole, 66.
G. (P.) on statue at Bristol, 487.
—— "Good temper better than good sense," 488.
G. (R.) on etiquette query, 325.
Graa or Grey (Sir John), 266.
Gracian's Hero of Lorenzo, 257.
Grafts and the parent tree, 272. 353.
Graham (Patrick), his intercepted letter, 477.
Graham (R.) on Potter's Discourse, 207.
Grammar, early English and Latin, 107.
Graves (Dr. Richard), dean of Ardagh, 406.
Graves (James) on an early concert bill, 381.
—— post-office history, 442.
Gray (Thomas) the poet, 409.
Gray's Almanack, 1590, 323. 435.
Greaves (C. S.) on medal of the Pretender, 84.
—— surnames ending in "-house," 249.
Greek and Roman churches, 146. 192. 254.
Greek dance of flowers, 106.
Greek dentists, 51.
Green eyes, 70.
Green (Mary Anne Everett) on Bromley letters, 46.
Greene (Robert), his Penelope's Web, 66.
Green water, 445.
Greenfield (Andrew), noticed, 344.
Greenwood (James), his London Vocabulary, 311. 454.
Grenville (Sir Bevil), noticed, 71. 128.
Gresebrok in Yorkshire, 231. 314.
Grey and Ratcliffe families, 187.
Grey (Hon. Anchitell), compiler of the Debates, 147.
Grey or Gray, its correct spelling, 322.
Griffith (S. H.) on author of "The Invisible Hand," 472.
Griffiths the publisher, his sign, 64.
Growse (F. S.) on monumental brasses, 143.
Grubb (F. J.) on minute engraving on glass, 293.
Gulielmus on Adlam's epitaph, 9.
—— marine policies, 425.
Gunn (C. H.) on the Kabeljaauwen, 142.
Gunner (W. H.) on MS. Poems, 502.
Gurney's "Burning of East Dereham," 86.
Gutch (J. H.) on anastatic printing, 52.
—— Paris Garden manor, 52.
G. (W.) on inscriptions on buildings, 84.
—— Morayshire folk-lore, 239.
—— Ossian poems, 92.
—— sea-spiders, 174.
Guy of Warwick's cow's rib, 283. 393.
G. (W. R.) on Viscount Iveagh, 266
—— knights-hospitallers in Ireland, 407.
Gwynn (John), architect, his death, 406.
Gypsies in England, 326.

H.

H. on Moore's "Latinius Latinus," 362.
—— pearmonger, its meaning, 244.
—— quotation, 105.
H. de Coneja on watch motto, 299.
H. (A.) on relative value of money, 335.
Haberdasher, its etymology, 312.
Haggard (W. D.) on sharp practice, 114.
Hairdressing, a pitiful employment, 299.
Hair powder, published lists of the users, 27.
Hamilton queries, 235.
Hamir explained, 383.
Handel's "Il Moderato," 228. 334.
—— wedding anthem, 114.
Handicap, its derivation, 384. 434. 491.
Hangman's wages, 13. 95. 252.
Hanwell Castle, 29.
H. (A. O.) on commemoration of saints, 301.
—— minute engraving on glass, 293.
Harcourt (Earl), lord-lieutenant of Ireland, 245.
Hardwick (C.) on Greek and Roman churches, 192.
Haresfield (G.) on Castle Dairy, Kendal, 159.
Harrow and help, 183.
Harrow School, early scholars, 283.
Harry (J. S.) on progressive geography, 170.
Harvardiensis on deaths of authors, 405.
—— Gorton's Biographical Dictionary, 430.
Hassall (T. P.) on Bishop Oldham's descendants, 64.
Hassel (Phœbe), noticed, 320. 416.
Hart (W. H.) on Bloomfields of Norfolk, 284.
—— John Shakspeare, 122.
Hats taxed, 1577-8, 167.
Hawkesworth (Walter), author of "Labyrinthus," 147.
Hawkins (Edw.) on calves'-head club, 470.
—— King James brass money, 18.
—— New Foundling Hospital of Wit, 386.
Hawkins's MS. Life of Prince Henry, 325.
Hayman (Samuel) on earthenware at Youghal, 9.
—— King John's charter to Youghal, 11.
Haynes (Major John), noticed, 324.
Hazeland (Wm.), noticed, 319.
H. (C.) on artificial teeth, 512.
—— London topography, 476.
—— "twitchil," or "quitchil," 473.
H. (E.) on Coachmakers' Hall orator, 445.
—— facts respecting colour, 79.
"Healer! heal thyself!" 339.
Health-drinking in New England, 423.
Heat, in horse-racing, 384. 434. 491.
Heavenly holes in Northumberland, 342.
H. (E. C.) on Ariosto's Brutto Mostro, 329.
—— burials at Maple Durham, 432.
—— names of cat and dog, 429.
—— oranges among the Romans, 154.
—— quotation from Addison, 272.
Hendon on Moorish ballad, 324.
Hendrick (Fred.) on commercial queries, 224.
Hengrave Church, Suffolk, 17.
Henrietta Maria (Queen), her letters, 46.
Henry VIII., capital punishments in his reign, 21. 134.
H. (E. P.) on Sir Thomas Tresham, 49.
Heraldic queries, 324.
Heraldry: dancettée lines, 242. 308. 353.
Herigone (Pierre), Supplément du Cours Mathématique, 370.
Hermes on Lord Derby and Manzoni, 62.
—— dial mottoes, 133.
—— "William and Margaret," 87.
Hess (John), engraving by him, 444.
Hewett (J. W.) on Dulce Domum, 66.
Heworth Church, its dedication, 186. 275. 334.
H. (F. C.) on artificial ice, 94.
—— bell-childe, 36.
—— bell inscription, 211.
—— block book: Schedel Cronik, 271.
—— brasses restored, 94.
—— chittim, Vulgate translation, 155.
—— colour, facts respecting, 215.
—— deadening glass windows, 409.
—— engraving of a battle, 476.
—— earthenware vessels in buildings, 233. 314.
—— French epigram, 273.
—— higgledy piggledy, 415.
—— holy-loaf money, 55.
H. (F. C.) Johnson (Dr.), quoted, 316.
—— Leman's monumental brass, 221.
—— mothering Sunday, 353. 372.
—— Napoleon's marshals, 288.
—— Norfolk candlemas proverbs, 334.
—— nuns acting as priests, 154.
—— Osborn's Life of Odo, 154.
—— Ossian's Poems, 213.
—— parallel passages, 488.
—— pulpit inscription, 251.
—— ritual of Holy Confirmation, 414.
—— St. Augustine quoted, 316.
—— St. Cuthbert's remains, 255.
—— St. Gervaise, 509.
—— St. Pancras, 94.
—— St. Simon the apostle, 354.
—— serpent's egg, 346.
—— "Strain *at* a gnat," 351.
—— Voltaire and Jupiter's statue, 334.
—— way-side crosses, 505.
H. (F. G.) on marine vivarium, 411.
H. (H. H.) on Hannah Lightfoot, 454.
—— Weldons of Cornwall, 453.
Hibberd (Shirley) on query for naturalists, 512.
Hiboux on Cowgill family, 301.
Hiccabites, ancient order of, 147.
Highgate—"Swearing on the horns," 409.
Highley (Samuel) on camera for saccharised plates, 191.
Hill (Abigail), noticed, 52.
Hill (Joseph), Cowper's friend, 343.
Hill (Sir Scipio), noticed, 52.
Hirst (W.) on Northern Fine Arts Society, 444.
Historical allusions, 502.
Historicus on Lord Goring, 487.
H. (J.) on Latin and English nomenclature, 335.
H. (J. A.) on hour-glass in pulpits, 473.
—— progressive geography, 287.
—— Shrove Tuesday rhymes, 239.
H. (J. O.) on Cowley on Shakspeare, 48.
H. (J. W. D.) on a seal motto, 225.
H. (N. V.) on poetical transcript from Lloyd's, 144.
Hogarth's play-ticket, 303. 375. 427.
Hoggerty Maw, what? 282. 335.
Hogmanay, its derivation, 273.
Hogshead on Amontillado sherry, 39.
Höijer, a Swedish metaphysician, 129.
Holden (Lawrence), his Paraphrase, 148.
Holmes (Sir Robert), noticed, 384.
Holy-loaf money, 55.
Homography, 244.
Hook (Charles) on artificial iceth, 509.
Hooping-cough, cures for, 239.
Hopper (Cl.) on the origin of the ballet, 483.
—— colours, their signification, 483.
—— Darrel of Littlecote, 394.
—— dowlas, lockerams, &c., 266.
—— frogs in the arms of France, 384.
—— lady justice of the peace, 383.
—— oriel defined, 414.
—— Sir Stephen Fox, 295.
—— times prohibiting marriage, 301.
Horner (Elizabeth), tried for witchcraft, 498.
Hornsey, its derivation, 409.
Hospital of St. Cross, 42.
Host buried in a pyx, 374.
Hotten (J. W. C.) on Indian corn, 204.
Hour-glasses in pulpits, 18. 493.
"-house," surnames ending in, 187. 249.
Houston (Thomas), 86. 173.
Howard (John), his monument, 408. 472.
Howell's Familiar Letters, a suggested reprint, 338. 475.
Howland (John), one of the pilgrim fathers, 484.
Howland (John A.) on John Howland, 484.
Howlett (W. E.) on Nottingham riots, 49.
—— quotation, 206.
—— will and testament, 196.
H. (R.) on map of the siege of Duncannon, 226.
H. (S.) on chart of the Mediterranean, 502.
H. (S. H.) on Lieut. MacCulloch, 332.

Hue and cry! 185.
Huel, its meaning, 447.
Hughes (T.) on Cheshire tokens, 282.
—— godderten, or goddert, 126.
—— heraldic queries, 324.
—— Hiccabites' order, 147.
—— Johnes (Sir Henry), 38.
—— Latimer or Latymer, 314.
—— Neilson's family arms, 229.
—— tailors the ninth parts of men, 222.
—— tallies, 18.
—— Ward (Justice George), 234.
Humbert de Molard on positive photographs, 451.
Humboldt's "Asie Centrale," 203.
Hunt (Leigh), his Journal, 166. 235. 276.
Hunter (Joseph) on Milton's Elegy on the Marchioness of Winchester, 477.
Husbandman, its original meaning, 86. 154.
Husenbeth (Dr. F. C.) on commemoration of saints, 352.
—— cross, relic in the Tower, 53.
—— unlucky days, 203.
H. (W. H.) on Handel's Il Moderato, 234.
—— Handel's Wedding Anthem, 114.
Hymn-book wanted, 124.
H—y (W.) on Byron's Monody on Sheridan, 514.

I.

Ice, artificial, 39. 94. 215.
"I'd be a butterfly," its Latin version, 304. 435.
Igdrasil tree, 344.
I. (L. J.) on Letters of James I., 125.
Illegitimate children named from their fathers, 242. 313. 352. 392.
Ilsley arms, 87.
Imbosk, its meaning, 447.
"Improbus," its meaning, 163. 251.
Ina on Wells charters, 266.
—— Wells procession, 104.
Inckle, a coarse tape, 351.
Incident, a curious one, 63. 134. 269.
Indagator on Calendar of Saints' days, 1552, 26.
Index Geographicus, 27.
India, works on, 126.
Infernal war-machine, 443.
"Infortunate," and "unfortunate," 341.
Ingatestone Hall, Essex, 437.
Ingleby (C. Mansfield) on Bolingbroke's Advice to Swift, 74.
—— cat's cradle: cratch, 516.
—— curiosities of letter-writing, 45.
—— designation of works under revlew, 111.
—— intensify, 187.
—— logic, works on, 169.
—— Norman superstition in 1855, 503.
Inglis (J.) on Gresebrok in Yorkshire, 231.
Innocent's Day, muffled peal on, 8.
Inquirer on armorial queries, 425.
—— never, in party politics, 408.
—— Symondson family, 187.
—— Wyckliffe and his doctrine, 166.
Inquisition at Madrid, 108.

Inscriptions: —
bells, 210.
buildings, 84.
Capex est Irschenberg, 47.
doorway, 134. 255. 353.
pulpit, 134. 251.
window, 299.

Insurance, court of, 224.
Intensify, its modern use, 187. 291.
Interrogator on alliterative spelling-book, 343.
Inventions anticipated, 459. 504.
Investigator on Philomorus, 428.
Ireland, the best history of, 205.
Irish manners and customs in 1760, 483.
Irish readers of "N. & Q.," hint to, 424.
Irish state records, 218.
Iron mask, man with the, 504.
Irvine (Aiken) on the Telliamed, 269.
Isca on Mothering Sunday, 353.
"Itinerarium ad Windsor," 341.
Ivanhoe, heraldic inaccuracy in, 442.
Iveagh (Viscount), notices of, 366.
I. (X. E. D. X. T.) on Oxford jeux d'esprit, 127.

J.

J. on clay tobacco-pipes, 192.
—— cornarium: Snorell, 504.
—— Locke's unpublished letter, 137.
Jacob (E. W.) on Graham's intercepted letter, 477.
—— Shakspeare's portrait, 359.
Jacobites, the last, 53. 169.
Jacoso on Hogarth and Joe Miller, 427.
James I., his letters in the Advocates' library, 125. 312.
—— his medal, 446.
James II., his brass money, 18.
—— Letters to Grand Master of Malta, 199.
—— writings, 72.
James (J. B.) on John Asgill, 187.
—— suppression of Templars, 192.
Jamesons of Yorkshire, 384.
Jaundice, remedy for, 16.
Jaytee on Paget arms, 385.
J. (B.) on Oxford jeu d'esprit, 314.
J. (C.) on husbandman, 86.
Jennens, or Jennings, of Acton Place, Suffolk, 10. 55. 132. 195.
J. (E. W.) on deadening glass windows, 471.
—— female rank, 25.
—— treatment of works of art, 404.
Jewitt (L.) on Charles Cotton, 409.
—— lines on a gigantic coal, 465.
Jews, ancient punishment of, 29.
J. (F. W.) on the Coat and the Pillow, 495.
—— epigram on Sir John Leech, 351.
J. (H.) on burial custom at Maple Durham, 336.
—— call duck, 374.
—— circle round the moon, 39.
—— clock inscription, 61.
—— hoggerty maw, 282.
—— Prestbury priory, 335.
—— window inscription, 299.
J. (J.) on ancient church usages, 61.
J. (J. C.) on an early Byzantine picture, 485.
J. (J. E.) on oilins boilins, 143.
J. (J. R.) on first book with an Appendix, 301.
—— rig-marie, 284.
—— Wapping Old Stairs, 302.
J. (L.) on Hon. Anchitell Grey, 147.
J. (M. R.) on Jupiter and Diogenes, 283.
Joan (Pope), anonymous work on, 304.
Jobs, ministerial, 303.
Johnes (Sir Henry), noticed, 38.
John (King), his charter to Youghal, 11.
John of France, his English retinue, 487.
John of Jerusalem, English, Irish, and Scotch Knights, 178. 199. 309.
John o' the Ford on Palæologi, 31.
Johnson (Dr. Samuel) and Swift, 61.
Johnson (Goddard) on bel-child, 132.
Jokes, old, 114.
Jones (Evan) on serpent's egg, 415.
Jones (T. W.) on Milton's widow, 109.
Jones (Wm.) of Nayland, 311. 333.
Jonson (Ben), his Catiline, 459.
—— his Leges Convivales, 119.
Joyce family, 87.
J. (R.) on American authors, 206.
—— Cambridge dramatic writers, 367.
—— Charles I.'s visit to Glasgow, 282.
—— Douglas (Rev. Mr.), 485.
—— dramatic works, 444.
—— Greenfield (Andrew), 344.
—— Juvenile Essays, 465.
—— Mendham (James), 282.
—— Morrison (Thomas), 342.
—— Rees (T. D.), 283.
—— Richardson (Joseph), his wife's maiden name, 284.
J. (R.) on Vigil of St. Mark, 485.
—— Youth's Tragedy and Comedy, 342.
Jubilee of 1809, 13. 53. 75.
Julian Bowers, 65. 132. 193.
Junius's Letters, with MS. corrections, 338.
—— noticed, 12. 483.
—— not by Thomas Lord Lyttelton, 198.
—— their post-mark, 92.
—— supposed authors, 302. 370. 455.
—— Wilkes's copy, 84.
—— Sir Philip Francis, 117.
—— "That Swinney," 452.
—— Wilmott (Dr.), his claims, 454.
Jupiter and Diogenes, 283. 334. 394. 456.
Justice of the peace, a female, 383.
Jute for paper-making, 426.
Juverna on feast of St. John and St. James, 473.
—— M. A. C. L., house-marks, 245.
—— Wolsey's coat of arms, 446.
J. (W. C.) on Wilkes's copy of Junius, 84.
J. (Y. B. N.) on "anticipate," 204.
—— buff, its derivation, 467.
—— theatre opened at four o'clock, 463.

K.

K. on hue and cry! 185.
Kaheljaauwen and the Hoeks, 142.
Kaimes (Lord), and MS. letters of James VI., 125. 312.
Karl on aisnesce, 325.
K. (C.) on lines in Lochiel's Warning, 435.
K. (E.) on fading of positives, 151.
Kempis (Thos. à) De Imitatione, 442. 516.
—— metrical version, 264.
Kertch museum, 442.
Keys (J. W. N.) on provincialisms, 501.
K. (G. H.) on Nostoc plant, 294.
K. (H. C.) on passage in Cymbeline, 359.
—— Glatton, a ship, 372.
—— Monmouth and Foudroyant, 372.
Kidleybenders, its derivation, 435.
Kidney Club, 501.
King (Thos. Wm.) on bishops' mitres, 152.
Kings of England, lines on, 450.
King's pamphlets in British Museum, 40.
Kirjath-sepher, "the city of books," 493.
Kirkstall Abbey, its possessors, 186. 291. 352.
Kiselak, in Switzerland, 232. 274.
Kitchin (G. W.) on Bacon queries, 224.
K. (J.) on William Clayton, 284.
—— Lady Deloraine, 301.
—— Duer (John), of Antigua, 425.
—— Dutch song in Blackwood, 384.
—— "Edward Duncombe," 384.
Knights Hospitallers in Ireland, 407. 452. 507.
Knights of St. John of Jerusalem, 72.
Knights Templars of Ireland, 280.
K—r (J.) on antiquity of table-turning, 398.

L.

L. on Gibbon on the orange, 41.
—— Lucifer's lawsuit, 86.
—— prussic acid from blood, 12.
—— riding-school at Oxford, 32.
—— ruptuary, 493.
—— "to te-hee," its meaning, 148.
L. (1) on Darell of Littlecote, his trial, 48.
—— D'Israeli's sonnet on Duke of Wellington, 474.
L. (2) on writers of Junius's Letters, 302.
A. on cathedral registers, 445.
—— clerical incumbency, 407.
Laced hat explained, 207.
Lacey (Henry), author of Richardus Tertius, 147.
Lady Day in 1800, 226.
Lady restored to life, 146.
Lælius on Nutcelle monastery, 152.
Lake family, 282.
Lamb (Charles), his farce of Mr. H—, 223. 414.
Lamb (J. J.) on Godwyn's Moses and Aaron, 344.

Lambe (Samuel), merchant, 224.
"Λαμπάδιον δράμματος," its origin, 465.
Lancastriensis on early use of vaccinated, 152.
Land, the right of bequeathing, 145. 234. 354.
Lanfranc and Odo, 383.
Lansallos bell, 100. 293.
Larking (L. B.) on Hospitallers in Ireland, 452.
Lascar, the blind, 241.
Latebrosus, its translation, 163.
Latimer or Latymer, 166. 314.
Latinius Latinus in Moore's Journal, 362.
Latinized proper names, 27. 114.
Latin plays by Cambridge alumni, 147.
Latin vocabulary, 242. 310.
Latitudes assigned by Ptolemy, 225.
Lava, its average depth, 426.
Laval (Baptist Vincent), 38. 474.
Laws, the Roman and English, 121.
Lawyers, English, and English Dictionaries, 24.
Lay-preachers, 153.
L. (E.) on Harrow School, 283. 416.
Leachman (J.) on bromo-iodide of silver, 91. 191.
—— prussic acid as blood, 67. 148.
Leadbitter (T.) on block book, 124.
—— funeral notices by town-crier, 414.
Leake (S. T.) on the crowns of Great Britain, 357. 379. 399. 422.
Leap year in the 18th and 19th centuries, 226.
Le Blanc (Sir Simon), his portrait, 343.
Le Blanc's Travels, 406. 475.
Leda, by Leonardo da Vinci, 146.
Leech queries. 26.
Legal query, 27.
Legalis on "Tryals per Pais," 385.
Lehmanowsky (J. J.) on the inquisition at Madrid, 108.
Leighton (Abp.), his juvenile poem, 106. 150.
Le Moine's Praises of Modesty, 11.
Lemming arms and family, 426.
Lenthall (F. Kyffin) on D'Israeli's sonnet, 379.
Leslie's Case Stated, Reply to, 28.
Letter-writing, curiosities of, 45.
Leverets with white stars, 111. 214.
Leyton on hair-dressing a pitiful employment, 299.
L. (F. J.) on average annual temperature, 243.
L. (G. O.) on names of illegitimate children, 242.
L. (G. R.) on beehives in France, 303.
—— Domesday-Book, 107.
—— English residents in France, 324.
—— gypsies in England, 326.
—— sporting queries, 407.
—— trawle-net, 342.
Libraries, ancient, 258. 337. 361. 493. 512.
Lightfoot (Hannah), 454.
Lincoln's Inn, &c., admissions to, 434.
Linc, shaving on crossing the, 503.
"Lionizing," 405.
Litany, names of the royal family in, 265. 415.
Literary Fund, its charter, 456.
L. (J. H.) on Cambridge authors, 436.
—— Kiselak, 274.
L. (J. J.) on the Fourth Estate, 384.
L. (L. B.) on early Society of Antiquaries, 5.
L. (L. L.) on usage at Christ Church, Dublin, 147.
Lloyd (Dr. Charles), Bishop of Oxford, 106. 155. 215.
Lloyd (F.) on Lord Mayors of London, 207.
Lloyd (W. A.) on marine aquaria, 452.
Lloyd's, poetical transcript from, 144.
L. (M.) on MacCarthy library, 386.
—— St. Simon the Apostle, 283.
Locke (John), his family, 326.
—— his unpublished letters, 1.
—— letter to Rev. S. Bold, 137.
Lockerams, 266. 333.
L'Œil de Bœuf, its authenticity, 11.
Logic, works on, published in the 15th century, 169. 234. 332.
London Directory, 1855, 83.
—— topography, 382.
Longespee (Ela de), her husband, 187.
Longevity, 14. 163.
Longevity in the North Riding of York, 318.
—— in Suffolk, 501.
Lovat (Lord), his portraits, 207. 263. 354.
Low Countries, character of, 44. 214.
Lower (Mark Antony) on French Protestant refugees, 206.
Loxham (Richard) on longevity in the North Riding, 318.
L. (R.) on Rogers and Hughes, 165.
L. (S. D.) on story of the blind man, 126.
L. (T.) on "The Affairs of the World," 166.
—— block book: "Schedel Cronik," 414.
—— episcopal wig, 292.
—— Fleetwood's Charge, 166.
—— names of royal family in the Litany, 415.
—— Pius V. and the Book of Common Prayer, 401.
—— Switzerland, errors in recent works on, 297.
L. (T. G.) on drinking custom at feasts, 25.
—— Jonathan Sidnam, 466.
L. (T. P.) on the best History of Ireland, 205.
Lubin on Napoleon's marshals, 314.
Lucas (C. C.) on cuckoo song, 38.
Lucifer's lawsuit, 86. 331.
Luneburg table, 29.
Lynde's Via Tuta and Via Devia, 267.
Lyte (F. Maxwell) on bromo-iodide of silver, 15. 211.
—— collodion process, 491.
—— collodionized glass plate, 90. 191. 290.
—— horizontal bath for nitrate of silver, 471.
—— silver recovered from waste hypo., 471.
Lyttelton (Thomas Lord) not Junius, 198.

M.

M. on artificial teeth, 316.
—— cat's cradle, 516.
—— Corderius, 242.
—— epigram in a Bible, 73.
—— fasteners for loose papers, 83.
—— Janus Vitalis, 131.
—— Latin vocabulary, 242.
—— logic, works on, 234.
—— passage in Gay, 496.
—— song "Two pound Ten," 503.
M. (1) on "Actis ævum implet," &c., 125.
—— Joyce family, 87.
M. (2) on hamir, its meaning, 383.
—— mail coaches, 444.
—— oriel, its derivation, 112.
—— Stonehenge, 369.
—— Sultan of the Crimea, 109.
M. *University Club*, on "latebrosus," 163.
μ. on enigmatical verses, 165.
—— manuscript comedy, 185.
—— proverbs, 299.
M. (A.) on earthenware vessels in buildings, 275.
M. (A. C.) on Benjamin of Tudela, 303.
—— Black Sea, 283.
—— butterfly, a whey-thief, 302.
—— Dover or Dovor, 509.
—— red hand, 447.
—— Thames water, 295.
—— Weldons of Cornwall, 296.
MacCarthy library dispersed, 386.
Macclesfield (Lord), lines written at his house, 289. 392.
Mac Culloch (Edgar) on door-head inscription, 255.
—— fashion of Brittany, 255.
—— hogmanay, 273.
—— MacCulloch (Lieut.), 256.
—— Maid of Orleans, 256.
MacCulloch (Lieut.), noticed, 256. 332.
Maceroni (Col.), noticed, 35.
Mackay (Rev. Wm.), noticed, 46.
Mackenzie (Khutor), noticed, 164.
Mackerel, blind, 295.
Mackintosh (Sir James), his school-fees, 8.
M. A. C. L., on houses in Paris, 245.
Macmillan (Hugh) on Tremella nostoc, 219.
Macray (John) on Lord Byron, 348.
—— divining-rod, 19.
—— Dr. Routh, of Magdalen, 61.
—— spirit-rappings, 113.
Madden (Sir F.) on bishops' arms, 145. 214.
—— Phillips's New World of Words, 208.
Madrid inquisition, 108.
Magical compact, 45.
Magna Charta, Dean Lyttelton's copy, 244.
Maid of Orleans, 256.
Mail coaches, how disposed of, 444.
Mairdil, or Mardol, 312.
Maltese knights, 72. 178. 199. 309.
"Man in the Moon," 82. 334. 493.
Man-of-war, why a ship is so called, 114.
Manning (Robert), of Douay College, 28.
Mansell (T. L.) on collodion plates, 33. 331.
Manzoni's ode and Lord Derby, 62. 108. 368.
Manzy family arms, 28.
Maple Durham, burial custom at, 283. 336. 413. 432.
M. (A. R.) on Arthur Moore, 295.
Mardel, its etymology, 391.
Marine policies, prefix of S. G., 425.
Marine vivarium, 365. 410. 452.
Markland (J. H.) on epigram on the laureateship, 412.
—— vaccination, 62.
Marlborough title, 296.
Maroon, its etymology, 363.
Marriage custom in Scotland, 420.
Marriage, times prohibiting, 301. 374. 412. 475.
Marriages decreed by Heaven, 106. 486.
—— distributing money at, 64. 175.
—— between cousins, 513.
Marshall (Claud) on Joseph Hill, 343.
—— Sir Simon le Blanc, 343.
Marshalsea Prison, 226.
Marteau (Pierre), publisher, 503.
Martin (H.) on Doddridge and Whitefield, 292.
—— hangman's wages, 13.
—— letter from Joanna Baillie, 23.
—— local proverb falsified, 223.
—— Marvell's Rehearsal Transprosed, 104.
—— newspaper stamp, 279.
—— notes on fly-leaves, 483.
Martin (John) on Grenville Agonistes, 495.
Martyn (Ben.), his "Timoleon," 98. 139. 253.
Marvell's Rehearsal Transprosed, 104.
Mason (Rt. Hon. John Monck), noticed, 405.
Mason's hymn before evening service, 155.
Mathematical bibliography, 370. 516.
Maty's New Review, 265.
Mayors of London, 207. 271.
M. (C.) on a naval action, 266.
M'Caul (Joseph B.) on Osbern's Life of Odo, 45.
M. (C. G.) on handicap and heat, 434.
—— Statfold, 434.
M. (C. R.) on spiral wooden staircases, 433.
McCree (Wm.) on Byron and Sardanapalus, 184.
M—e on ballad quoted by Scott, 343.
—— suzerain, its proper sense, 365.
Medal of the Pretender, 84.
Mediterranean, old chart of, 502.
Meekins (Mossom) on peerage cases, 486.
Meg Merrilees, death of a descendant of, 299.
Mewe (Wm.), rector of Eastington, 147.
M. (E. J.) on the rose of Jericho, 449.
Men of eminence born in the same year, 27. 72. 135. 253. 372. 513.
Mendham (James), Jun., noticed, 282.
Mequinez, or Machaness, 466.
Merk, Scottish, the hangman's wages, 13.
Merritt (T. L.) on camera with roller, 351.

Merritt (T. L.) on Dr. Diamond's formula, 212. 250.
—— Lyte's camera, 331.
Mewburn (F.) on dedication of Heworth Church, 275.
—— Eshe, Ushaw, Flass, 495.
—— Sir Samuel Garth, 373.
M. (G.) on Coleridge's letter, 263.
—— "Healer! heal thyself!" 339.
—— thirteen, an unlucky number, 13.
M. (G. R.) on book-plates, 471.
—— Sir Thomas Tresham, 131.
M. (H.) on creation of a baronetess, 103.
Michelsen (Dr.) on congress at Rhinocorura, 83.
—— Roman and English laws, 121.
Microscopic writing, 242. 293. 333.
Middleton (F. M.) on sestertium, 27.
Middleton, in Essex County, America, 463.
Milbourne (Luke), his metrical Thomas à Kempis, 261.
Mildew on pictures, 146.
Military records, 236. 275.
—— titles, 30.
Miller (Dr. Geo.), his consecration sermon, 125. 231.
Milns (William), noticed, 57.
Milton (John), his description of Rome, 25.
—— elegy on the marchioness of Winchester, 477.
Milton's widow, 18. 109.
Mimi on Niagara, depth at the fall, 43.
—— professors, 47.
—— Roman stations and roads, 146.
—— Stonehenge, 126.
"Mines de l'Orient," 227.
Mitre, the episcopal, 334. 354.
M. (J.), *Edinburgh*, on Miles Corbet, 423.
—— "Dialogus de Lamiis et Pythonicis," 426.
—— Galway or Galloway (Earl of), 413.
—— Lord Kaimes and letters of James VI., 312.
—— Marino's Slaughter of the Innocents, 265.
—— "Otia Votiva," 408.
—— Rise and Growth of Fanaticism, 265.
—— Sir Richard Steele, 408.
—— Sultan Grim Ghery, 243.
—— Strickland's Life of Margaret Tudor, 462.
M. (J.), *Oxford*, on Museum at Oxford, 300.
—— Odessa, on sparing it, 45.
—— Oxford educational system, 241.
—— Queen's regimental goat, 135.
—— Russian and English regiment, 8.
—— Semler's work on the Devil, 55.
M. (J.), *Sutton Coldfield*, on "Pammachius," 246.
M. (J.), *West A—y*, on derivation of colophon, 49.
—— Griffith's sign of the Dunciad, 64.
M. (J.), *Woburn Abbey*, on Junius, 12.
M. (J. H.) on Bp. Lloyd's correction in Common Prayer, 155.
—— Mason's Evening Hymn, 155.
—— Raleigh's Silent Lover, 171.
—— times prohibiting marriage, 475.
—— "What shadows we are," &c., 251.
M. (J. R.) on epitaph, "What I spent," 112.
—— Julian bowers, 132.
M. (M.) on arms of Sir J. Russell, 64.
—— lists of users of hair powder, 27.
M. (M. P.) on amber varnish, 390.
—— photographic notes, 390.
Molloy (Captain), 513.
Money chair, explained, 326.
Money, its relative value, *temp.* James I., 265. 345.
—— in 1653, 105. 248.
Monk (Levinus), noticed, 66.
Monmouth and the Foudroyant, 342. 372.
Monmouth county, 486.
Monmouth (Duke of), his letter, 45.
Monroe (J.) on grafts and the parent tree, 354.
Monteith bowl, 374.
Monthly rules in old French, 83.
Monumental brasses, 143. 220. 340. 499.
Monumental brasses exchanged, 102.
Moody (Henry) on exchange of brasses, 102.
—— "What shadows we are," &c., 314.
Moon, finding the time of new, 166. 235.
Moon, man in the, 82. 334. 493.
Moon, on a circle round, 39.
Moore (Arthur) and the Moores, 157. 177. 197. 295.
Moore (Thomas), his wife's sister, 241.
Moore's Journal, blunder noticed, 362.
Moores of Abingdon, 428.
Moorish ballad, 324. 415.
Morayshire folk lore, 239.
More (Sir Thomas), catalogue of his works, 324. 516.
Morgan on wild cabbages, 414.
Morgan (Professor A. de) on anticipated inventions, 505.
—— arithmetical notes, &c., 57.
—— books on logic, 332.
—— new moon, 234.
Mormon on poetical lines, 384.
Mormonism, 263.
Morrison (Thomas) of New College, Oxford, 342.
Mortality in August, 93.
Mothering Sunday, 284. 353. 372.
Motto on a seal, 225. 334.
M. (R.) on poem by Senlegue, 342.
M. (T. B.) on anecdote of Cromwell, 323.
—— higgledy piggledy, 323.
Mulcaster (Richard), schoolmaster, 260. 395.
Mum-chance explained, 504.
Munchhausen (Baron), his Travels, 485.
Muratorii Rerum Italicorum Scriptores, 121.
Murray (John) on Swift's MSS., &c., 442.
Murray of Broughton, 72.
Museum at Oxford, 300.
M. (W.) on barratry, 304.
M. (W. L.) on early English and Latin grammars, 107.
M. (W. M.) on Heavenly Holes, 342.
—— Yucatan spring, 324.
M. (W. R.) on a quotation, 302.
M. (W. T.) on crossing the line, 503.
—— Sybille or Sibylle, 445.
M. (Y. S.) on bishops' arms, 455.
—— candles, 465.
—— Carr and Synge families, 240.
—— Chadderton of Nuthurst, 231.
—— Chandler (Edward), Bishop of Durham, 446.
—— Chetham family, 182.
—— Clare legends, 455.
—— Clement (Sir Richard), 227.
—— county histories, 187.
—— Crewkerne arms, 474.
—— Dublin election in 1654, 206.
—— Ela de Longespee, 187.
—— ethical writers, 188.
—— heraldry: dancettée lines, 242.
—— ice, artificial, 215.
—— Latimer or Latymer family, 166.
—— Lincoln's Inn and Temple, 434.
—— Lord Audley's attendants, 174.
—— military records, 236.
—— Napoleon's marshals, 186.
—— Nugent's coffin-plate, 163.
—— St. Patrick's purgatory, 232.
—— sandbanks, 213.
—— schoolboy formula, 215.
—— short sermon, 232.
—— Strange (Lord), his wife, 267
—— Vigors (Mr. and Mrs.), 426.
—— Vigures (Balthazar), 423.
—— wax seal impressions, 243.
—— Wilson (Charles), 226.
—— Winckworth (Capt. John), 205.
—— Wrangham's translation of "I'd be a butterfly," 304.

N.

N. on Clara Dettin, 64.
—— death-bed superstition, 135.
—— door-way inscriptions, 134.
—— fading of photographs, 171.
—— Hanwell, Oxon, 29.
"N. & Q.," suggestion to its Irish readers, 424.
Nag and knagg, 33.
Namur, its siege, 319.
Naogeorgus' tragedy, "Pammachius," 264.
Napoleon I., was he ever in England? 366.
Napoleon's marshals, 186. 288. 314. 391.
Nationalities and hereditary principles, 163.
Naturalisation laws, 445. 492.
Naturalist on quotation from the Fathers, 105.
Naturalists, query for, 403. 512.
Nautical queries, 243.
Naval action, 266. 454.
—— victories, 462.
Navvy, origin of the word, 424.
N—c. (J.) on aisnesce, 375.
Neilson family, 86. 229.
N. (E. L.) on passage in Blair's Grave, 39.
Nelson (Lord), his watchword, 280.
Nemo on F.S.A. question, 87.
"Never," its use in party politics, 408.
Newbold (Geo.) on Leigh Hunt's Journal, 166.
New England, first book printed in, 87. 153. 171. 230.
"New Foundling Hospital for Wit," 325. 386.
New Road, St. Pancras, in 1756, 382. 476.
Newspaper independence, 241.
—— stamp in 1776, 278.
Newspapers, notes on, 25. 35. 144. 285. 394.
—— the earliest, 144.
—— Irish, the earliest, 25. 35. 285.
New York on Van Lemput or Remee, 47.
N. (G.) on Bolingbroke's Advice to Swift, 193.
—— Bromley letters, 194.
—— French monthly rules, 83.
—— longevity, 14.
—— magical compact, 45.
—— money, its value in 1653, 105.
—— moon, circle round it, 39.
—— salutation after sneezing, 17.
—— Thames water, 193.
N. (G. E. T. S. R.) on moulds for electrotype, 126.
—— Rouse's History of Kings of England, 147.
N. (G. W.) on quotation from Dr. Johnson, 245.
N. (H. E.) on fading of positives, 231.
Niagara, its depth at the edge of the fall, 48. 135.
Nicholas, Emperor of Russia, his death, 183.
Nichols (W. L.) on Ben Jonson's Catiline, 459.
Nieberg (Count), noticed, 128.
Nightingale and thorn, 293.
Nightingale, poetical epithets of the, 275.
Nineteen on Lyte's collodion, 350.
Nitrous oxide and poetry, 27.
N. (J.) on Barker's Common Prayer, 265.
—— books chained in churches, 93.
—— Galt and Jeremy Taylor, 121.
N. (K.) on the Stuart papers, 253.
Nokes (James) the actor, 365.
Norcia, in Italy, 425. 495.
Norfolk weather proverbs, 238. 334.
Norman (Col.), buried in Guernsey, 166.
North (Lord) on the newspaper stamp, 279.
Northern Fine Arts Society, 444.
Norton (Hon. Mrs.) *ver.* Mrs. Ann S. Stephens, 341.
Nostoc, a plant, 219. 294.
Nostradamus's Prophecies, 93.
Notaries, brasses of, 18.
"Notes and Queries," a word prefatory to Vol. xi., I.
—— recapitulations in, 46.
Nottingham Date-book, 283. 373.

Nottingham riots, 49.
Nova Scotia bishops, 188.
Novacula on Russian and English regiment, 52.
Noviomagus, city of, 303.
Nugée (George) on female penitentiaries, 48.
Nugent (John), his coffin-plate, 163.
Nuns acting as priests, 47. 154. 294. 346. 454.
Nursery hymn: "Gentle Jesus," &c., 206. 313. 474. 511.
Nutcelle monastery, 152. 271.
N. (W. N.) on traditions of the deluge, 284.

O.

O. on a descendant of Meg Merrilees, 299.
O. I. (J.) on Adagia Scotica, 486.
Oaks, their age, 16.
Oath, the corporal, 232.
Odessa, why spare it? 45.
O. (E. W.) on ancient libraries, 512.
—— Cocoa Tree coffee-house, 504.
—— Mathematical Bibliography, 516.
—— ritual of Holy Confirmation, 512.
—— Sir Thomas Chaloner, 513.
Offor (Geo.) on variations in Prayer Book, 463.
O. (I. P.) on artificial ice, 39.
—— quarter of wheat, 455.
O. (J.) on Adamsoniana, 195.
—— Apostate Protestant, 368.
—— blind lascar, 241.
—— Code de la Nature, &c., 366.
—— Comenii Orbis Pictura, 311.
—— "Egypt, a Descriptive Poem," 406.
—— England's Glory, 385.
—— first book printed in New England, 230.
—— Happy future State of England, 385.
—— poetical Thomas à Kempis, 264.
—— Scottish family feud, 225.
—— Visions of Sir Heister Riley, 234.
—— Youth's Tragedy, 476.
"Old Dominion," or Virginia, 246.
Oldham (Bishop Hugh), his descendants, 64. 135.
Oldham (Rev. Geo.), noticed, 409.
Ollonc, 266.
Omicron on family of Symondson, 276.
Omnibus, when first used, 281.
Orange, its cultivation by the Romans, 41. 110. 154.
Oratorians, 503.
"Oriana," origin of the heroine, 445. 516.
Oriel, its derivation, 112. 414.
Orkney islands, 182.
Orme (Capt.) of Hertford, 242.
Ormonde Correggio, 64.
Ormonde (James, 2nd Duke), his MSS., 227.
Orts, a provincialism, 501.
Osbern's Life of Odo, 45. 154. 236.
Ossian's Poems, 92. 213.
Ottinge (J. D.) on the sting of the bee, 489.
Oxford B. C. L. on ancient beers, 154.
—— galore, its derivation, 103.
—— lay-preachers, 153.
Oxford educational system, 241.
Oxford jeux d'esprit, 37. 127. 173. 233. 314. 349. 416.
Oxford new Museum, 300.
Oxonian on Arminian and Calvinistic writers, 245.
Oxonicnsis on cathedral registers, 496.
—— Wm. Pierpoint's MSS., 425.
Oysters with an *r* in the month, 302. 373. 414.

P.

P. on Sanlegue, 433.
—— Sardinian royal family, 453.
P. *Portland Maine*, on nautical queries, 243.
Paget arms, 385. 494.
Paget (Arthur) on clay tobacco-pipes, 37.
—— Dutch song, 494.
—— fire-arms, 456.
—— Niagara, 135.
—— Paget arms, 494.
Paisley Abbey, 107. 215.
Palæologi family, 31.
Palatines in Ireland, 87. 172. 251.
Paley (Dr.) and Bishop Porteus, 484.
Pamplin (W.) on cummin seed, 94.
—— "As big as a parson's barn," 113.
—— sea-serpent in 1632, 204.
Pancras (St.), churches dedicated to him, 37. 94.
Papæ of Iceland and Orkney, 181. 285.
P. (A. R.) on handbook for the war, 424.
Parallel passages, 406. 488.
Pardon bell, 33.
Paris Garden manor, 52.
Parish registers, 17.
Park (Thomas), letter to Edmond Malone, 217.
Parker Society, General Index to the series, 336.
Parliamentary papers, index to, 417.
Parochial registers, 241.
Parr (Thomas), noticed, 266.
Parrot, a female, hostility to its own sex, 408.
Parsons (D.) on book-plates, 351.
Party, its modern use, 154.
Pascal, saying of, 173.
Passionale: a portion of the Gospels, 427.
Patonce on Dean Bill, 49. 129.
—— coat armour, 13.
—— times prohibiting marriage, 374.
Patrick (Bp. Symon), his Prayers and Sermon, 125.
—— incident in his Mensa Mystica, 385.
Patrick's (St.) purgatory, 233.
Paul (Jean), Comte de Cerdan, 445.
Paul (St.), his quotations of heathen writers, 286.
P. (C. F.) on Charles I.'s relics, 174.
—— epitaphs, 190.
—— Grey or Gray, 323.
—— inscriptions on bells, 210.
P. (D.) on works of the schoolmen, 36.
P. (E.) on the term dancettée, 391.
Peach, its early cultivation, 41.
Peacham (Henry), his works, 217. 296. 408.
Peacock (Edward) on bell inscriptions, 211.
—— Earl of Derwentwater's library, 204.
—— earthen vessels in buildings, 315.
—— French Protestant refugees, 287.
—— More (Sir Thomas), his works, 324.
—— reading in darkness, 125.
—— way-side crosses, 506.
Pearmonger, its meaning, 244. 274. 392.
Pears (E. W.) on death-bed superstition, 91.
Peart, its meaning, 114. 232. 244. 274.
Peerage cases, 486.
Pelicanus Americanus on Hogarth's play-ticket, 303.
—— Palmyra, its author, 314.
—— philological notes, 338.
—— quotation, 503.
—— Rochford (Lord), his payment, 343.
—— screw plot, 267.
—— Thames water, 372.
—— "Tin Trumpet," 384.
Penn (Wm.), inedited letter of, 359.
Perche and Mortain (Earls of), 265.
"Perverse Widow," 153.
Pett (Sir Peter), his Happy Future State of England, 385.
Φ. on Archdeacon Furney, 205.
—— naval victories, 462.
Φιλαγλως on the blue rose, 474.
Philip of Macedon, anecdote of, 410.
Philip (St.) of Neri, 503.
Phillips's New World of Words, 167. 208.
Philological notes, 338.
Philologus on poetical tavern signs, 74.
"Philomorus: Latin Poems of Sir T. More," 428.

PHOTOGRAPHY:
acetate and nitrate of lead, 371.
amber varnish, 390.
ambrotype likenesses, 270.
Amsterdam photographs, 270.
Barr's dark slide for the paper process, 311.
bath for nitrate of silver, 471.
bromo-iodide of silver, 15. 51. 91. 130. 191. 211. 230.
camera for saccharised plates, 192. 290.
céroléine on glass, 289.
collodion plates developed, 33.
collodion for different temperatures, 412.
collodionized glass plates, 34. 90. 191.
copying photographs, 171.
Crookes's wax-paper process, 471.
Diamond (Dr.), his formula, 212. 250.
dry collodion, 390.
fading of photographs, 110. 151. 171. 231. 390. 413. 432. 451.
Fortier's albumenized glass, 511.
Hardwick's Manual of Photographic Chemistry, 250.
heliographic engraving, 371.
Hillotype, 71.
hypo., recovery of silver from waste, 471.
hypo. removed from positives, 471.
La Lumière and photography in England, 16.
lens, ancient, 171.
Lyte's collodion, 350. 491.
Mansell's process, 71.
Merritt's camera, 250. 331. 351.
Photographic Exchange Society, 151.
Photographic Society exhibition, 16. 51. 351.
photography at sea, 270.
positive impressions, solution to preserve, 351.
positive paper, 270. 350.
positives, their alteration and revival, 451.
positives, their fading, 110. 151. 171. 231. 390. 413. 432. 451.
Price's photographs, 171.
printing negative, 371.
sensitive plates, their preservation, 110. 191. 290.
soldiers' and sailors' likenesses, 131.
steaming syruped collodion plates, 331.
Sutton's calotype process, 371.
Talbot *ver.* Laroche, 16. 71.
Thompson's Raphael drawings, 71. 151.
wax-paper process, 471.

Physicians and Iceches, 339.
Pickering (Mr.), his device, 196.
Pierpoint (William), his MSS., 425. 495.
"Piers Plowman's Visions," annotations on, 280.
Pindar's Pythia, passage in, 304.
Pinkerton (W.) on a curious incident, 269.
—— serpent's egg, &c., 345.
Pior (St.), noticed, 366. 471.
Piskies in Cornwall, 397. 457.
Pius V. and the Book of Common Prayer, 401.
P. (J.) on Pym of Woolavington, 502.
Placard in Derby museum, 404.
Plain Man on Latinizing proper names, 27.
Plum-pudding, origin of the name, 366.
P. (M.) on custom at public feasts, 192.
—— dedication of Heworth Church, 186.
P—m. (P.) on armorial querics, 87.
—— Levinus Monk, 66.
Poems, anonymous MS. volume, 502.
"Poetical Epistle to Dr. W. K.," 444. 514.
Poetry of flowers in foreign literature, 26.
Pointer, on epigram of Sir John Leech, 300
Political Register, writers in it, 35.
Pollard (W.) on the seizure of Bellingham, 300.
Polldavy, coarse cloth, 266. 333. 475.
Pomegranate, its early cultivation, 41.
Pontanus (Jov.), poem "Cur mittis violas?" 47.
Pontypool waiter, 416. 472.

Popiana :—
Anecdotes of Pope, 98.
Collection of pieces in praise or blame of Pope, 485.
Dunciad of 1749, 86. 261.
Ethic Epistles, edit. 1742, 98. 139.
Key to the Dunciad, 99. 175.
Lucretia Lindo, 261.
Ode on St. Cecilia's Day, 360.
Pope (Rev. Alex.) of Caithness, 6.
Pope and Handel, 261.
Pope and Woodfall, 377.
Satires, by Pope and Donne, 261.
Satirical print of Pope, 7.
Smyth (James Moore), 7. 98.
Sober advice from Horace, 65.
Three Hours after Marriage, 222. 260.
Timoleon, 98. 139. 253.
Warburton and Pope, 139.

Pope (Rev. Alex.) of Caithness, 6.
Porson (Professor), lines by, 263. 413.
Portarlington, Huguenot colony at, 267. 333.
Posies from wedding-rings, 277.
Post-Office notices, 442.
Pot-luck, origin of the phrase, 426.
Potter's Discourse on the number 666, 207.
"Poulter's mare," a ballad, 488.
Poussin and Schedone, 9.
Powell (Charles F.) on Antrix, 426.
Powell (Mr.), dramatist, his portrait, 502.
P. (P.) on brawn, 473.
—— etiquette query, 455.
—— leverets with white stars, 214.
—— Neilson family, 229.
—— old almanacs, 435.
—— verses on York chapter-house, 455.
P. (P. T.) on Pope and Woodfall, 377.
—— Woodfall's ledger, 418.
P. (R.) on beating borough bounds, 485.
Preble (Lieut. G. H.) on carronade, 247.
Prendergast (Sir Thomas), his death, 12. 89. 172.
Prendrell (Richard), his tomb, 410.
Presbyter on burial in the chancel, 409.
Prestbury priory, 266. 335. 411.
Pretender, his medal, 84.
Prevost family arms, 28.
Priests' hiding-places in old mansions, 437.
Prior (Matthew), letter on the title *Rex Franciæ*, 317.
P. (R. M. O.) on nationalities, &c., 163.
Proclamations, collections of, 237.
Professor, what constitutes one ? 47. 253.
Prolocutor of Convocation in 1717, 472.
Proper names Latinized, 27. 114.
Prophecies of the Plague and Fire of London, 341.
"Proverbes Gascons," translations, 27.

Proverbs and Phrases :
Adolescentia similis est, &c., 125.
After me the deluge, 16.
As round as a Pontypool waiter, 416. 472.
As big as a parson's barn, 7. 113.
As thin as Banbury cheese, 427.
Beacon Hill, 223.
Bristol Lord Mayor, 226.
Craft is not in the catching, 503.
Ex quovis ligno non fit Mercurius, 56.
Giving turnips, 501.
Good wine needs no bush, 294.
Higgledy piggledy, 323. 414.
Is this of 'em, 501.
Marriages made in heaven, 486.
Nettle in, dock out, 92.
Norfolk Candlemas weather, 238. 334.
Oilins boilins, 143.
Peart as a pearmonger, 232. 392.
Philip drunk and Philip sober, 411.
Rat — "To rat," 107. 251.
Riding bodkin, 52.
Sending coals to Newcastle, 281.
Snick up, 92.
Strain at a gnat, 298. 351.
To haul and saul, 501.

Proverbs and Phrases :
To te-hee, 148. 334.
Turning the tables, 94.
When the maggot bites, 253.

Proverbs, English, works on, 18.
Proverbs, old English, 299.
Proverbs, unregistered, 114. 214. 232. 416. 472.
Proximo, instant, and ultimo, 10.
Prussic acid from blood, 12. 67. 143. 305.
Psalm-singing and the Nonconformists, 65. 132.
P. (S. P.) on satirical print of Pope, 7.
P. (S. R.) on tailed men, 122.
P. (S. T.) on Abp. Leighton and Dr. Aikenhead, 151.
Publications, their early disappearance, 144. 291.
"Public Ledger," newspaper, 322.
Publisher wanted, 364.
Pulpit hour-glasses, 18. 493.
Punishments, capital, in Henry VIII.'s reign, 21. 134.
Puritan similes, 263.
P. (W.) on death-bed superstition, 55.
Pym (Wm.) of Woolavington, 502.

Q.

Q. on English lawyers and English dictionaries, 24.
—— Latinizing proper names, 114.
—— nag and knagg, 38.
—— "Strain *at* a gnat," 298.
Q. (K.) on "Gazza Ladra," 243.
Quæro on Burton of Twickenham, 124.
Quæstor on "The Iron Mask," 504.
Quakers executed in North America, 13. 473.
Quarter of wheat explained, 344. 455.
Quebec bishops, 188.
Queen's College, Oxford, ceremony at, 52.
—— mysterious MS. in, 146. 189.
Queer things in queer places, 118.
Qu'est-il on a publisher wanted, 364.
Quiero on Brown Bess, 284.

Quotations :
Abra was ready ere he named her name, 426. 475.
Actis ævum implet, 125.
Amentium haud Amantium, 135.
At tu, quisquis eris, &c., 106.
By education we are much misled, 302.
Coming events cast their shadows before, 238. 435.
Could we with ink, &c., 476.
Creavit angelos in cœlo, 105. 175.
Earth hath no sorrow, &c., 105. 495.
For he that fights and runs away, 17.
For wheresoe'er I turn my eyes, 225.
From the reptile and brute, &c., 485.
Give place, ye ladies all, 384.
Good temper better than good sense, 488.
I dreamt that, buried in my fellow clay, 187. 273.
If I lie now, may sixpence, &c., 206.
I hear a voice you cannot hear, 228.
I lived doubtful, not dissolute, 414.
In many ways doth the full heart reveal, 206.
Non omnia terra obruta, 146. 235.
No pent-up Utica contracts our powers, 503.
Percant illi qui, ante nos, nostra dixerunt, 192.
Perturbabantur Constantinopolitani, 235.
Sic transit gloria mundi, 495.
Son of the morning, 39.
Soon will the evening star, 105. 155.
Strew'd a baptism o'er with flowers, 105.
Temptation and selfishness, 295.
The glory dies not, and the grief is past, 63.
The heart may break, &c., 105.

Quotations :
The very law which moulds a tear, 302. 394.
The sweet shady side of Pall Mall, 252.
Triumphant leaders at an army's head, 302.
What shadows we are, 187. 251. 314.
Which maidens dream of, 105.
Who drives fat oxen, &c., 245. 315.
Your *ergo* copulates strange bedfellows, 206.
Quotations : — from Plato and Aristotle, 55.

R.

R. (A. B.) on "All the Talents," 386.
—— Erasmus, passage in his life, 485.
—— "Queer things in queer places," 118.
Railroad accidents in America, 263.
Raleigh (Sir Walter), family property, 262.
—— Silent Lover, 101. 171.
Ramsay (Allan), authorship of his poems, 466.
Randolph (Bishop John), noticed, 11.
Ranulphus on passage in Gay, 343.
Rappings, spirit, 113. 399.
Rathlin Island, 373.
R. (C.) on age of oaks, 16.
R. (C.) on Campion's Decem Rationes, 166.
Reade (J. B.) on bromo-iodide of silver, 51. 130. 230.
Reader on the study of Anglo-Saxon, 48.
Reading in darkness, 125.
Recapitulations in "N. & Q.," 46.
Records, original, 97. 214.
R. (E. D.) on passage in St. Augustine, 125.
—— "Star of the twilight grey," 112.
Red Books, 408.
Red hand, 447.
Reed (Charles) on Lord Dundonald's plan, 443.
—— Junius's Letters, their post-mark, 92.
—— pulpit hour-glasses, 18.
Rees (T. D.), noticed, 283.
Reformer on Saxon plural in -en, 323.
Refugee on Portarlington Huguenots, 267.
R. (E. G.) on alpe, the bullfinch, 352.
—— average annual temperature, 391.
—— Candlemas, 421.
—— longevity in Suffolk, 501.
—— mardel, 391.
—— "Peart as a pearmonger," 392.
—— sign of stag in Dorsetshire, 495.
—— tripos day at Cambridge, 342.
—— wyvivvle, 487.
Regedonum on photographic likenesses of soldiers and sailors, 131.
—— typography of numeral symbols, 465.
Registers, parochial, 241.
Religion, its different ideas among Christians and Pagans, 343. 510.
Rembrandt, etching by, 165.
Remee or Van Lemput, 47.
Retract, its derivation, 144.
Review, designation of works under, 111.
Rex Franciæ, Prior's letter on the title, 317.
Reynolds (Dr. Thomas), his burial-place, 226.
R. (F. R.) on Banbury cheese, 427.
Rhinocorura, congress at, 83.
Rhymes connected with places, 74. 115.
—— on winter tempest, 8.
Ribands of recruiting serjeants, 11. 53.
Ribbonman on ribbons of recruiting sergeants, 53.
Richardson (Joseph), his wife's maiden name, 284.
Richelieu (Cardinal), his introductory letter, 223.
Ride from Paris to Chantilly, 207.
Riding-school at Oxford, 32.
"Rig-marie," a base coin, 284.
Rings formerly worn by ecclesiastics, 513.
R. (I. R.) on Cheltenham theatrical address, 223.
—— "I dreamt that buried," &c., 187.
—— "Pilgrimage to the Holy Land," 186.

R. (J.) on the meaning of Donny, 465.
—— Col. Maceroni, 35.
R. (J. C.) on cutty-pipes, 235.
—— eminent men born in 1769, 253.
—— Kiselak, 232.
—— Nutcelle monastery, 271.
—— progressive geography, 236.
—— saints who destroyed serpents, 253.
R. (L. M. M.) on serpents' eggs, 393.
R. (M. H.) on Jennens of Acton, 195.
—— Manzoni's ode and Lord Derby, 368.
Roberts (Chris.) on derivation of retract, 144.
Roberts (Geo.) on Domesday-book of Lyme Regis, 105.
—— John Yonge, 331.
Rochford (Lord), payment for shooting, 343.
Rock (Dr. D.) on "He that fights," &c., 17.
Rodwell (J. M.) on botanical notes, 240.
Roffe (A.) on Pope and Handel, 261.
—— Solyman, a tragedy, 273.
—— Willoughby (Lady), 324.
Rogers and Hughes, 165.
Roman Britain, proposed work on, 443.
—— stations and roads, 146.
Rome described by Milton, 25.
Roos (Lord), his petition, 227.
Rose, a blue, 280. 346. 474.
Rose of Sharon, or Jericho, 72. 449.
Ross (C.) on the "fourth estate," 452.
—— origin of whig and tory, 36.
—— "Political Register," 35.
Roundles in old mansions, 159. 213. 267. 448.
Rous (John), his History of the Kings of England, 147.
Routh (Dr.), of Magdalen College, 61. 95. 102. 512.
Rowlands (Sam.), ballad quoted by Burton, 28.
Rowlinson (F. W. P.) on the paradox of vision, 402.
Roy (Wm.), his Satire upon Wolsey, 445.
R. (R.) on Abigail Hill, 52.
—— knights of St. John of Jerusalem, 72.
—— Murray of Broughton, 72.
R. (S.) on Richard Brayne, 64.
R. I. (S.) on James Moore Smyth, 98.
Rugby on mum-chance, 504.
—— schoolboy formula, 174.
Ruptuary, its earliest use, 465. 493.
Russell (Sir James), his arms, 64.
Russia, first English envoy to, 274.
Russian and English regiment, 8. 52.
Russian fleet in the Euxine, 277.
Rustieus on Jennens of Acton, 195.
R. (W. J. D.) on old and new books, 253.
Ryder, origin of the word, 27.
Rysbrach's statue of William III., 487.

S.

S. on the city of Noviomagus, 303.
—— Shew family, 385.
—— Swaine of Leverington, 381.
—— wax seal impressions, 313.
Σ. on translation of Abelard, 188.
S, the long f, when discarded, 49.
S. (A.) on the Monmouth and Foudroyant, 372.
Sachs (Hans), discovery of his MS. poems, 156.
Sades, a wine, 266.
S. (A. F.) on the origin of "Λαμπάδιον δράμματος," 465.
Sage (E. J.) on the bells of St. Andrew, Romford, 421.
St. Andrew, Romford, legend of its bells, 421.
St. Aubyn family, noticed, 208.
St. Clair (Sir John), noticed, 227.
St. Cross Hospital, Winchester, 42.
St. John of Jerusalem, its order, 21. 178. 199. 309.
Saints who destroyed serpents, 253.
Salmon (Robert S.) on burial by torchlight, 174.
—— coaching queries, 387.
—— Houston (Thomas), 173.
—— railroads in England, 92.
—— "School of Politics," its author, 301.
—— Whychcotte St. John, 91.
Salt-spilling, 142.
Salutation after sneezing, 17.
Samaritan Pentateuch, 227.
Sandbanks, 37. 213.
Sandys (Abp.), his palace, 422.
Sank, sankey, 342.
Sanlegue, poem by, 342. 433. 494.
Sansom (John) on double Christian names, 175.
—— Peter de Corbario and Petrus Corbariensis, 464.
—— names of illegitimate children, 313. 392.
—— Sir John Grea or Gray, 366.
—— Yonge (John), 330.
Sardinian royal family, 244. 453.
Sarsen stones, 494.
Satterthwaite (J.) on way-side crosses, 445.
Sawyer (W.) on Shakspeare's bones, 378.
Saxon plural in *en*, 323.
Saxons in the Crimea, 183.
Scharf (Geo.) lectures on Christian Art, 253.
Schedone and Poussin, 9.
Schiller's "Die Piccolomini," 208.
Schonborner, a Silesian jurisconsult, 188.
Schoolboy formula, 113. 174. 215. 352.
School expenses in the 17th century, 278.
School fees in Scotland, 8.
Schoolmen, on studying their works, 36. 70.
Scoggin's jests, 167.
Scotch prisoners at Worcester, 453.
Scott (F. J.) on call-duck, 282.
—— cothon, its derivation, 290.
Scott (Sir Walter), his novels quoted, 343. 394.
—— his visit to Cambridge, 480.
Scottish episcopal churches, &c., 265.
—— family feud, 225.
Screw plot, 267.
Scribe (John) on dial, how to set one, 65.
—— epitaphs, 190.
—— poetical tavern signs, 74.
—— psalm-singing and the nonconformists, 65.
—— sun-dial motto, 61.
—— Waverley novels, 67.
Sd. (J.) on duration of a visit, 251.
—— corpse passing makes a right of way, 254.
S. (D. W.) on the divining-rod, 93.
—— "The Perverse Widow," 153.
Seals, books relating to, 36. 174. 508.
Sea Otter, a ship, 38. 474.
Sea-sand for building purposes, 404.
Sea-serpent in 1632, 204.
Sea-sickness, 221. 292. 373. 494.
Sea spiders, 11. 174.
Sedan chairs, when first used, 281. 388.
Seleucus on arms of St. Aubyn family, 208.
—— Ormonde manuscript, 227.
—— rose of Sharon=Jericho, 72.
—— St. Tellant, 35.
—— Sir Martin Westcombe, 242.
Selwyn (E. J.) on Selwyn of Friston, 63.
Selwyn of Friston, co. Suffolk, 63.
Semper Eadem on a quotation, 302.
Senex on epitaphs, 347.
S. (E. P.) on anecdote of Canning, 12.
Sepia etchings, 407.
Seraphims and cherubims, 467.
Sergeants, ribands of recruiting, 11. 53.
Sermon bell, 33.
Serpents' eggs, 271. 345. 393. 415.
Serpent worship, 375.
Serviens on Gen. Braddock, 283.
—— Canning (Eliz.), particulars of, 221.
—— Dodsley's Old Plays, 322.
—— Lamb's farce of Mr. H——, 223.
—— Moore's wife, 241.
—— Orme (Capt. Robert), 242.
—— St. John St. Clare, 227.
Serviens on "Three Hours after Marriage," 222.
—— "When the maggot bites," 253.
Sestertium, 27. 94.
Sevastopol, 515.
"Seventy-seven," coincidence respecting, 61.
Sexton, a female, 414.
S. (F.) on author of "Words of Jesus," 473.
S. (F. L.) on Guy of Warwick's cow's rib, 283.
—— proverbial queries, 503.
S. (G. H.) on Genealogical and Historical Society, 272.
S. (G. L.) on Comenius's Latin Vocabulary, 310. 454.
—— epitaphs, 252.
—— Gray the poet, 409.
—— naval action, 454.
—— Old Parr, 366.
—— Oxford jeu d'esprit, 37.
—— Phœbe Hassal, 416.
S. (H.) on the Man in the Moon, 82.
Shadbolt (G.) on collodionized plates, 34.
—— Mansell's process, 71.
Shakspeare:—
Cowley on the interpolation of his Plays, 48.
Cymbeline, Act IV., 278. 359.
Hamlet, Act IV., 278.
Henry VIII., Act IV. Sc. 2, 438.
King Lear, passage in, 153. 234. 573.
Troilus and Cressida. Act III., 278.
Twelfth Night, Act V. Sc. 1, 315.
Shakspeare's bones, 278.
—— description of apoplexy, 278.
—— portrait, 359.
Shakspeare (John), noticed, 122.
Shannon (G. L.) on Major John Haynes, 324.
Sharp practice, 114.
Shaw (R. J.) on epitaph in Thetford churchyard, 191.
Shelly (Richard), turcopolier, 179.
Sheppard (E.) on "White bird, featherless," 421.
Sheppard (H. F.) on flowers of anecdote, 259.
Sherlock (Dean), his Sermon to redeemed slaves, 466.
Shew family, 385. 433.
Shipwrecks and disasters at sea, 144.
Shirley (E. P.) on James II.'s writings, 72.
—— school expenses in 17th century, 279.
Sholbus (D.) on right of way, 194.
Shorrolds on Duke of Monmouth, 45.
—— Skilfull Sergeant Corderoy, 11.
Shotesham Park, portrait at, 131.
Shovel (Sir Cloudesley), 184. 514.
Shrove Tuesday rhymes, 239.
Shuttlecock at court, 341.
"Sibylle," or "Sybille," 445. 515.
Sidnam (Jonathan) inquired after, 466.
Sign, house, 241.
Signet on books on seals, 36.
Silkworm, a new one, 264. 346. 472.
Simon (St.), representation of, 283. 354.
Simon Sudbury *alias* Tibold, Abp. of Canterbury, 49.
Simpson (W. Sparrow) on monumental brasses, 220. 340. 499.
—— Paley and Bishop Porteus, 484.
Singer (S. W.) on Dictionarium Anglicum, 167.
—— Franklin's Parable, 344.
—— Shakspeare's Henry VIII., 438.
Sixtine editions of the Bible, 408.
S. (J.) on Al-Teppe in Palestine, 206.
S. 3. (J.) on Timothy Bright, 352.
—— inckle, 351.
—— twitchil, or quitchil, 365.
S. (J. D.) on armorial queries, 213.
—— arms of prelates, 235.
—— Bodley (Sir T.) his Life, 251.
Skeffington (Sir John), noticed, 257. 327.
Skinner's Etymologicon, 122. 167. 208.
Skull-cap, monumental, 363.

S. (L.) on Oriana, 445.
Slavery, white, 16.
Smedley (Dean), the diver of The Dunciad, 65.
Smith (Alfred) on Heavenly Guides, 372.
Smith (Edmund), his tragedy quoted, 368.
Smith (W. J. B.) on clay tobacco-pipes, 93.
—— epitaph in St. Edmund's, Salisbury, 191.
—— earthenware at Fountains Abbey, 74.
—— Moorish ballad, 415.
—— nursery hymn, 313.
—— serpent's egg, 346.
S. (M. J.) on Gelyan Bowers, 65.
S. (M. N.) on bonny-clabber, 375.
—— brawn and plum-pudding, 366.
—— Johnson and Swift, 61.
—— Monteith-bowl, 374.
—— Pope, anecdotes of, 98.
—— Red Books, &c., 408.
Smythe (James Moore), 198.
S. I. (O.) on French Protestant refugees, 390.
—— horns at Highgate, 409.
Snorell explained, 504.
Sob on brasses restored, 37.
—— copying-ink, 47.

Songs and Ballads:
Bonnie Dundee, 46.
Children in the Wood, 291.
Cowper's song in praise of Miss Rowe, 289.
Cryer, 23.
cuckoo, 38.
Dutch, 384. 474. 494.
"God save the King," Latinè redditum, 233.
Moorish, 324. 415.
Old Poulter's mare, 488.
Samuel Rowlands', 28.
Star of the twilight grey, 112.
The twa bairns, 88.
To the Lords of Convention, &c., 135.
Two pound ten, 503.
Wapping Old Stairs, 302.
What tho' my name he Roger, 343.
White bird, featherless, 225. 274. 313. 421.
William and Margaret, 87. 173.

Southey (Rob.) on "Rule Britannia," 324.
Southey and Voltaire, 50.
South Sea Company, 157. 177.
S. (P.) on Arabic grammar, 323.
—— sea-spiders, 11.
Spanish reformation, 236.
S. (P. C. S.) on "Berta etas Mundi," 414.
S. (P. D.) on Pope and Donne's Satires, 261.
Speed's MS. authorities, 139.
Spenser and Tasso, 121. 391.
Spiders, sea, 11. 174.
Spiral wooden staircases, 365. 433.
Spirit-rapping, exposed, 113. 399.
Sporting queries, 407.
Spring, its harbingers, 383.
S. (R.) on lionizing, 405.
—— navvy, origin of the word, 424.
S. (S.) on Sir Robert Holmes, 384.
Ss. (J.) on burial custom at Maple Durham, 413.
—— funeral noticed by town crier, 455.
—— remarks on crowns, 473.
—— wild cabbages, 452.
Stag in Dorsetshire, 74. 349. 495.
Staidburn on Lemming arms and family, 427.
Stancliffe (Dr.), noticed, 27.
Starkey (Oliver), Knight of Malta, 180.
State Paper Office, hours of admission, 19.
Statfolds of Warwickshire, 363. 434.
S. (T. C.) on Kirkstall Abbey, 352.
Steele (Sir Richard), noticed, 408.
Stephens (G.) on Ellis's Lamentation, 386.
Sternberg (V. T.) on curiosities of translation, 240.
—— curious errata, 223.
—— Lord Mayor proverb, 226.
Sternberg (V. T.) on Puritan similes, 283.
—— ride from Paris to Chantilly, 207.
Stewart (Col.), his books burnt, 261.
Stewart (Dugald), his books burnt, 261.
S. (T. G.) on books on seals, 36.
—— Deliciæ Literariæ, 214.
—— Leighton and Dr. Aikenhead, 150.
—— "Planters of the Vineyard," 154.
—— Tclliamed, 155.
Stonehenge, 126. 228. 369.
Stonor (Sir Francis), noticed, 167.
Storbating, 236.
Strange (Lord), his wife, 207.
Strangford (Viscount), his death, 456.
Strickland (Miss), her Life of Margaret Tudor, 462.
Strook, its meaning, 447.
Stuart (Fitz-James), natural son of James I., 199. 272. 393.
Stuart papers, 170. 253. 294.
Stubbe (Edm.), Fellow of Trinity College, 147.
Student on progressive geography, 146.
Stylites on "Amentium, haud Amantium," 135.
—— Campbell's imitations, 94.
—— mildew on pictures, 146.
—— "Our means secure us," 473.
—— passage in King Lear, 153.
—— progressive geography, 235.
—— publications, their early disappearance, 144.
—— Shakspearian readings, 278.
—— "To the Lords of Convention," 135.
—— watch motto, 473.
—— worth, its meaning, 153.
Subscriber on Earl Harcourt, 245.
Suett (Mr.), comedian, *alias* Junius, 302. 370.
Sultan of the Crimea, 109. 173. 248.
Summa and modus, explained, 344.
Sun-dial mottoes, 61. 184.
Superstition of educated persons, 315.
Surnames ending in -house, 187.
—— joined by *alias*, 49.
Suzerain, its correct meaning, 365.
S. (W.) on Forster's Himyaric views, 408.
—— microscopic writing, 333.
—— roundles, 448.
Swaine of Leverington, 384.
Swatman (A. H.) on Junius's Letters, 483.
Swift (Dean), his MS. letters, &c., 442.
Swimming-belts, their antiquity, 4. 55.
Swinney — "That Swinney," in Junius, 452.
Switzerland, errors in recent works on, 297.
Sy. on sank, sankey, 242.
Symondson family, 187. 251. 276.
Synge family, 240.
Syntax, English, 479.

T.

T. on SS. Dorothy and Pior, 366.
Table-turning, its antiquity, 398.
"Tabula Legum Pædagogicarum," 66.
Tailed men, 122. 252.
Tailors "the ninth parts of men," 222.
Talented, its modern use, 17. 92. 475.
Talismanic ring, 86.
Tallies still in use, 18. 95.
Tanswell (John) on the Lake family, 282.
Tartar conqueror, 47.
Tavern signs, poetical, 74. 233.
Tax on clocks and watches, 145.
Taylor (Alex.) on Bp. Patrick's prayers, 125.
—— incident related by Bp. Patrick, 385.
Taylor (E. S.) on cat's cradle, 421.
—— early disappearance of publications, 291.
—— harbingers of spring, 383.
—— King James' brass money, 18.
—— Mauritius coin, 245.
—— new moon, 166.
—— Norfolk candlemas weather proverbs, 238.
—— Retrospective Review, vol. i., 184.
Taylor (G.) on Sir Thomas Prendergast, 12.
Taylor (Jeremy) at Cambridge, 383.
Taylor (John) on Junius, as edited by Sir P. Francis, 117.
T. (C.) on Eshe, Flass, Ushaw, 425.
T. (E.) on an old engraving, 265.
Tea first brought to England, 367.
Teeth, artificial, 264. 316. 395. 512.
—— did the Greeks extract them? 51.
Tellant (St.), noticed, 35.
Tempera et Scribe on Caldecott's Testament, 435.
Temperature, average annual, 243. 391.
—— the most equable, 302.
Templars, 407. 452. 507.
—— suppression of, 192. 394.
"Tempting Present," a picture, 284.
Tenure per baroniam, 74.
T. (G. A.) on French epigram, 273.
—— passage in St. Augustine, 374.
Thames water, its properties, 192. 295. 372.
Theatre opened at four o'clock, 463.
Theatrical announcements, 106.
Thirteen an unlucky number, 13. 355.
Thomas (John) on books on seals, 174.
Thomas (J. W.) on fire-arms, 162.
Thompson (C. T.) on Raphael's drawings, 151.
Thompson (Pishey) on first book printed in New England, 153.
—— baker's dozen, 153.
—— Henry Peacham, 296.
Thoms (W. J.) on Thomas Lord Lyttelton not Junius, 198.
Thomson (James), the poet, his house and cellar, 201.
Thorne (J.) on population of Dedham, 390.
Thucydides and Mackintosh, 83.
Tillet (W. H.) on De Caut family, 166.
Timmins (Daniel), 365
Tirrell (William), Maltese Knight, 200.
T. (J.) on old Lady-day, 226.
T. (J. D.) on Daniel Timmins, 365.
T. (J. E.) on the ash Igdrasil, 344.
—— demonological query, 107.
—— passage in Euripides, 226.
T. (J. H.) on the blue laws of New-Haven, 321.
—— nuns acting as priests, 47. 346.
T. (N. L.) on burial in the chancel, 473.
—— Dover or Dovor, 455.
—— eminent men born in the same year, 27.
—— epitaph, 252.
—— roasting of eggs, 514.
—— seventy-seven, 61.
—— verses on Blenheim, 493.
Toads, venom of, 16. 154.
Tobacco-pipes, clay, 37. 192.
Tobacco-smoking, 111.
Todd (Dr. J. H.) on times prohibiting marriage, 411.
Toll-bars, 281. 387.
Tooke or Tuke family, 391.
Topographical works, list of, 187. 234.
Toronto bishopric, 188.
Tory, origin of the epithet, 36.
To "thou," or to "thee," 113.
Touchet (John), his death and issue, 223.
T. (P.) on "Non omnia terra obruta," 146.
T. (P. J.) on passages in Dr. Twisse, 384.
Tracts, rare, 24.
Train-bands, 303.
Translation, curiosities of, 240.
Traverse, as an adverb and preposition, 24.
Trawle-net first noticed, 342.
Trees and flowers, notes on, 460.
Tremella nostoc, superstitions respecting, 219. 294. 494.
Trench's English, Past and Present, 440.
Tresham (Sir Thomas), noticed, 49. 131.
Tresham (Sir Thomas), Prior at Malta, 200.
Trevelyan (Sir W. C.) on St. Cuthbert, 272.
—— Gray's Almanac, 323.
—— James I.'s medal, 446.
Tripos day at Cambridge, 342.
T. (R. V.) on Campbell's Poems, 103.
—— heraldic inaccuracy in Ivanhoe, 442.
—— quotations, 105.
"Tryals per Pais," first edition, 385.

T—t (J.) on John Touchet, 226.
T. (T. H.) on Thucydides and Mackintosh, 83.
Tuck (Henry) on secret chambers, 437.
Turcopolier of St. John of Jerusalem, 21. 179. 200.
Turkish emblematical flower, 105.
—— troops, A.D. 1800, 44.
Turks, their character, 183.
—— their expulsion from Europe, 203. 252.
—— their former power, 102.
Turner (Robert), his "English Physician," 467.
Turnpike roads, 281. 387.
T. (V.) on quotation, 302.
Twine's Schoolemaster, 48.
Twins—Nicholas and Andrew Tremane, 84.
Twisse (Dr.), quotations from, 384.
Twitchil, or quitchil, 365. 473.
T. (W. N.) on death-bed superstition, 7.
T. (W. T.) on brasses of notaries, 18.
Typographical error in Johnson's Irene, 102.
Typography of numeral symbols, 465.

U.

Ultimo, instant, and proximo, 10.
Uneda on anonymous romances, 105.
—— bisson, its meaning, 423.
—— family of six children at a birth, 9.
—— inquisition at Madrid, 108.
—— kidleybenders, 485.
—— Lamb's faree, 414.
—— L'Œil de Bœuf, 11.
—— Lord Washington, 466.
—— "Palmyra," its author, 433.
—— "Savage," by Piomingo, 175.
—— schoolboy formula, 113.
—— "Tactometria," 467.
—— "talented," 475.
—— to "thou," or to "thee," 113.
—— Turner's English Physician, 467.
—— "Turning the tables," 94.
—— "Warreniana," its author, 446.
Unus Gentis on De Hoyvill family, 444.
"Uplifted," its meaning in Shakspeare, 277.
Upton (Nicholas), Maltese prior, 200.
Ushaw, its etymology, 425. 495.

V.

Vaccination, origin of, 62. 152.
Valvasseur (R.) on Jamesons of Yorkshire, 384.
Van Lemput or Remee, 47.
V. (B.) on Muratorii Rerum Italicorum, 121.
Vedast (St.), noticed, 344.
Venner's Via Recta ad Vitam Longam, 184.
Verat on Conway's Book of Praiers, 48.
Verses found in Exchequer Office, Dublin, 65.
Vertaur on drinking healths, 423.
—— episcopal wigs, 315.
—— jaundice remedy, 16.
—— Junius' Letters, 338.
—— oysters with an *r* in the month, 302.
—— talented, 17.
—— traverse, 24.
—— white slavery, 17.
Vessels of observation, 62.
Vignau (Du), his "Le Secrétaire Turc," 227.
Vigors (Mr. and Mrs.), noticed, 426.
Vigures (Balthazar), noticed, 423.
Vincent (Thomas) of Trinity College, 147.
Virgin and Child, stained glass picture of, 466.
Vision, the paradox of, 402.
Visit, its duration, 121. 193. 251. 375.
Vitalis (Janus), divine and poet, 131.
Voltaire's celebrated phrase, 50.
Vyttres, 266.

W.

W. on artificial teeth, 395.
—— door-head inscription, 353.
—— French poet quoted by Moore, 283.
W. on schoolboy formula, 352.
—— use of the mitre, 354.
W. (I.) on epitaph, "What I spent," 47.
W. (A.) on Yew Tree Avenue, Hants, 166.
Wake family, 265.
Wager (Charles), noticed, 444.
Wagers, celebrated, 254.
Walcott (Mackenzie) on "After me the deluge," 16.
—— Bishop Andrewes' puns, 54.
—— Christian names, double, 233.
—— coats of arms of prelates, 124. 365.
—— corpse passing makes a right of way, 294.
—— episcopal wig, 131.
—— Farrant's anthem, 73.
—— fashion of Brittany, 314.
—— festive toasts, 255.
—— Lord Mayors, 271.
—— notes on trees and flowers, 460.
—— quotation from St. Augustine, 251.
—— Routh (Dr.) of Magdalen College, 102.
—— thirteen an unlucky number, 355.
Walkingame (Francis), noticed, 57.
Walkingham, Dunealf, Butler, and Harwood, their cases, 327.
Walrond (J. W.) on cures for hooping-cough, 239.
Walter (Henry) on capital punishments in Henry VIII.'s reign, 21.
—— parallel passages, 488.
Walton (Izaak), work edited by, 257. 327.
War, Handbook of the, 424.
—— preliminaries of, 60.
Ward (Simon) on bells heard by the drowned, 375.
—— host buried in a pyx, 374.
Warde (R. C.) on chattel property in Ireland, 175.
—— cold protectors, 103.
—— devil worship, 56.
—— newspaper cutting, 64.
—— Penelope's Web, 66.
—— Poor Man's Pathway to Heaven, 65.
—— rare tracts, 24.
—— rhymes on winter tempest, 8.
—— Shropshire superstition, 142.
Warden (J. S.) on aristocracy in the army, 501.
—— Dr. Routh, 512.
—— eminent men born in the same year, 513.
—— marriages between cousins, 513.
—— Molloy (Capt.), 513.
Warner (Rev. Richard), noticed, 406.
Warwick (Eden) on deluge traditions, 354.
—— long f, when discarded, 49.
—— money chair, 326.
—— naturalisation laws, 492.
—— woodwale, a bird, 213.
Washington (Lord) inquired after, 466.
Watch motto, 299. 473.
Watkins (Dr. John), noticed, 405.
Waverley Novels, when acknowledged, 67.
Wax seals, impressions of, 243. 313.
Way (Albert) on "Dictionarium Anglicum," 122.
Way-side crosses, 445. 505.
Waylen (J.) on survivors of England's battles, 319.
—— London topography, 382.
W. (B.) on bookworm, 167.
W—d (M. A.) on submerged bells, 274.
W. (D.) on anecdote of Canning, 71.
—— Bishop Lloyd of Oxford, 215.
W. (E.) on London Directory, 1855, 83.
Weather rules, 112.
Wedding-ring posies, 277. 434.
Weld (C. R.) on Niagara, 135.
Weldons of Cornwall, 296. 453.
Well chapel at St. Cleather, 73.
Wells charters, 266.
Wells Procession, a poem, 104.
Wellington title, 296.
W. (E. S.) on jubilee of 1809, 13.
W. (E. S. S.) on the expulsion of the Turks, 252.
—— Joseph Grazebrook, 314.
West (Andrew), prior at Malta, 201.
West (Clement), turcopolier, 200.
Westcombe (Sir Martin), 242.
Weston (William), Maltese knight, 201.
W. (F.) on quotation in the Idler, 106.
W. (F. J.) on King James's brass money, 18.
Wheal, its meaning, 447.
Wheat, petrified, 283. 375.
Wheelbarrows introduced into Russia, 312.
Whig, origin of the epithet, 36.
White (Blanco), sonnet, 56.
White (F.) on Cowley on Shakspeare, 89.
Whitefield's Diary, 341.
Whitelock (Judge), his Diary, 341.
Whitgrave (Francis) on Sir S. Bagnall, 172.
Whittlebury oaks, 84.
Whole Duty of Man, supposed error in, 384. 489.
Whyehcotte of St. John, its author, 27. 91.
Wig, episcopal, 11. 53. 72. 131. 292. 315.
Wilkes's copy of Junius, 84.
Wilkins (Bp.), his Mathematical Magick, 505.
Will and testament, 127. 196.
William III.'s statue at Bristol, 487.
Wilson (Charles), noticed, 226.
Wilson (F.) on decalogue in Common Prayer, 425.
Wilson (T.) on portraits of Lord Lovat, 207.
—— artificial teeth, 264.
Wilson (Walter), his manuscripts, 146. 312.
Winchester (Marchioness of), Milton's elegy on, 477.
Winckworth (Capt. John), his descent, 205.
Winds, easterly, 483.
Winter tempest, rhymes on, 8.
Winthrop (Wm.), *Matta*, on almanacks of 1849 and 1855, 323.
—— ambrotype likenesses, 270.
—— American newspapers, 1744-6, 222.
—— apple-tree in America, 163.
—— bells in New York, 235.
—— Campbell's Gertrude, 301.
—— Chinese revolution and masonry, 280.
—— credulous place, 463.
—— Dead Sea, 79.
—— disposal of our criminals, 300.
—— double Christian names, 433.
—— family, remarkable, 404.
—— grave-yard inscription, 191.
—— green water, 445.
—— Hamilton queries, 235.
—— Henry Fitzjames, 393.
—— homography, 244.
—— "infortunate" and "unfortunate," 341.
—— making a devil, 299.
—— Mormonism, 263.
—— newspaper independence, 241.
—— Order of St. John of Jerusalem, its knights, 178. 199.
—— petrified wheat, 283.
—— Quakers executed in North America, 13. 473.
—— railway accidents in America, 263.
—— rose, a blue one, 280.
—— spirit rappings, 113. 399.
—— Turcopolier of St. John of Jerusalem, 21. 179.
Wiswould (S.) on Peacham's works, 407.
Witchcraft, &c. in America, 463.
—— cured in 1573, 363.
—— in Cornwall, 497.
Witling on Foundling Hospital for Wit, 325.
W. (J.) on deadening glass windows, 471.
—— Dayrell (Wild), winner of the Derby, 483.
—— descent of family likenesses, 313.
—— Hawkins's Life of Prince Henry, 325.
—— marriage custom, 64.
—— prophecies of the plague and fire of London, 342.
—— sarsen stones, 494.
—— Shakspeare's Twelfth Night, 315.
—— superstition of educated persons, 315.
—— Wellington and Marlborough titles, 296.

W. (J. H.) on portraits of Lord Lovat, 268.
W. (J. J.) on Turkish emblematical flower, 105.
W. (J. K. R.) on "Abra was ready," &c., 475.
—— woodweele, a bird, 154.
W. (J. R.) on epitaph, "What I spent," 112.
W. (L. A. B.) on curious incident, 134.
—— Martyn's tragedy, "Timoleon," 139.
—— Plain Man's Pathway to Heaven, 134.
W. (M. E.) on Carlo Dolci's Romana, 486.
Wodderspoon (John) on Jubilee of 1809, 53.
Wogan (William), noticed, 244.
Wolfe (Gen. James), notices of, 257.
Wolsey (Cardinal), his coat of arms, 446.
Wood (H. H.) on books burnt, 238.
—— ceremony at Queen's College, 52.
—— mysterious scrawl in Queen's College, 189.
—— proclamations, 237.
Wood (Justice George), noticed, 234.
Woodfall (Henry), his printing accounts, 377.
—— ledger, 1734—1747, 418.
Woodhouse (W.) on surnames ending in -house, 187.
Woodley (J.) on historical allusions, 502.
Woodman (E. F.) on Anglo-Saxon language, 193.
Woodweele, a bird, 87. 154. 213.
"Words of Jesus," its author, 266. 473.
Worth, its meaning, 153.
W. (R. A.) on man in the moon, 334.
W. (W.) on the Wake family, 265.
Wyckliffe on Dominion founded in grace, 166.
Wymondsold (Sir Dawes), 243.
Wynen (J. V.) on Abp. Abbot, 500.
—— Cobbett's birth-place, 298.
—— Edwin's Hall, Essex, 422.
—— the last Jacobites, 169.
Wyvivvle, its etymology, 487.

X.

X. on Clarkson monument, 47.
—— family arms of Manzy and Prevost, 28.
—— "Poetical Epistle to Dr. W. K.," 444.
X. (V. A.) on a proposed work on Roman Britain, 443.
XX. on Jones of Nayland, 333.
—— Whittlebury oaks, 84.

Y.

Y. on portrait at Shotesham Park, 131.
—— Sir Thomas Tresham, 131.
—— Trench's "English, Past and Present," 440.
Y. I. (J.) on Charles Auchester, 273.
—— nursery hymn, 206.
Y. (C.) on papers of Card. York, 170. 294.
Y. (C. G.) on Pierrepoint's MSS., 495.
Yeowell (J.) on Friar Bacon's study, 144.
—— Queen's College, Oxford, 146.
—— Wager (Charles), 444.
Yew Tree Avenue, Hants, 166.
Yggdrasill tree, 344.
Y. (J.) on Kidney Club, 301.
Y. (J. F.) on the Calves'-head Club, 405.
Y. (L. G.) on longevity, 14.
Yonge (John), noticed, 224.
York canons, 11. 72.
York (Cardinal), noticed, 53. 170.
York Cathedral, verses on the chapter-house, 323. 455.
Yorke (Father Benedict), letter to, 477.
Youghal, earthenware vessels at, 9.
—— King John's charter to, 11.
Young Verdant on vessels of observation, 62.
Y. (T. W.) on equable temperature, 302.
Yucatan, marvellous spring at, 324.

Z.

Zuleima (Queen), her history, 302.
Z. (X. Y.) on value of an assignat, 444.
Z. z. on books on seals, 36.
—— Charles I. and his relics, 73.
—— seal motto, 334.
—— shuttlecock at court, 341.
—— wart charm, 95.

[For Errata, see Notices at the end of Nos. 273. 274. 276. 278. 282. 285. 288. 289. 292. 293.]

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167
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